

A table for the

four Evangelistes, where in thou
mayst lyghtly fynde any story contayned in them,
and specially yf ye shall note that by the fynde
of every chapter standeth these capitall
letters J. B. L. D. and the first
story that I recyve to be in
the chapter, standeth
uppermost, and
the seconde
farther
into
the chap
ter, and so the
third, that the last st
deth lowest and the first by
ghest, and by notyng of this order
thou shalt lyghtly fynde any
story contayned in the,
and first I be
gyne with
J. B. L. D.
them

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Saynt Mathew.

- i. **T**he generation of Iesu Christ.
The birth of Christ.
- ii. **H**ow the wyle me came from the east
to worshipp Christ, whose starre they had
sene.
How Herode enquired of the wyle men the tyme
of the starre.
How Ioseph fled with the chylde and his mother
in to Egypt.
How Herode commaunded all the chyliden to be
slayne that were vnder. ii. yere olde.
How Ioseph after the deeth of Herode was cal-
led out of Egypt in to Israel.
- iii. **J**hon Baptist preached the kyngdome of god
and remission of synnes.
Jhon had his garment of camels heer.
Jesu was baptised of Jhon in iordan.
- iiii. **H**ow Christ was tempted of the deuill.
The callinge of Peter and Andrew, and the son-
nes of zebede.
- v. **T**he. viii. blessynges.
The salt of the erth who they be.
Thou shalt not kyll.
Thou shalt not breke matrimonye.
Of diuorcement.
Thou shalt not sweare.
Suffre gladly iniuries and wronges.
Loue your enemies.
- vi. **O**f almesse, prayer, and fastynges.
Do not regarde erthy thinges, but seke that
which is heuenly that wil byde.
Cast all care vpon God, for he careth for all.
- vii. **J**udge not, that ye be not iudged.
Fre, and it shalbe geuen you.
Forgiue as ye wolde be forgiuen.
The strypte gats and hyrode waye.

Saynt Mathew.

Beware of false prophetes
To byld on a rock is sure
To byld on sande awaylen nothing.
A leper is cleansed.
The centurion that came to christ.
Peters mother in law was healed.
Foxes haue holes and bydes haue nests.
Let the deed burpe their deed.
Jesus slepe in the ship.
How the swyne were caried hedlyng in to the see
of the deuylles.
How the herd men fled to the cite.
Of the spek of the passepe.
How Mathew was called.
How Christ sat & ate with publicans & synners.
The rulers daughter
The woman that had the bloud yssue.
Two blynde are cured
Of hym that was domme and deafe.
The haruest is great.
The sendinge forth of the 12 apostles to preach.
Shepe amonge wolues
Wyle as serpentis and innocent as doves
Thon sent disciples to Christ
Come vnto me all ye that labour.
The yoke of Christ is easy.
How the disciples dyd eat come vpon the sea
both dayes.
The withered hand was healed
The blynde and dome was healed.
The Pharisees requyred a signe
The backebite sperte that walketh thorow
dye places.
How the mother and brethren of Christ stode at
the doze.
The parable of the tower and expounded

Saynt Mathew.

by Christ.

xiii. The parable of the tares.

The kyngdome of heauen is lyke to mustard seede
Another parable of leuen.

The parable of the tares is expounded.

The kyngdome of heauen is lyke to treasure.

The kyngdome of heauen is lyke to a marchant.

The kyngdome of heauen is lyke to a net.

New and olde.

A Prophet is without honoure in his awne
country.

xiiii. How Herode put Ihon in pryson and headed
hym for Herodias sake.

Of the fyue loaves and two fyshes.

Jesus walked on the see.

Peter walked on the see.

xv. Of the breakyng the cōmaundemētes of God
to obserue the tradicions of men.

Blinde leaders.

The woman of Cananpe.

Of the greate nombze that Christ healed.

Of the vii. loaves and a few fyshes.

xvi. The Pharises despye a sygne.

Beware of the leuen of the Pharysles,

How Christ asked his disciples whome mē sayd
that he was.

Of the confession of Peter whiche spake in the
mouth of all the other disciples.

How peter intreated Christe to fauer hym selfe,
whome Christe called Sathan immediatly for
his labour.

Of the iudgement to come, and how men shalbe
rewarded.

xvii. The transfiguracion of Christ.

Ihon Baptyst is Elias.

The spryte of the fallynge sychenes, which couyd

Saynt Mathew.

not be cast out but by prayer and fastynge.

How Peter wente to fetch moneye out of the
mouth of a fyche to paye for Christ and hym.

How the disciples enuyed amonge them sel
ues who shuld be the greatest amonge them. xviii.

Wo be to them that geueth occasion of of-
fences.

Of the hundred shepe.

How men bynde and loose.

The power of byndynge and loosynge.

Of hym that ought ten thousand talentes.

A couenaunt to the vnnmercifull.

The questyon of the Pharises, whether it was
lawfull for a man to be deuoyled from his wyfe
or not. xix.

There are chaste which are so bozne.

Yonge chyliden were brought to Christ.

Of the riche man that asked Iesus what he myght
do to obtayne eternall lyfe.

He that forsaketh for Christes sake any thyng,
the same shall receaue an hundred fold in the lyfe
to come.

The parable of the vynyard, and of the labo-
rers that were hyred to worke in it. xx.

The mother of iehudes chyliden.

Two men that were blynde.

Of the assis and hye colts.

How the byers and sellers were dyspued out of
the temple. xxi.

The figge tre that had no frute.

How the chiefe rulers and prestes asked of christ
by what auctorite he dyd those thynges that he
dyd.

The questyon of Christ to the Pharises.

The parable of the two sonnes.

The parable of a vynyarde whiche was let out

(.) iii.

Saynt Mathew

- to beere.
- xxii. ¶ The parable of the marriage.
 One had not on his wedding garment.
 The questyon of Herodes seruauntes and the
 Pharises to Christe, whether it were lawfull to
 paye tribute.
 The questyon of the Pharises that belinged to
 surreccyon.
 Of the doctor that asked Christe which was the
 chiefe commaundment.
 The questyon that Christ asked of the Phar
 rises.
- xxiii. ¶ They that syt in Moyses seate muste be
 obeyed.
 Christ rebuketh the Scribes, Pharises and pro
 phetes, shewing thei wychednes and pynnyty.
- xxiiii. ¶ The destruction of the temple.
 The tokens that shall come before the last daye.
 How false Prophetes shall aryse before that
 daye, and with sotte myracles and straunge ho
 lye termes and with soche lyke deceaue the Chri
 sten, makinge them to worshipe in secreete places
 that for God, which is not, but beleue them not
 sayth Christ.
 Watch, for no man knoweth the houre nor the
 tyme.
- xxv. ¶ The ten virgyns of whiche fyue were wyse,
 and fyue were folyshe.
 The parable of the talentes.
 Of the cōpyng of Christ to iudgement, and the
 maner of it.
- xxvi. ¶ The assemblinge of Cayphas and the hye
 priestes, which counseled agayn Christ.
 Howe Iesus was anoynted of Mary of Bet
 thany.
 How Judas sold Christe vnto the priestes and

Saynt Mathew.

Herbes, for thyrty peces of silver, which after he had betrayed Christ, he brought agayne Christ dyente the ceter lambe with his disciples. The institution of the sacrament of Christs bodye and bloude.

How Christ armed hym selfe agaynste he shoulde suffer.

How Judas the betrayer came with them that toke hym.

How Peter denyed that he knew Christ.

Christ was deliuered to Pilate.

Judas repented. xxviii.

Of the cruell tormentes and paynes of Christ.

How the bodye of Christ was begged and layde in a sepulchre, and comyngh to kepers for to kepe.

The resurrection of Christ.

Of the keepers of the sepulchre, which also were witnesses of his resurrection. xxviii.

How Christ before all his Apostles ascended into heauen, geuyng them commaundement that they shoulde preache his Gospel thorow the hole worlde.

Thus endeth the table of the Gospel of Saynt Mathew.

There foloweth the Gospel of Saynt Marke.

Of Ihon Baptyst, and how Christ was baptised of hym in Iordane.

The callinge of Peter and Andrew and the sonnes of Iehede.

Of hym that was possessed of a deuill.

How Peters mother in law was healed.

(.) liii.

Haynt Marke.

How Christ healed dyuers diseases.

Of the leper that was censed.

ii. Of hym that had the palseye.

Of Leuy the sonne of Alphrey.

Jesus ate with publicans.

How the disciples did cate the cares of corne vp
on the Saboth daye.

Alew and olde agre not.

iii. The Saboth was made for man.

Of hym that had the wythered hand.

The callinge of the Apostles.

How the Apostles supposed Christ to be out of
his wyt

The blasphemy of the Scribes.

The blasphemy agaynst the holy goost.

Christes brythren sought hym.

iiii. The parable of the sower.

The sower is expounded.

The worde of God maye not be hyd.

Jesus slept in the ship

How Jesus rebuked the winde and see.

v. Of the legion of demys.

The rulers daughter that was sycke.

The woman that had the bloody ysue.

vi. A prophet hath none honoure in his owne
countre.

How Christ sent forth his Apostles, and gaue the
power to heale diseases

Of Herode and Johan Baptist.

Of the syue loues and two fyshes.

Jesus walked on the see

vii. How the disciples dyd cate with vnwashed
handes.

Of the breakynge the commaundementes of god
to obserue the tradicions of men.

That which goeth in to the mouth, defyleth not,

Haynt Marke.

but that which cometh out.

The Hierophenites.

Of him that was both deffe and domme.

Of the seven loues and a few fyshes.

The Pharises requyred a sygne.

The leuit of the Pharises.

Of the blynde man.

Christ enquyred of his disciples whome men
sayde that he was

How Peter perswaded Christ.

Peter is called Barthan.

Who is Christes disciple.

How Iesus was transfigured.

The spere of the fallynge sickness is cast out.

The disciples disputed betwene them selues

who shuld be greatest

No be to them that geue offences.

Of deuozement.

Of the ryche man that demaunded of Christ.

what he myght do to obtayne eternall lyfe

It is hard for ryche men to enter into the kyngdome
of God.

Of the sonnes of zebede.

Of Barthimeus that was blinde.

Of the colts which Iesus sent his disciples to
ferche.

Of the fygge tree that was dyed by

How the hyers and sellers were cast oute of the
temple.

What sayth in God can do.

For geue, and ye shall be forgiven.

The question moued of the scribes to Christ

The question of Christ to them agayne.

The vyneyard that was let out to hyer.

The question of tribute

The question of the baduses.

Saynt Marke.

- Of the herbe that demaunded of Christ which
was the chesell commaundement.
The question that Christ moued to the scribes.
Beware of pprocytes.
Of the poore widow that offered .ii. myces.
xii. The destruction of the temple.
Of the last days and tyme knoweth no man.
The similitude of the figge tree.
Watche, for ye knowe not the houre.
xiii. Of hit that anoynted Iesus with oyle.
Iesus was betrayed of Judas.
The ester lambe.
The institucion of the sacrament.
Of the heaynes of Christ.
The denyenge of Peter.
The sentence of the hye prestes.
xv. He was deliuered to Pylate.
He was deliuered to death.
His body was begged of Pylate.
How he was buryed.
xvi. The resurrection of Christ.
To whome he appeared after he rose.
How he committed his Gospell to his disciples
to preache.
How he was receaued in to heauen.
Thus endeth S. Marke.
Here foloweth S. Luke.
i. Of the father and mother of Ihon Bap-
tyst and of his natyuite.
The saluacion of oure ladye.
How Mary visited Elizabeth hir cousin.
The songe of oure ladye called Magnificat.
The songe of zacharias called Benedictus.
ii. The taxacion of the wolde.

Sapientia

The birth of Christ named Iesus in excelsis.
Of the sheperdes that longe for the child.

A signe was given to the sheperdes.

The circumcision of Christ.

The lange of Symeon called Anna dimittis.

Anna the prophetesse.

Christ is founde in the temple.

Thon preached the baptisme of repen-

taunce.

Of them that asked Thon what they shuld do.

Of Herode and Thon.

Christ was baptysed.

The genealogie of Christ.

How Christ fasted and was tempted of

Sathan.

Jesus beyng brought of the Jewes vnto the

edge of an hye mountayne to haue ben thra-

rown downe, byd hym selfe and departed

from them.

Of the vncleane spete.

Of Symon Peters motheres lawe.

How he healed diuerse that were diseased.

Of the draught of fyre.

Of the leper.

Of hym that had the palsey.

Of leuy the publican.

Howe Jesus byd eate with publicans and

synners.

Wherefore the disciples of Thon byd faste and

chauses not.

New and olde agrement.

The disciples beyng hungrye byd eate of the

same as they went on the Saboth daye.

Of hym that had the withered hande.

The election or chosynge of the Apostles.

Of the blessinges.

Saynt Luke.

We must loue oure enemyes.

Forgeue and ye shalbe forgiven.

It is not lawfull to condemne our neighbour.

The tree is knowen by his frute.

The tongue speaketh of the aboundaunce of the hert.

To hyld on a rocke and on sande what it is.

vii. The Centurions scrutant was sycke.

The onlyr sonne of the weddowe.

Jhon sent disciples to Christ.

Of hye that anoynted Iesus with oymment.

xiii. The parable of the sower.

The sower is expounded.

Of the mother and brethren of Christ.

How Christ rebuked the ser.

Of hym that had a legyon of deuyls.

Of the rulers daughter.

Of the woman whiche had an yssue of bloude.

ix. How Iesus sent forth the xii. and gaue them power and auctorite.

Herode harde of Iesu what miracles he dyd.

Of the fyue loaves and two fysches.

How Christe aured of his disciples, whome men sayde that he was.

The transfiguracyn of Christ.

The spirite of the fallynge sycknes is cast out.

The disputacyn who shulde be the greateste of the Apostles.

Of him that was forbydden of the Apostles that he shuld not cast out deuyls.

Christ forbyddeth that they shulde desyer vengeance of them that wolde not receaue them to harbour.

x. The souentie are sent.

The questyon of the lawyer.

Of the Samaritane that fell in the handes of

Saynt Luke.

cheues.

Of Martha and hyr syster Mary.

The Vater noster.

Prayer what it doth.

Of hym that was domme.

Of the woman that cryed to Christ.

Who be happye.

Of them that requyeth a signe.

Of the Pharisee that bade Christ to dyner.

How Christ rebuketh Scribes, Pharisees & hypocrites.

The leuen of the Pharisees.

Of hym that requyed Christe to dynde his inheritance betwene his brother and hym.

The parable of the ryche man.

For erthly thynge we ought to take no thought

Conetousnes must be despyled.

Of the watchyng seruant.

Contende not with youre aduersaries.

Of the Galileans and them of Syloe.

The figge tree that bare no frute.

The woman that was bowed together, is healed.

The Sabbath is broken.

The parable of mustard seed and leuen.

Of hym that inquryed whether there shulde be many saued or no.

Of them that shewed Christe that Herode layde wayte for hym.

Jerusalem kylleth the Prophetes.

Of hym that had the dropsye.

Conet not the vppermost seates.

Feast the poore rather then thy frendes.

Of them that were bydden to the supper.

The parable of the towre.

Salt is good.

Saynt Lukes

- xv. The parable of the fig tree and fig trees
Of the wastfull and riotouse sonne.
- xvi. The wycked steward
One tyele of the lawe shall not scape till all be fulfilled.
To deuorze is not lawfull.
Of the ryche glotten and poudy Lazarus.
- xvii. Wo be to hym that eateth and drinketh
Forgyue thy brother of he offende the.
What sayth maye do.
Of the ten leppers.
The Pharisees Ared of Christ, when the kynge
dome of God shulde come
- xviii. Praye and cease not.
Of the wycked iudge.
Of the Pharisee and the publican.
To chyldren belongeth the kyngdome of God.
Of the ryche man that came to Christ.
Of hym that was blynde.
- xix. Of zacheus the publican.
Of the .x. seruantes to whom .i. talentes are goun.
Of the cole that Christ sent for.
Jesus bewayled Ierusalem.
Jesus cast out the byers and sellers in the temple
- xx. Of .i. elders that enquired of Christ by what
power he dyd those thynges.
The parable of the vyneyarde.
The question of resbute.
Of the Saduces that denyed the resurrection.
The question of Christ agaynst the pharisees.
- xxi. Of the poore widowe that offered .ii. mylles.
Of the destruction of the temple.
Jesus sheweth before the tokens that shall come
afore the destruction of Ierusalem.
The sygnes.
Wathe continually and praye.

Saynt Luke

Chrisť is betrayed of Judas.

Of the eſter lambe.

The inſtitution of the Sacrament.

Of the ſpye betwene the Apoſtles, which
of them ſhulde be the cheſell.

How Chriſt was troubled in the ſewe.

Malchas ſare was ſtyphen of.

Jeſus was led into the cheſe priſte.

He was led to Pilate.

He was mocked of Herode.

Pilate and Herode were made frendes.

Symon of Cyrene was compelled to bere the
croſſe.

Of the women that bewayled Jeſus.

The maner of his tormentes and death.

His body was begged and layde in a ſepulchre.

The women viſited the ſepulchre.

Peter ranne unto the grave.

Of the pilgrimes that went unto Emmaus.

Jeſus ſtoode in the myddes of his diſciples.

How Jeſus aſcended into heauen.

Thus endeth the ſaynt Luke.

There foloweth of the ſaynt Iohn.

John Baptiſt bare wytnes of Chriſt.

The Jewes enquired of Iohn if he
were Chriſt.

Of the callinge of andrew, Peter, Iohn
and Nathanael.

Of the marriage in Cana of Galilee.

Of them that were caſt oute of the temple.

How Jeſus ſayde: Destroye this temple.

Of the ſynagogs and Jeſus.

Of the baptysing of Jeſus and Iohn.

The queſtion of purificacion.

Of the woman of Samaria.



Saynt Ihon.

- v.** The rulers sonne that was sycke.
Of hym that was. xxxviii. yere sycke.
The Jewes sought Iesus to destroye hym
Of the resurrection.
Search the scripture.
Moses accuseth the Jewes.
- vi.** Of the fyue loaves and two synners.
Iesus hid him selfe, because the people wolde
haue made hym a kynge.
Iesus walked on the see.
The people folowed Iesus with shippes.
The people requyred a sygne.
Of the heavenly breed.
Many of the disciples of Iesu went backe from
hym.
- vii.** What Peter sayde to Christ.
Iesus went prively vnto the feast
The Jewes marueled how he knewe the scrip-
tures, and was not learned.
How the people were diuided for Iesus
How the rulers and Nicodemus dyd contende.
- viii.** The woman that was taken in adultery
Of them that axed Iesus what he was.
How they axed him of his father.
The freedom that Christ promyseth to them that
beleue in hym.
Of them that sayde Iesus had a deuyll.
The Jewes wolde haue stoned hym, because
he sayde he was afore Abraham was.
- ix.** Of hym that was borne blynde, and the busi-
nes that was betwene him and the Pharisees.
- x.** Of the good shepherd and hyred seruant
Iesus walked in Salomons porche.
- xi.** The Jewes toke vp stones to haue stoned hym.
- xii.** Of the raylinge agayne of Lazarus
Of the counsell of the Pharisees and Iudewes

Sapnt Ihon.

agayne Iesus.

C Mary anoynted the fete of Iesus.

xi.

How the people toke palmes in theyr handes and
saluted Christ.

Of the Serkes that enquired of Iesus.

Iesus came a lyght in to the worlde.

C Iesus washed his disciples fete.

xii.

Judas went forth to betraye hym.

Iesus chargeth vs one to loue another.

Peter asked Christ whether he went.

C Thomas sayd he knewe not whether Christe
went.

xiii.

Judas Cadens asked of Christ a question.

Christ promyseth to sende his disciples a comforte
which is the holy goost.

C That Christ is a very vyrgyne.

xv.

Christ commaundeth persyte loue to be had.

C Christ sheweth his disciples before what shal
happen vnto them.

xvi.

The holy goost shal rebuke the worlde.

Of that he sayd, a lytle and ye shal se me.

A woman that traunpleth hath sorowe.

What ye are in my name, the father shal geue se
you.

C The prayer of Iesus for them whom he had
geuen to hym.

xvii.

C Iesus is betrayed.

The Jewes sell backe to the earth at the worde
of Christ.

xviii.

Peter stroke of the ear of Malchas.

Iesus was led to Annas and Cayphas, & frome
them to Pilate.

Iesus was condemned to the deeth of the
crosse.

xix.

Of them that rode by the crosse.

Iesus was thrust in with a speare.

X: X

Saynt Ihon

Joseph begged the boddy of Iesus and buried

xx. **T**he resurreccyon of Christ.
Mary Magdalene came fyrst to the graue, and
to her appered Christ fyrst.

As the disciples were gathered together, Iesus
came and appeared vnto them.

xxi. **T**o Peter and other that were a fyllynge,
ord Christ appeare agayne.

To Peter he gaue commaundement to fede his
shepe and lambes.

Christ shewed befoxe vnto Peter what death he
shulde dye.

Thus endeth Saynt Ihon.

: A table for the

Actes of the Apostles.

i. **A**fter Christe was ascended the disciples re-
mained together.

The fyrst sermone of Peter.

The ende of Judas.

How the lot fell on Matthias.

ii. **H**ow the disciples receaued the holy goode.

How they spake with diuers tonges.

The people wondred at them, and thought them
dronken.

At the preachynge of Peter were conuerted a
great multitude.

How goods were comen amonge the Apostles.

iii. **T**he halt is cured in the name of Christ.

Peter had nether golde nor syluer.

The sermon of Peter.

of the apostles.

Peter and Iohn was prisoned. liii.

Peter and Iohn were prisoned because they confessed Christ to be the only saviour.

The answer of Peter at his examination.

Peter and Iohn were forbidden for to preach

Christ.

The prayer of the Apostles.

All things were common.

Ananias and Sapphira his wyfe were slayne v.

For lying to the holy ghost.

How wonderfull myracles God dyd by the handes of the Apostles.

How the Apostles were prisoned and deliuered agayne by the Angell of God.

God is rather to be obeyed then men.

The councell of Gamaliel.

The Apostles ceased not preaching.

The vii. deacons were chosen to minister to the poore. vi.

The accusation of Stephyn.

The sermon of Stephyn.

Stephyn is stoned to death and prayeth for his enemyes. vii.

Saul consented to his death.

How the congregation was persecuted. viii.

The burpeng of Stephyn

Saul made haucke of the congregation.

Philippe preached in a cyete of Samaria.

Of Symon Magus.

Money obtayneth not the gyfte of God.

Philip converted the Eneuche.

Saul had a commission to persecute the congregation. ix.

How paul was converted and baptysed by Ananias, and preached at Damasco.

How he escaped from Damasco, and came to Je

X:xi.

The Actes ch 10

- enſalem to the Apoſtles. 10
- Eneas was healed by Peter. 10
- Tabytha was rayſed from death by Peter. 10
- Of Cornelius the captayne. 10
- The viſion of Peter. 10
- Peter wolde not be worſhipped. 10
- How Peter was rebuked of the Apoſtles for preachynge Chriſt vnto the Gentyle. 10
- Barnabas was ſent to Antioche to preache. 10
- Agabus ſhewed of a dearth to be in Iury. 10
- Herode put James to death and put Peter alſo in priſon. 10
- How the congregacon prayed for peter. 10
- How the Angel of the Lorde deliuered peter out of priſon by nyght. 10
- How he went to the houſe of Mary the mother of Ihon called Marke. 10
- How he was ſtryken to death of the Angel of the Lorde. 10
- Barnabas and paul are ſent to preache. 10
- Barieſu reſiſted Paul and Barnabas. 10
- Sergius paulus was conuerted. 10
- The ſermon of Paul at Antioche. 10
- How the Jewes reſiſted the trueth. 10
- At Iconium were conuerted both Jewes and Gentyle. 10
- The vnbeleuyng Jewes moued debate. 10
- How paul fled to Liſtra. 10
- A creple is healed. 10
- To paul and Barnabas wolde the men of Liſtra haue offered ſacrifice. 10
- How paul was ſtoned and left for dead. 10
- Paul & Barnabas ordeyned preachers in every congregacon. 10
- Of the falſe Apoſtles that taught circumciſion to be a neceſſarye thyng. 10

of the apostles.

The determinacon of the Apostles as touching
the dissencion of circumcision.

The dissencion betwene paul and Barnabas.

¶ Timothe was circumcised.

rbj.

Timothe went forth with paul.

The vision of paul.

Of the woman of Lydia.

How the spirit was cast out of the mayde that
prophefied.

How paul and Silas were beaten with rodde &
cast in prison.

How they prayed the Lord in prison.

Of the earth quake.

The keper of the prison was baptised with all
his howsholde.

How the rulers wold have had them gone they
wayes, but they wold not.

¶ paul preached Christ to the Thessalonians.

rbv.

The bybeleynge Jewes wold have kyllen
paul.

The Thessalonians searched daylye the scrip-
tures.

How paul fled to Athenes.

paul preached Christ to the Athenians.

How Dionysius and many other were conuer-
ted.

¶ How paul abode at Corinthum with Aquila
and priscilla.

rbvii.

paul was a maker of Tentes.

paul was accused afore Gallio.

How paul shoke his heed at Chenecea.

How Apollo preached Christe.

¶ paul preached at Ephesus.

rbviii.

How the unclean spirite tare the exorcistes.

Of the bones that were burned, and the pyre of
them.

The acttes

- Of Demetrius the Sylas Smyth.
- xx. **H**ow Paul preached at Macedonia untill mydnyght.
 Of hym that fel out at the window.
 The communicacyon of Paul with the elders
 of Ephesus.
- xxi. **H**ow Paul went forth on his iorney warde
 How despitous and glad Paul was to suffer
 for Christes sake.
 At the counsell of Iamps, Paul purfeyd hym
 selfe after the maner of the Jewes.
 How Paul was taken and commanded to p^{re}son.
- xxii. **P**aul declared to the Jewes how he was co-
 uerted to christ.
 Gamaliel was Pauls master.
 Paul shewed hymself to haue wronge, because
 he was beaten he beyng a Romayne.
- xxiii. **P**aul defendeth hym selfe.
 Ananias the hye p^{re}st commanded hym to
 be strycken.
 Paul sayeth he was a pharisee.
 What the Saducees beleued and what the pha-
 rises beleued.
 How the Jewes bowed to kyll paul.
 How the counsell was knowen to Paul, which
 also caused the ruler Lysias to haue know-
 ledge therof.
- xxiiii. **H**ow paul was sent to Felix.
 Tertulius an oratour accused Paul
 before Felix.
 How paul defendeth hymselfe agaynst Ter-
 tulius.
 How Felix entreated paul.
 To Felix and his wyfe Paul preached Christ.
- xxv. **H**ow after the death of Felix, Festus raygned

of the apostles

in his roume.

Paul was accused afoze Felix

Paul appealeth to Cesar.

How paul was brought afoze herys Agrip-
pa and Bernice.

xxvi.

How paul wysshed Agrippa wth all the compa-
ny that was there to be Christened.

How paul taketh his journey to Rome.

xxvii.

How paul shewed befoze of their dangerous
passage and was not beleued.

How paul comforted them that were wth hym
and exhorted them to take meat.

How they were cast on an plonde called
Myletum.

The hyndnes that the people of that plonde
shewed vnto paul and his company.

xxviii.

How a vyper crept on pauls hand.

How paul healed the father of Publius which
was sycke of a feuer.

Paul dyd many myraties in that plond.

How paul departed from thence to Rome.

Paul declareth to the Jewes wherfoze he ap-
pealed to Rome.

Paul preached to the Jewes, Christ and the
kyngdome of God according to the scriptures.

How paul dwelt ii. yeres in his lodgyng; and
preached the Gospel vnto iherosolym.

The ende of the Actes.

Supra de: archiepis et episcopis et aliis ecclesie
singulis. et de aliis rebus et personis.

CThe booke conteyned in the newe Testament.

The Gospell of S. Mathew.	i.
The Gospell of S. Marke	ii.
The Gospell of S. Luke.	iii.
The Gospell of S. Ihon.	iiii.
The Actes of 7 Apostles, wyttē by S. Luke.	v.
The pistle of S. Paul to the Romayns	vi.
The .i. pistle of S. paul to the Corinthyā	vii.
The .ii. pistle of S. paul to the Corinthyā	viii.
The pistle of S. paul to the Galatians	ix.
The pistle of S. paul to the Ephesians.	x.
The pistle of S. paul to the philippians.	xi.
The pistle of S. paul to the Colossians	xii.
The .i. pistle of S. paul to the Thessalonians	xiii.
The .ii. pistle of S. paul to the Thessalonians	xiiii.
The .i. pistle of S. paul to Timothy.	xv.
The .ii. pistle of S. paul to Timothy	xvi.
The pistle of S. paul to Titus.	xvii.
The pistle of S. paul to philemon	xviii.
The fyrst pistle of S. Peter.	xix.
The second pistle of S. peter	xx.
The fyrst pistle of S. Ihon	xxi.
The second pistle of S. Ihon	xxii.
The thyrd pistle of S. Ihon	xxiii.
The pistle vnto the Hebrewes.	xxiiii.
The pistle of S. James.	xxv.
The pistle of S. Jude.	xxvi.
The reuelacion of S. Ihon.	xxvii.

C Prologe to the Epistle of saint Paule to the Romayns.

FOR as moche as this Epistle is the principall and most excellent part of the newe Testament, and most pure Euangelion, that is to saye: gladlynges, and that we call Gospel, and also a lyght and a waye in vnto y hole scripture, I thynke it mete, that euery Churshen man not only know it by rote and with out the booke: but also exercise him selfe therein euermore continualy, as with the dayly brude of the soule. No man verely can rede it to osee, or studie it to well: for y more it is studied, the easier it is, y more it is thewed, the pleasaunter it is, & the more groundely it is serched, the pretioser thinges are founde in it, so greate treasure of spirituall thinges lyeth hys therin. I wyll therfore bestowe my labour & diligence, thowwe this lytell preface or Prologe, to prepare a way in ther vnto, so far forth as god shall geue me grace, that it maye be the better vnderstonde of euery mā. For it hath bene hether to well darchened with gloses & wonderfull dreames of Sophisters, that nomā coude spey oute the entere and meaninge of it, which neuertheles yet of it selfe, is a bright lyghte, and sufficient to geue light vnto all y scripture. First we must markes deligently the maner of speakinge of the Apostel, and about all thinge knowe what Paul meaneth by these wordes, y Lawe, Sinne, grace, Faith, righteousness, Fleche, Wyse, & soche like or els rede thou it neuer so ofte, thou shalt but lose thy labour. This word lawe maye not be vnderstode here after the comune maner, and to vse Pauls terme, after y maner, of me or after many wayes, y thou woldest saye the lawe here in this place were nothyng but a lerninge which tea-

How paul
vseth certē
wordes,
must be de
ligently vnderstonc



A Prologe to

The lawe
of God re-
quyret h
me.

eth what ought to be done, & what ought not
to be done, as it goeth with mānes lawe, where
lawe is fullfilled with outward worke only,
though the hert be neuer so farre of. But god iud
geth the groude of the herte, & the thoughtes
the secret mouinges of the mynde, & therefore his
lawe requyret the groude of the hert & loue frō
botome there of, & is not cōtēt wth the outward
worke only: but rebuketh those worke most of
all which sprynge not of loue frō the groude & lo
we botome of the herte, though they appere out-
ward, neuer so honest & good. As Christ in h^e gol
pell rebuketh the pharises aboue all other h^e were
opē synners, & calleth thē ypocrites, h^e isto sape, li
mulars & paynted sepulcres, which pharises per
spued no men so pure, as pertyninge to the out-
warde dedes & worke of the lawe: & Paul in
the.iii.chap. of his epistel vnto the Philip. cōfes-
seth of him selfe, h^e as touchinge the lawe he was
suche one as nomā coude cōplaine on, & not wthō
dinge was yet a murtherer of the Christ, persecu
ted thē, & toymēted thē so sore, h^e he cōpelled thē to
blaspheme Christ, & was altogether merclesse,
as many which now fayne outward good wor-
kes, are. For this cause the.crv. Psal. calleth
all mē lyars, because h^e no mā kepeth the lawe frō
the groude of the herte, nether cā kepe it, though
he appeare outward full of good worke.

For all men are naturally enclyned vnto euill
& hate the lawe, we fynde in oure selues vnlyst &
tediousnes to do good, but lust & delectaciō to do
euill: Now where no fre lust is to do good, there
the botome of the hert fullfilleth not the lawe, &
there no doute is also synne & wyath is deserued
before God, though there be neuer so greate an
outward shewe & apearance of honeste lyuynge.
For this cause cōcludeth S. Paul in h^e.ii.chap.

the Romains.

that ¶ Jewes are all synners & trasgressors of the lawe, though they make men believe, thorow ypocrisy of outward workes, how ¶ they fulfill ¶ lawe, and saith ¶ he only which doth the lawe is ryghteous before god, meanyng therby, ¶ no man w outward workes fulfillleth the lawe.

Thou (sayeth he to ¶ Jewe) teachest a mā shuld not breake wedlocke, & yet breakest wedlocke thy selfe, wherin ¶ iudgest another mā, therein condemnest ¶ thy selfe, for thou thy selfe dost euen the very same thinges which ¶ iudgest. So though he wolde saye, thou liuest outwardly well in ¶ workes of the lawe, and iudgest thē that lyue not so.

Thou teachest other mē, & seest a moote in another mā's eye, but arte not ware of ¶ beame ¶ is in thyne awne eye. For though ¶ kepe ¶ lawe outwardly w workes, for feare of rebuke, shame and punishment, ether for loue of rewarde, baitynge & bayne glory: yet dost ¶ all without lust & loue to ward ¶ lawe, & haddest leuer a greate deale other wyle do, yf ¶ dyddest not feare ¶ lawe: ye inwardly in thyne herte, ¶ woldest ¶ ther were no lawe, no no: yet God, the auctor & vègear of the lawe, yf it were possible: so paynfull it is vnto the: to haue thine appetites refrained, & to be kept doun

Wherefore thē it is a playne cōclusiō, that ¶ frō the grounde & botome of thyne herte, arte an enemye to the lawe: what preuayleth it now, that ¶ teachest another mā not to steale, when ¶ thyne awne selfe arte a thefe in thyne herte, & outwardly woldest sayne steale yf ¶ durst: though that the outward dedes abyde not allwaye behynde with soche ypocrites & dissimulars: but breake forth amonge euē as an euill scabbe or a pocke can not allwayes be kept in with violence of medicine

Thou teachest another mā, but teachest not thy selfe, ye thou wotest not what ¶ teachest, for thou

A prologe to

**The lawe
encreaseth
synne.**

Understondest not the lawe a ryghte, how that it
can not be fulfilled & satisfied, but with an vnfa-
ned loue & affection, so greatly it can not be fulfill-
ed & outward dedes, & workes only. Moreover
the lawe encreaseth synne, as he sayeth in the fyfth
Chap. because the man is an enemy to the lawe, for as
much as it requireth so many thinges cleane con-
trarye to his nature, wherof he is not able to full-
fill one poynte or title, as the lawe requireth it. And
therfore are we moare prouoked, & haue greater
lust to breake it. For which causes sake he sayeth
in the viij. Chap. that the lawe is spirituall as though
he wolde saye, yf the lawe were fleshy & but mans
doctrine, it might be fulfilled, satisfied & filled &
outward dedes. But now is the lawe goodly, & no
man fulfilleth it, excepte the al that he doeth, springe

**The spiri-
te is requi-
red yet we
can kepe the
lawe.**

of loue from the botome of the hert. Such a new
uert & lusty corage vnto the lawe ward, cast thou
uer come by of thyne awne strenght & enforces
met, but by the operacyon & workyng of the spirite.

For the spirite of God only maketh a man spiri-
tuall, & lyke vnto the lawe, so that now hence forth
he doeth nothing of feare or for lucre or vntages
sake or of vaine glorie, but of a fre hert, and of in-
ward lust. The lawe is spirituall, & wyll be both
loued & fulfilled of a spiritual hert, & therfore of
necessite requizeth it the spirite that maketh a man
nes hert fre, & geueth hym lust & courage vnto the
lawe ward, wher soch a spirite is not, there remay-
neth synne, grudgyng & hated against the lawe,
which lawe neuertheles is good, righteous & holy

Acquaynte thy selfe therfore with the maner of
speakynge of the Apostell, & let this now styke fast
in thyne hert, that it is not both one, to do the dedes
& workes of the lawe, & to fulfill the lawe. The

To do the workes of the lawe, is what so euer a man doeth,
dedes of the lawe or can do of his awne fre wyll, of his awne proper

the Romane.

Strength & enforcing. Not withstandinge though there be neuer so great workyng, yet as longe as ther remaineth in y^e hert, vn lust, tediousnes, grudging, grief, payne, lothsones & compassion toward y^e lawe, so long are al y^e workes vnprofitable, lost yee & dānable in y^e syght of God. This meaneth Paul in the. iiii. Chap. where he sayeth, by the dedes of the lawe shall no fleshe be iustified in the syght of God. Here by perceauest thou, y^e those Sophisters are but deceauers, whiche teache y^e a man may, & must prepare hym selfe to grace & to y^e fauour of God, & good workes, before he haue the spire & true faith of Christ. How cā they prepare the selues vnto the fauoure of God, and to that which is good, whē they the selues cā do no good, nor cā not once thinke a good thought or consent to do good, y^e denyll possessyng their hertes, mindes & thoughtes captiue at his pleasure. Cā those workes please God thinkest thou, whiche are done wth greife, payne, and tediousnes, with an euill wyl, & a contrary & grudging mynde. A holy saynt prosperus, how mightely & the scriptur of Paul, dydest thou cōfoude this heresie, aboute (I trowe) a xii. hūdyed yeres ago, or ther by.

To fulfyll the lawe, is to do the workes thereof & what so euer y^e lawe cōmaundeth, & lone, luste, and inward affection & delectacion: and to lyue godly & well, frely, wyllyngly and with our cōpulsion of y^e lawe, eue as though there were no law at all. Muche lust & fre libertie to y^e lawe, cometh only by the workyng of the spire in the herte, as he sayth in the fyrst Chapter.

Now is y^e spire none other wyle goure, then by faith only, in y^e we beleue the promyses of god, wth out waueringe, how y^e God is true, & wyl fulfill all his good promyses toward vs, for Christes bloude sake, as it is playne in y^e. i. Chap. I am

lawe, and to fulfill y^e lawe, are two thynges.

Prosperus.

To fulfill the lawe what it is

The Prologe.

The spryte not ashamed (saith paul) of christes glad tydings,
cometh by
sayth, for it is þ power of God, vnto saluaciō to as ma
ny as beleue. For attonce & togedder euen as we

Fayth co-
meth by
hearinge
the glad ti
dynges.

beleue the glad tydings preached to vs, the holy
goost entreth in to our hertes, & lowseth þ bōdes
of þ deupll, which before possessed oure hertes in
captiuite, & helde thē þ we could haue not lust to
þ wpll of God in þ lawe. And as þ spryte cometh
by faith only, eue so faith cometh by hearing the
the word of glad tydings of God, whē Christ is
preached, how þ he is Goddes sonne & man also,
deed & rpsen agayne for our sakes, as he saith in
the. iiii. iiii. & x. Chap. All our iustifyinge then cō
meth of faith, & faith & the spryte come of God &
not of vs. Whā we saye, faith bringeth the spryte
it is not to be vnderstonde, þ faith deserueth the
spryte or þ the spryte is not p̄sent in vs befor faith
For the spryte is euer in vs, & faith is the gyfte &
workynge of þ spryte. But thorow preaching, the
spryte beginneth to worke in vs. And as by prea
chinge þ lawe, he worketh the feare of god, so by
preachynge þ glad tidinges, he worketh faith. And
now whē we beleue & are come vnder þ couenantis
of God, thē are we sure of þ spryte, by þ promyse
of God, & thē þ spryte acōpanyeth faith insepara
bly, and we begynne to fele his workinge. And so
faith certifieth vs of þ spryte, & also bringeth the
spryte & her, vnto þ workinge of all other gyftes
of grace, & to þ workinge out of þ rest of our sal
uaciō, vntyll we haue altogether overcome sinne
deeth, hell & sathā, & are come vnto þ euerlasting
lyfe of gloype. And for this cause saye we: sayth

Faith on-
ly iustifi
eth.

bringeth þ spryte Here of cōmeth it, þ faith only
iustifieth, maketh rightewes, & fulfilleth þ law, for
it bringeth þ spryte thorow Christes deseruinges
þ spryte bringeth lust, looseth þ hert, maketh hym
fre, setteth hym at liberte, & geueth hym strenght

the Romayns.

to worke & dedes of the lawe & lone, enen as the
lawe requireth. The at & last out of & same faith
so working in & hert, springe all good workes by
their awn accord. That meaneth he in &.iii. Cha.
for after he hath cast away & workes of & law, so
& he soundeth as though he wold bzeak & disanull
& lawe thowow faith, he answereth to & might be
lapd against, sayeng: we destrope not & lawe tho-
rowe faith, but maintayne, furder or stablishe the
lawe thowow faith. That is to saye, we fulfyll the
lawe thowow faith. Synne in & scriptur is not cal-
led & outward worke only comitted by the body,
but all & whole busynes, & what so ever accom-
panieth, moueth or stereth vnto & outward dede, & &
wher & workes springe, as vnbeleue prouoceth, &
redynes vnto the dede in the grounde of the hert &
all the powers, affections & appetites wher & we
can but synne. So & we saye, & a mā thē synneth,
when he is caried awape hedlong in to synne, all
together as moch as he is, of that popson inclina-
cyon & corrupte nature, wher in he was receaued
& bozne. For there is none outward synne comit-
ted, excepte a man be caried awap altogether, &
lyfe, soule, herte, body, lust & mynd therunto. The
scripture loketh singularly vnto & herte & vnto & the mother
rote & origina) fountayne of all synne, which is in of al good
beleue in & botome of the hert. For as faith only workes, &
iustifieth & bypnyeth & spyrte & lust vnto the out- vnbeleue
ward good workes, eue so vnbeleue only dāneth of euyl,
& kepeth out & spyr, prouoketh & stee, & stereth
by luste vnto the euyl outward workes, as hap-
pened to Adā and Eua in paradise. Gene. iii.

For this cause Chyist calleth synne vnbeleue, &
& notably in the. xvi. Cha. of S. Ihon. The spyrte
(sayth he) shal rebuke & world of syn, because they
beleue not in me. And Ihon. viii. he sayth: I am &
light of & world. And therfor in &. xii. of Ihon he

Workes
springe of
faith.

Synne.

Faith is
the mother
rote & origina)
fountayne of all
synne, which is
in of al good
beleue in &
botome of the
hert.

A Prologe to

byddeth the whyle they haue lyght, to beleue in
 light, & ye maye be the chyldre of light: for he that
 walketh in darknes, woteth not whether he go-
 eth. Now as Christe is & light, so is & ignorance
 of christ & darknes wher of he speaketh, in which
 he & walketh, woteth not whyther he goeth: & is,
 he knoweth not how to worke a good worke in
 the sight of God, or what a good worke is. And
 therfore in the .ix. he sayth: as longe as I am in the
 worlde, I am the light of & worlde: but there cometh
 night, whē no mā cā worke, which nyght is
 but & ignorance of Christ, in which, nomā cā se to
 do any worke & pleaseth God. And Paul exhorteth
 Ephe. iiii. & they walke not as other hethen,
 which are straingers frō & lyfe of god, thow the
 ignorance & is in the And agayne in & same chap.
 Put off (sayth he) & olde mā, which is corrupt thro-
 row the lustes of erreure, & is to save ignorance.
 And Rom. xiii. Let vs cast away & dedes of dark-
 nes, & is to save, of ignorance & vnbefese. And .i.
 Pet. i. Fashion not poure selues vnto poure olde
 lustes of ignorance. And .i. Iho. ii. He & loueth his
 brother, dwelleth in light: & he & hateth his bro-
 ther, walketh in darknes, & woteth not whither
 he goeth, for darknes hath blynded his eyes. By
 lyght he meaneth & knowlege of Christ, & by dar-
 knes, & ignorance of Christ. For it is impossible &
 he & knoweth Christ truly, shuld hate his brother
 Furthermore: to perceauē this thinge more cle-
 arly & shalt vnderstōde, & it is vnpossible to spynne
 any synne at all, except a mā breake the fyrst com-
 mādemēt befoze. Now is the fyrst cōmaudemēt
 deuyded in to two verses: Thy Lord God is one
 God: & thou shalt loue thy Lord God & all thyne
 herte, & all thy soule, with all thy power & with
 all thy myght. And the hōle cause why I spynne a
 gāynst any inferioure prept, is, & this loue is not

the Romaine.

in myne hert: for were this lawe wytten in my herte, & were full & perfect in my soule, it wolde kepe myne herte fro cōsentinge vnto any synne. And the hole & only cause why this loue is not wytten in oure hertes, is, & we beleue not the first parte, that oure Lorde God is one God. For wist I what these wordes, one Lorde & one God meaneth, & is to saie: yf I vnderstode & he made all, & ruleth all, & & what so euer is done to me, whether it be good or bad, yt is his wyll, & & he only is the Lorde & ruleth & doth it: & wist therto what this worde myne meaneth: & is to saie, yf myne hert beleued & felte the infinite benefites & kyndenes of god to me warde, & vnderstode & earnestly beleued & many folde couenautes of mercy wher in God hath bounde hym selfe to be myne, hole & all to gether & all his power, loue, mercy, & myght, the shuld I loue hym & all myne hert, soule, power, & might, & of & loue euer kepe his cōmaundementes. So se ye now, & as faith is & mother of al goodnes & of all good workes, so is vnbelefe the grounde & rote of all euill and all euill workes.

Finally, yf any mā hath forsake synne & is conuerted to put his trust in Christ, & to kepe & law of god, doth fal at a tyme, & cause is, & the fleshe & how negligens hath choked the spire & oppressed hir, & take fro hir & fode of hir strenght, which is & fode of hir meditaciō in god & in his wonderfull dedes, & in the many folde couenautes of his mercye. Wherefore the before al good workes as good frutes, there must nedes be faith in & herte whence they springe. And before all bad dedes as bad frutes, there must be vnbelefe in & hert as in & rote, foultaine, pith & strenght of all synne: which vnbelefe & ignoraunce is called & heed of & serpent & of & olde dragō, which the woman sēd Christ, must trede vnder fote, as it was promysed to Ada

A Prologe to

Grace.
Gyfte.

Grace & gyfte haue this differēce. Grace properly is goddes fauour, beneuolēce or kynde mynde, which of his owne selfe, wout deserupnge of vs, he beareth to vs, wherby he was moued & inclyned to geue Christ to vs, & al his other gyftes of grace. Gyfte is þe holy goost & his workinge, whiche he powreth in to þe hertes of the, on whome he hath mercy, and whome he fauoreth. Though þe gyftes of þe spīte encrease in vs daylye, & haue not yet the full perfectiō: yet & though there remayne in vs yet euyl lustes & synne, which fight agaynst the spīte as he sayth here in the. vii. Chap. & in the. v. to þe Gala. & as it was spokē before in the. iii. Chapt. of Gene. of the debate betwene the womāns seed, & the seed of the serpent: yet neuertheles Godds fauoure is so greates, & so strōge ouer vs for christes sake, & we are counted for full hole & perfecte before God. For goddes fauoure toward vs, deuydeth not hyr selfe, encreasynge a lytell, as do the gyftes, but receaueth vs hole & altogether in full loue for Christes sake oure intercessor & mediator, & because þe giftes of the spīte and the bayle betwene the spīte & euyl lustes, are begōne in vs already. Of this now vnderstondest þe the. vii. Chap. where Paul accuseth hym selfe as a synner, & yet in þe. viii. Chap. sayeth: ther is no dānacion to the & are in Christ, & that because of the spīte, & because the giftes of the spīte are begōne in vs. Synners we are, because the fleshe is not full kyllēd, & mortified. Neuertheles in as moche as we beleue in christ & haue the earnest and begynninge of the spīte, and wold sayne be perfect God is so louinge & fauorable vnto vs, & he will not loke on soche synne, nether wyll counte it as synne, but wyll deale wth vs accordyng to oure beleue in Christ, and accordyng to his promysse, which he hath sworne to vs, vntill the synne be

the Romans.

full sayne & mortified by dethe. **Fayth is not** **Fayth is**
 mā's opinio & dreame, as some ymagyn & sayne. **not**
 whē they heare the storie of ꝑ gospell. which whē **he of him**
 they se ꝑ there folowe no good workes nor mēde
 ment of liuing, though they heare, & yet cā bapyl
 many thynges of faith, thē they fall frō ꝑ ryghte
 waye & saye: faith only iustifieth not, a man must
 haue good workes also, yf he wyl be righteous &
 safe. The cause is, whē they heare the Gospell or
 glad tidinges, they sayne of their awne strength
 certayn ymaginaciōs & thoughtes in their hertes
 sayinge: I haue heard the Gospell, I remēber ꝑ
 storie, lo I beleue. And ꝑ they coūte ryghte fayth
 which neuertheles as it is but mans ymaginaciō
 & sayninge, euē so profiteth it not, nether folowe
 there any good workes or mēdement of lyuinge.

But righte fayth is a thinge wroughte by ꝑ ho **It is a**
 ly goost in vs, which chaūgeth vs, turneth vs in **th**
 to a newe nature, & begetteth vs a new in God, **work**
 & maketh vs ꝑ sōnes of god, as ꝑ redeſt in ꝑ fyrſt **of the**
 of Ihon, & killeth ꝑ olde Adā, and maketh vs ali **te of**
 together newe in ꝑ hert, mynd, wyl, lust and in al
 oure affectiōs & power of the soule, ꝑ holy goost
 euer accōpanyng hie & rulinge the hert. Faith is
 a liuely thinge, mighty in workinge, valiaūte and
 strōge, euer doinge, euē frutfull. so ꝑ it is vnpoſſi
 ble ꝑ he which is endued there w, shuld not worke
 allwayes good workes w out ceasinge. We aserth
 not whether good workes are to be done or no:
 but hath done thē already, yf mōtiō be made of
 thē, & is allwaye doinge, for soche is his nature;
 nowe quēke fayth in his herte & liuely mōtinge
 of ꝑ spyrte dyuē him & ſcere him ther vnto. wha
 so euē doeth not good workes, is an vbeleuing
 person & faythlesse, & loketh roūd about, grasping
 after fayth & good workes, & wot not what fayth
 or good workes meanē, though he bapyl neuer so

A Dialogue to

Faith
what it is

many thynges of faith and good workes.

Faith is then a lyuely & stedfast truste in & fauoure of God, wher **W**e comitte oure selues al together vnto God, & that trust is so surely grounded & steketh so fast in oure hertes, & a mā wolde not once doute of it, though he shuld dye a thousand tymes therfore. And such truste wrought by & holy goost thowow faith, maketh a mā glad, lusty, chereful & true herted vnto God & to all creatures. By the meanes wherof, willingly & without cōpulsion he is glad and ready to do good to euery man, to do seruice to euery man, to suffre al thynges, & God may be loued and prayesed, which hath geue him such grace: so & it is impossible to separate good workes from faith, eue as it is impossible to separat heete and burnyng from fyre.

Therfore take hede to thy selfe, and beware of thyne awn fantasies & ymaginaciōs, which to iudge of faith & good workes wyll seme wyse, whē in dede they are sterke blind & of all thinges most folishe. I praye God & he wyll wyte safe to worke faith in thyne herte, or else Walt & remayne euermore faithlesse, sayne & ymagyn &, enforce thou, werstle & thy selfe, & do what thou wylt or cāst.

Faith is
righteous-
nes.

Righteousnes is eue such faith, & is called Goddes righteousness, or righteousness & is of valour befoze God. For it is Goddes gyfte, and it altereth a man, and chaūgeth him to a new spiritual nature, & maketh him fre and lyberall to paye euery man his dutie. For thowowe faith is a man purged of his synnes, and obtayneth luste vnto & lawe of God, wherby he geueth God his honour and payed hym & he oweth hym, & vnto men he doeth seruice wyllingly wher with so euer he can, and payeth euery mā his dutie. Such righteousness can nature, fre wyll, & oure awne strenght neuer byynge to passe. For as no man can geue hym

the Romaines.

faile sayth, so cā he not take away vnbelefe, how
then can he take awaye eny of all, wherfoze all is
faile pporcysy and synne, what so euer is done w
out faith oꝝ in vnbelefe, as it is euident in the. liii.
Chap. vnto the Romaines, though it appeare ne-
uer so glorious oꝝ beautifull outwarde.

Flesh and spirite mayst thou not here vnderst
de, as though fleshe were only & whiche pertay-
neth vnto vnchastite, & the spirite that which in-
wardly pertayneth to & herte, but Paule calleth
fleshe here as Christ doth Ihon. iiii. All & is boyme
of fleshe, that is to wete, & whole man with lyfe
soule, body, wytte, wyll, reason and what so euer
he is oꝝ doth with in & with out, because & these
all, and all & is in man, study after the worlde &
& fleshe. Call fleshe therfoze what so euer (as Iog
as we are without & spirite of God) we thynke oꝝ
speake, of God, of faith, of good workes, & of spi-
ritual matters, Call fleshe also all workes which
are done without grace & without & workyng of
the spirite, how so euer good, holy & spiritual they
seme to be, as & mayst proue by the. v. Chap. vn-
to & Galathias, where Paul numbryeth worschip-
pinge of ydols, witchcraft, enuy and hate, amōge
the dedes of & fleshe, & by the. viii. vnto the Ro-
mains, wher he saith, & the lawe by the reason of
the fleshe is weake, whiche is not vnderstonds of
vnchastite only, but of al synnes, & most specially
of vnbelefe, whiche is a vice moſte spirituall and
grounde of all synnes.

And as thou callest hym: which is not renewed
with & spirite & borne agayn in Christ, fleshe, and
all his dedes, euē the very moꝝons of his hert &
mynd, his lernyng, doctrine & contēplacion of hye
thynges, his preachyng teachyng, & study in the
scripture, bildyng of churches, foundyng of Ab-
bayes, geuyng of almes, masse, matēce, & what so

Fleshe
what it is

Prologe.

Spiritual

euere he doth, though it seme spirituall & after the lawes of God. So contrary wyse call him spirituall which is renewed in Christ, and all his dedes whiche springe of faith, seme they neuer so grosse as y washinge of y disciples fete, done by Christ, & Peters fishinge after y resurrection, y & all y dedes of matrimonye are pure spirituall. yf they procede of faith, & what so euere is done y in the lawes of God, though it be wrought by y body, as y very wiping of shewes & soch lyke, how so euere grosse they appeare outward, Without such vnderstondinge of these wordes, canst y neuer vnderstonde this Epistell of Paul, nether any other place in y holy scripture. Take hede therfore, for who so euere vnderstodeth these wordes other wyse, the same vnderstodeth not Paul, what so euere he be. Now wyl we ppare our selues to y epistle.

The first Chapter.

For as moch as it becometh y preacher of christes glad tydings, first thorow openyng of the lawe to rebuke all thinges, & to proue al thinges synne, that procede not of the spite & of fayth in Christ, & to proue all men synners and chylde of wrath by inheritaunce, and how that to synne is theyr nature, & that by nature they can no other wyse do then to synne, and therewith to abate the pryde of man, and to byrge him vnto the knowlege of him selfe, & of his myserie & wretchednes that he might desyre helpe. Euen so doeth saynt Paul, and begynneth in the first Chapter to rebuke vnbeleue and grosse synnes, which al men se as ydolatrie, & as the grosse synnes of the hethen were, and as the synnes now are of al the which lyue in ignorance without faith, and without y fauoure of God and faith. The wrath of God of heauen appeareth thorow the Gospell vpon all men for theyr vngodynes and vnholp lyuynge. For though it be knownen and daily vnderstonde

the Romayns.

by the creatures, & ther is but one God, yet is nature of hyr selfe without the sprete and grace, so corrupte & so popsonned, & men nether can thake hym, nether worshippe hym, nether geue hym his due honour, but blinde the selues and faule without ceasing in to worse case, eue vntill they come vnto worshippinge of ymages and workinge of shamefull synnes, which are abhominable against nature, and moreover suffre the same vntebuked in other, hauinge delectacion & pleasure therein.

In the.ii. Chap. he procedeth furthur, and rebuketh all those holy people also, which be out laste and loue to the lawe, lyue well onwardly in the face of the worlde, and cōdempne other gladly, as the nature of al ypocrytes is, to thinke the selues pure in respecte of open synners, and yet hate the lawe inwardly, and are full of couetousnes and enuye and of all viciennes. Mat. xxi. These are they which despise the goodnes of God & accordinge to the hardenes of theise hertes, hope toge, ther for them selues the wraoth of God, further more saynt Paul as a true expounder of & lawe. suffereth nomā to be without syn, but declareth & all they are vnder synne, which of fre wyll and of nature wyll lyue well, & suffereth them not to be better then the open synners, yf he calleth them harde herted and such as can not repente.

In &.iii. Chap. he mingleth both together, both & Jewes & the gētiles, & saith & the one is as the other, both synners, & no differēce betwene them saue in this only, & the Jewes had the worde of God cōmitted vnto the. And though many of the beleued not thereon, yet is Goddes truth & promyse therby nether hurte ner minished: & he taketh in his waye and allageth & sayeng of the. i. Psal. The lawe that God might abyde true in his wordes, & ouer iustificeth come when he is iudged. After that he returneth not but be

Seconde
Chapter

Thirde
Chapter.

A Prologe to

ereth the
synne only
& condem-
meth.

to his purpose agayn, & proueth by the scripture &
all mē without differēce or exceptiō are synners
& that by the workes of the lawe nomā is iustifi-
ed: but & the lawe was geue to vtter & to declar-
synne only. The he begynneth & sheweth & righte
waye vnto ryghteousnes, by what meanes mē
must be made righteous and safe, & sayeth: They
are al synners & wout prayse before God, & must
wout their awne deseruinge be made ryghteous
thorow fayth in Christ, which hath deserued such
righteousnes for vs, & is become vnto vs Gods
des mercifull for & remissio of synnes & are past,
therby prouinge & Christes righteousnes which
cometh on vs thorow fayth, helpeth vs only, whi-
che ryghteousnes (sayth he) is now declared tho-
row the Gospell, & was testified of before by the
lawe, & the Prophetes. Furthermore (sayth he) &
lawe is helped & fostered thorow fayth, though &
the workes ther of w all their booke are brought
to nought & proued not to iustifie.

Four the
Chapter.

In the.iiii. Chap. (after & now by the. iiii. first
Chap. the synnes are opened, & the waye of fayth
vnto righteousnes layd) he beginneth to answer
vnto certayne obiectiōs & cauillations. And first
he putterth forth those blynd reasones, which comē
ly they & wilbe iustified by their awne workes, as
wont to make whē they heare that fayth only w
out workes iustifieth, sayeng:shal mē do no good
workes, yf & yf fayth only iustifieth, what nedeth
a mā to study for to do good workes: he putterth
forth therfore Abraham for an ensample, sayeng:
what dyd abrahā w his workes: was al in vayne:
came his workes to no profet: And so cōcludeth
& Abraham w out & before all workes was iustifi-
ed & made righteous. In so moch that before the
worke of circumcisiō he was praysed of the scrip-
ture, & called righteous by his fayth only. Gen. x.

A prologe to

So that he dyd not the worke of circumcission for to be holpe therby vnto ryghteousnes, which yet God comaunded him to do, and was a good worke of obediēce. So in likewyse no doute none other workes helpe any thyng at all vnto a mā iustifyinge. but as Abrahā's circumcission was an outward signe wherby he declared his ryghteousnes which he had by fapth, & his obediēce & workes as redynes vnto ꝑ will of God, eue so are all other re spgnes good workes outward signes and outward fruites of fapth & of ꝑ spyte, which iustifies not a mā, les of the but that a man is iustified all redy before God in inwarde wardly in ꝑ hert, thorow fapth & thorow ꝑ spyt-fapth. te purchased by Chyistes blood.

Here with Blessed is now stablisheth **P.** Paul his doctrine of fapth a he ꝑ hath fore reherced in the. iiii. Chap. and bringeth also his synnes testimony of Dauid in ꝑ. xiii. Psal. which calleth forgiuen a mā blessed, not of workes, but in ꝑ his synne hym. is not shewen, and in ꝑ faith is imputed for righteousnes, though he abyde not afterwarde with out good workes, whē he is ones iustified For we are iustified & receaue ꝑ spyte for to do good workes, nether were it other wyse possible to do good workes, excepte we had fyrst the spyte.

For how is it possible to do any thinge well in ꝑ syght of God, whyle we are yet in captiuitie & bondage vnder ꝑ deuyll, and the deuyll possesseth vs all together & holdeth oure hertes, so ꝑ we cā not once cōsent vnto ꝑ wyll of God. No mā therfore cā proue ꝑ spyte in doing good: but ꝑ spyte must fyrst come and wake him out of his slepe & with ꝑ thunder of the lawe feare him, and wete him his miserable estate & wretchednes, & make him abhoze & hate hym selfe and to despye helpe, & the cōforte him agayne w. ꝑ pleasaunt rayne of the Gospell, ꝑ is to saue: with ꝑ swete promyses of God in chryst, & stire by fapth in hym to beleue

*

A Prologe to

the promyses. The whē he beleueth & promyses, as God was mercyfull to promyse, so is he true to fulfyll the, & wyl geue him & spere & strenght, both to loue & wil of God & to worke there after. So se we & God only which accordinge to & scripture worketh all in all thynges, worketh a mā's iustifying, saluacion and health, yē and powrieth fayth & beleue, lust to loue goddes wyl & strenght to fulfyl the same, in to vs, euen as water is powred in to a vessel, and that of his good wyl and purpose, and not of oure deseruinges & merites. Goddes mercy in promysinge, and trueth in fulfillinge his promyses saueth vs, and not we oure selues. And therfore is all laud, prayse, and glorie, to be geuen vnto God for his mercy and trueth, & not vnto vs for oure merites and deseruinges. After that he stretcheth his ensample out agaynst all other good workes of the lawe, and cōcludeth that the Jewes can not be Abrahams heyres, because of bloude and kynred only, & moch lesse by the workes of the law, but must inheret Abrahams fayth, yf they wyl be the ryght heyres of Abraham: for as moche as Abraham before the law, both of Moses & also of circumcision, was thorow faith made ryghteous, & called the father of all them & beleue, & not of the & worke. Moreover the lawe causeth wrath, in as moche as no man can fulfyl it wth loue & luste. And as lōge as suche grudging, hate & indignacion agaynst the lawe remaineth in the herte: & is not taken awaye by the spere & cometh by fayth, so longe (no doute) & workes of the lawe, declare euidently & the wrath of God is vpon vs and not fauoure. Wherefore fayth only receyuethe the grace promysed vnto Abraham. And these ensamples were not wyrtten for Abraham sake only (sayth he) but for ours also to whō yf we beleue, sayth shalbe rekened lykewyse for

the Romains.

righteousnes, as he sayth in the ende of **¶ Chap.**
In the .v. Chap. he comendeth **¶** frutes & wor-
 kes of sayth, as are peace reioysinge in the consci-
 ence, inwarde loue to God and man: mozeouer
 boldnes, trust, confidence & a stronge and a lusty
 mynde, & stedfaste hope in tribulacio & sufferinge
 For all such folowe where the righte faith is, for
 the aboundante graces sake & gyftes of **¶** spiete,
 which god hath geuen vs in Iesu Christe, in that
 he gaue hym to dye for vs yet is enemyes. Now
 haue we then, that sayth only befoze all workes
 iustifieth: and **¶** it folowed not yet therfoze that a
 man shulde do no good workes: but that **¶** right
 Chap. workes abyde not behynde, but as spanne
 sayth, euen as byghtenes doth **¶** sunne, and are
 called of Paul the frutes of the spiete, wher the
 spiete is ther it is alwayes somer, & there are al-
 wayes good frutes, **¶** is to saye: good workes.
 This is Pauls order, **¶** good workes springe of
 the spiete, the spiete cometh by sayth, & sayth co-
 meth by hearinge **¶** worde of God, wher the glad Good wor-
 kynges & promyses which God hath made to kes are the
 vs in Christe, are preached truely, & receaued in **¶** frutes of
 ground of the herte without waueringe or doutinge, the spiete
 after **¶** the lawe hath passed vpon vs, & hath da-
 ned consciences, where **¶** worde of God is prea-
 ched purely & receaued in **¶** herte, ther is sayth &
¶ spiete of god, & ther are good workes of neces-
 site wher occasio is geue: where goddis worde is
 not purely pached, but mens dreames, tradicions,
 ymaginacions, ceremonyes & supersticio there is no
 faith, & consequently no spiete **¶** cometh of god And
 where goddis spiete is not there can be no good
 workes, eue as where an appel tre is not, there can
 grow no appels, but ther is vntelefe **¶** treuels spiet
 & euyl workes. Of this goddis spiete and his fru-
 tes, haue oure holy ypoctites not once knowen

A prologe to

whether yet tasted how swete they ar, though they
sayne many good workes of ther awne p^{ri}ma-
riōs to be iustified & al, in which is not one crome
of true faith, or spirituall loue, or of inward loye,
peace & quietnes of cōsciēce, for as moch as they
haue not y word of God for thē, & suche workes
please God but they are euē y rote frutes of rote
tre. After that he breaketh forth, & runeth at lar-
ge, & sheweth whēce both synne & righteousnes
derth & lyfe come. And he cōpareth Adā & Chriſt
together, thys wyse reasoninge and disputinge. y
Chriſt must nedes come as a secōde Adā to make
vs heyes of his righteousness, thorow a new spi-
rituall byrth, without oure deseruinge: euē as the
fyist Adā made vs heyes of synne, thorow y bo-
delye generaciō, without our deseruinge, wherby
is euidently knowē & proued to y vttermoste, & no
mā can bringe him selfe out of synne vnto righte-
ousnes, no more thē he coulde haue withstōde y
he was borne bodely. And y is proued here with,
for as moch as y very law of God which of righte
te shuld haue holpe, (yf any thyng coulde haue hol-
pe), not only came & brought no helpe & hyt, but
also encreased synne, because y the euill & popso-
ned nature is offended & vtterly displeaseth with
the lawe, & the moze she is forbed by the lawe, the
moare is she prouoked & set a fyre to fulfyl & satisfie
hir lustes. By y lawe thē we se clerely y we
must nedes haue chriſt to iustifye vs & his grace,
and to helpe nature.

The. vi. In the vi. he setteth forth the chefe & p^{ri}ncipall
Chapter. worke of faith, the batayle of y sp^{ir}ite against the
fleshe, how y sp^{ir}ite labourerh & enforseth to hyl
the remnaūte of synne, & lust which remayne in y
fleshe after oure iustifyinge. And this Chap. teas-
ereth vs, y we are not so fre frō syn thorow faith
y we shulde hēce forth go vp & down ydle carlesse

the Romayns.

and sure of our selues, as though ther were now
no moze syn in vs: yes there is synne remayninge
in vs, but it is not rekened, because of faith & of
the spīte, which fighte agaynste it. Wherefore we
haue ynough to do all our lyues lōge, to tame our
bodpes, & to cōpelle & mēbres to obeie the spīte
& not & appetites, & therby we myght be lyke vn-
to Chyistes death & resurreccyon, & myght fulfyll
our baptyme, whiche signifieth & mortifyinge of
synnes, & the new lyfe of grace. For this batayle is a wit,
ceaseth not in vs vntyll & last bryeth, & vntyll that
synne be vtterly slayne by the death of the bodpe. ne God &

This thinge (I meane to tame & bodpe and so vsthat we
foith) we are able to do (saith he) seynge we are haue pro-
vnder grace, & not onder & law. what it is, not to misled to
be vnder & lawe, he him selfe exposeth. For not mortifie &
to be vnder & lawe, is not so to be vnderstonde, & lustes and
euery man may do what hym lusteth. But not to synne that
be vnder & law is to haue a fre hert renewed & & remaineth
spīte, so & thou hast lust inwardly of thynne awne in the flesch
accord to do & whiche & lawe cōmaūdeth & oute ar.
cōpulsion, yf tough ther were no law. For grace. Not to be
& is to saue Goddis fauour byngeth vs & spīte vnder the
& maketh vs loue & law, so is there now no moze law what
synne, nether is & lawe now any moze agaynst vs it meaneth
but atone, and agreed with vs, and we with yt.

But to be vnder & lawe, is to deale & the wor- To be vn-
des of & lawe, & to worke without & spīte & gra der & lawe
ce, for so long no doute synne raygneth in vs tho: what it is
row & law, & is to saue, & law declareth & we are
vnder synne and & synne hath power and domi-
nion ouer vs, seynge we can not fulfyll the lawe,
namely & in the herte, for as moch as no man of
nature fauoureth & lawe, cōsenteth there vnto &
depyteth therein. Which thing is excedinge great
synne, & we can not cōsent to & law, which lawe
is nothing else save the wyll of God.

A p[ro]logue to

This is the right fredome & lybertye frō synne
 & frō þ[is] lawe where of he wyrteth vnto þ[is] ende of
 this Chapter, that is a fredome to do good only
 w[ith] luste, and to lyue well withoute cōpulsion of þ[is]
 lawe: wherfore this fredome is spiritual fredome,
 which destroyeth not þ[is] lawe, but mynistreth that
 which þ[is] lawe requyrieth, and where w[ith] þ[is] lawe is
 fulfilled, þ[is] is to vnderstand, luste and loue, where
 w[ith] the law is styllled, and accuseth vs no more cō-
 pellet vs no moare, nether hath oughte to craue
 of vs any moare. Euē is though þ[is] were in dette
 to an other man, and were not able to paye, two
 maner wayes myghtest þ[is] be losed. One waye, yf
 he wolde requyre nothyng of þ[is], and bryke thynne
 obligacyon. In other waye, yf some other good
 mā wolde paye for þ[is], and geue þ[is] as moche as þ[is]
 myghtest satisfie thynne obligacyō w[ith] all. Of this
 wyse hath Christ made vs free from þ[is] law & ther-
 fore is this no wilde fleschly liberte, that shuld do
 nought, but that doth all thynges, and is free frō
 the crauinge and dette of þ[is] lawe, In þ[is]. vii
 he confirmeth the same w[ith] a similitude of þ[is] state
 of matrimony. As whē þ[is] husbāde dyeth the wyfe
 is at hir liberte, and þ[is] one lowsed & departed frō
 þ[is] other, not þ[is] the woman shulde not haue power
 to marye vnto another mā, but rather now fyrst
 of all is she free, & hath power to marye vnto an
 other mā, which she coulde not do before, tyll she
 was lowsed frō hyr first husbād. Euē so are oure
 cōsciēces bound & in daūger to þ[is] lawe vnder olde
 Adā þ[is] fleshe as longe as he lyueth in vs for the
 lawe declareth þ[is] our hartes are bounde and þ[is] we
 cā not discōsent frō him. But whē he is mortify-
 ed and kyllid by the spyre, thē is þ[is] cōsciēce free
 and at liberte: not so that the cōsciēce shall now
 nought do but now fyrst of all cleuryth vnto ano-
 ther, þ[is] is to wete Christ, & bringeth forth þ[is] frutes

The. vii.
 Chapter.

the Romayns.

of lyfe. So now to be vnder ϕ lawe, is, not to be able to fulfyll ϕ lawe, but to be better to it, & not able to paye ϕ which ϕ lawe requyreth. And to be lowse fro ϕ lawe, is to fulfyll it & to paye ϕ which ϕ lawe demaūderh, so ϕ it can now hēce forth are the nought. Cōsequently Paul declareth moze largely ϕ nature of synne & of ϕ lawe, how ϕ thow the lawe synne reuolueth, moueth hyr selfe, and gathereth strenght. For ϕ oldman & corrupte nature, the moze he is forbode and kept vnder of ϕ lawe, is the moze offended and displeased therewith, for as moch as he cā not paye ϕ which is required of the lawe. For synne is his nature & of him selfe, he can not but synne. Therfore is ϕ lawe death to hym, toymēt and marterdome. Not ϕ the lawe is euyl, but because ϕ the euyl nature cā not suffre ϕ which is good, cā not abyde ϕ the lawe shuld requyre of hym any good thyng. Lyke as a sycke mā can not suffre ϕ a mā shulde desyre of hym to cūe, to lepe & to do other dedes as an whole mā.

For whiche cause. S. Paule concludeth, that where the lawe is vnderstonde and perceaued of the best wyse, ther it doeth no moare but vtter synne, and bypunge vs vnto the knowledge of our selues, and there by kyl vs and make vs bande vnto eternall damnacion and detters of the euerlasting wyath of God, eue as he well fealeth and vnderstandeth whose conscience is truly touched of ϕ lawe. In suche daūger were we per the lawe came, ϕ we knew not what synne mente, nether yet knowe we the wyath of God vpon synners, & ϕ lawe had bittered it. So seest ϕ that a mā must haue some oter thing, ye and a greater & a moze mighty thing thē ϕ lawe, to make him righteous and safe. They that vnderstonde not the lawe on this wyse, are blynd & go to worke presūptuously, supposyng to satisfie the lawe wth wykes. For

To be vnder the lawe. To be lowse fro the lawe,

A Prologe to

they know not that ϕ law requyrieth a free a wyl-
lynge, a lusty & a louinge herte. Therfore they se
not Moses right in ϕ face, the bayle hangeth be-
twene & hydeth his face, so ϕ they cā not beholde
the glozy of his countenaunce, how ϕ the lawe is
spiritual & requyrieth ϕ hert. I may of myne awn
strenght refrayne ϕ I do myne enemye no hurte,
but to loue hym wth all myne herte, & to put away
wthath clene out my mynd, cā I not of myne awn
strēght. I may refuse money of myn awn strēght
but to put awaye loue vnto ryches out of myne
hert, can I not do of myne awne strēght. To ab-
steyne fro adultery as cōcerning ϕ outward dede:
cā I do of myn awne strēght, but not to desyre in
mine hert is as vnpossible vnto me: as is to chosse
wheter I wyl hongry or thurst & yet so ϕ law re-
quyrieth, wherfore of a mā awne strēght is ϕ law
eneuer fulfylled, we must haue thereto goddis fa-
uoure, & his spryte, purchased by Chrystes blood.

Neuertheles when I saye a mā may do many
thynges wthwardly clene agaynst his herte, we
must vnderstōde, ϕ mā is but dreue of diuers ap-
petites, and the greatest appetite ouercometh the
lesse, & carieth the man awaye violently with hym.

As whē I desyre vengeaunce, & feare also ϕ inco-
ueniēce ϕ is lyke to folowe, yf feare be greater, I
abstayne, yf the appetite ϕ despyeth vengeaunce be
greter, I cā not but prosecute ϕ dede, as we se by
experieñce in many murthurers & theues, whiche
though they be brought in to neuer so great perel
of death, yet after they haue escaped, do euen the
same agayne. And cōmen weimē prosecute theyre
lustes because feare & shame ar away, whē other
whiche haue the same appetite in their hertes, ab-
steyne at ϕ leest way outwardly or worke secretly
beyng overcome of feare & of shame, & so lykwis

flesh an) se is it of al other appetities. Furthermoze he de-

the Remains.

clareth, howe & spire & & fleshe fight together in spire
one mā, & maketh an ensample of hym self, & we fighte to
might learne to know & worke a right. I meane fighte to
to kyll syn in oure selues. He calleth both & spire
& also & fleshe a law; because & lyke as & nature of
Goddess law is to dyue, to cōpell, & to craue; eue
so the fleshe dyueth, compelleth, craueth, and
rageth agaynst & spire, & wyl haue her lusses sa
tisfied. On & other syde dyueth & spire, cōpeth &
fighteth agaynst & fleshe, & wyl haue his lust sa
tisfied. And this stryfe dureth in vs, as lōg as we
lyue: in some moze, & in some lesse, as & spire or &
fleshe is strōger, & the very man his awne selfe is
both & spire & & fleshe which fighteth & his awn
selfe vntill syn be vterly slayne & we al together
spirituall. In & viii. Chap. he cōforteth such
fighte & they despire not because of such fleshe,
rather thinke & they are lesse in fauoure & God.
And he sheweth how & the synne remainynge in
vs, hurteth not, for there is no danger to the that
we in Christ, which walke not after & fleshe, but
fighte agaynst it. And he expoundeth moze largely
what & nature of & fleshe & of & spire is, & how &
spire cometh by Christ, which spire maketh vs
spirituall, tameeth, subdueth, & mortifieth & fleshe,
& certifieth vs & we are neuerthelesse & sonnes of
God, & also beloued though & synne raigue neuer
so moch in vs, so long as we folowe the spire &
fight agaynst synne to kyll, & mortifie it. And be
cause nothyng is so good to & mortifieng of the
fleshe, as & crosse & tribulacion, he cōforteth vs in
our passions & afflictions, by & assistes of & spire
which make thintercession to God for vs, mighte
& & groupnges & passe mans veteraunce, so that
mā speche cā not cōpiehende the & with & mour
nyng also of & creatures & vs, of greate desyre
that they haue, & we were lowed from synne &

corruptyon of the fleſhe. So ſe we that theſe three Chapters the. vi. vii. viii. do none other thyng ſo much as to diue vs vnto y right worke of faith, whiche is to kyl y olde mā & mortifie y fleſhe.

Ths. ix. x. and. xi. cha pters.

In the. ix. x. and. xi. Chap. he treateth of Goddis predeſtinaciō, whēce it ſpringeth al together, wher we ſhal beleue or not beleue, be lowſed from ſynne or not be lowſed. By which predeſtinacion our iuſtifiēce & ſaluacion are clene taken out of our hādes, & put in y hādes of God only, whiche thinges is mooste neceſſary of all. For we are ſo weke & ſo vncertain, y yf it ſtode in vs, ther wold of a trueth no man be ſaued the deuell no doute woulde deceaue vs. But now is god ſure, y is predeſtinaciō cā not deceaue him, nether cā any man withſtād or let him, & therfore haue we hope and truſt agaynſt ſyn. But here muſt a marke be ſet vnto thoſe vnquyet, buſye & hye clymyng ſpytes how ferre they ſhall go whiche fyrſt of all bringe hpyther their hye reaſons & pregnāt wyttes, & begine fyrſt frō an hpyer to ſerche botōleſſe ſecretes of goddis pdeſtinaciō whether they be pdeſtinat or not. Theſe muſt nedes etherecaſt thē ſelues downe hedelōg into deſpitraciō or els cōmit thē ſelues to fre chauce careleſſe. But folowe y the ordye of this piſtle, & nooſel thy ſelfe y Chriſt, & learne to vnderſtōde what y law & y Goſpell meane & the office of both two, that y mayſt i y one know thy ſelue, & how y thou haſt of thy ſelue no ſtrength.

This do but to ſynne: & in y other y grace of Chriſt. And yf y wylt then ſe y ſpyghte agaynſt ſynne, & the fleſhe as the vnderſtōd vii. fyrſt Cha. teache the. After y when y art come to the. viii. chapter, & arte vnder the croſſe & ſuſſeryng of tribulacyon, the neceſſite of predeſtinacyon wyl ware ſwete, & thou ſhalt well fele how preciouſe a thinge it is. For excepte y haue boyned the croſſe of aduerſite and tēptacyon, & haſt felt

the Romayns

thy selfe brought vnto the very hymme of despe-
 ration, ye & vnto hell gates, & canst neuer medle
 with the sentēce of predestinacion without thinge
 awayne harne and without secret wrath and grud-
 gyng inwardly agaynste God, for other wyse is
 that not be possible for y to thinke & god is righte
 & iuste. Therfore must Adā be wel mortified
 & the fleshely wytte brought vnto nought,
 per & thou mayst awayne & this thinge, & drinke
 so strōge wyne. Take hede therfor vnto thy selfe,
 that y drinke not wyne, whyle y art yet but a suck-
 lyng. For euery lernyng hath hyr tyme, measure
 & age, and in Christ there is a certayne chyldehod,
 in which a man must be content with mylke for a
 reason, vntyll he wake strōg and growe vp vnto
 a perfecte mā in Christ & be able to eate of moze
 stronge meate.

In y. xii. chap. he getteth exhortacyōs. For this
 maner obserueth Paul in all his epistels, fyrst he
 teacheth Christ and y faith, then exhorteth he to
 good workes, and vnto continuall mortifiēce of
 y flesh. So here teacheth he good workes in dede
 and y true seruing of God, & maketh all mē pre-
 sēs, to offer vp, not money & bestes, as y maner
 was in y tyme of the law, but their awne bodies
 & kyllyng and mortifyng of y lustes of y flesh.
 After y he describeth the outwarde conuersacion
 of Christen men, howe they ought to behaue thē
 selues in spirituall thinges, how to teache, preach
 and rule in y cōgregacion of Christ, to serue one
 an other, to suffre all thinges paciētly, & to cōmēt
 the wyke & vengeāce to God, in conclusion how
 a Christē mā ought to behaue himselfe vnto all
 mē to frēd; so, or what so euer he be. These are y
 right workes of a Christē mā which spring out of
 faith. For faith kepeth not holy daye, nether suf-
 fereth any mā to be ydle, wherlocuer he dwelleth.

The. xii.
Chapter.

Prologe to

Loue is þ
 fulfillinge
 of þ lawe.

In the .xiii. he teacheth to honour þ wordly &
 tēporall swearde. For though þ mans lawe and
 ordinaunce make not a mā good before god, neither
 iustifie him in þ herte, yet are they ordeyned for þ
 furdraunce of þ cōmun welth, to mayntene peace,
 to punishe þ euill & to defende the good. There-
 fore ought þ good to honour þ tēporall swearde
 and to haue it in reuerēce, though as cōcernynge
 the selues, they nede it not, but wold abstayne frō
 euill of their awne accorde, yf & do good. In oure
 mans lawe, but by þ lawe of the spīte, which go-
 uerneth the herte, & gydeth it vnto all þ is þ wylle
 of God. Fynally he cōprehēdeth, and knetteth vp
 all in loue. Loue of her awne nature bestoweth al
 that she hath, & euē her awne selfe on þ which is
 loued. Thou needest not to byd a kynd mother
 to be loupynge vnto her only sonde. Noche lesse spi-
 rituall loue which hath eyes geuē her of god nea-
 deth māns lawe to teache her to do her dūtye. And
 as in þ begynnynge he byd put forth Christ as þ
 cause & auctor of oure righteousnes & saluacion,
 euē so here setteth he him forth as an ensāple to
 cōterfayte, þ as he hath done to vs, euē so shuld
 we do one to another. In þ .xiiii. cha. he teacheth
 to deale soberly wþ þ consciences of þ weake in the
 sayth, which vnderstōd not yet þ libertie of christ
 perfectly ynough, & to sauer the of christe loue, &
 not to vse þ libertie of þ sayth vnto hinderance
 but vnto þ furdraunce & edifyinge of the weake.
 For where such cōsideraciō is not, there folow-
 eth debate & despisinge of þ Gospell. It is beter
 therefore to forbere the weake a whyle, vntyll they
 waxe strōge, the þ the lernynge of þ gospell shuld
 come all together vnderfote. And suche worke is
 þ singular work of loue, & where loue is perfecte
 there muste nedes be suche a respecte vnto the
 weake, & thynke þ Christ cōmaunded & charged

the Romains.

to be had about all thinges.

In the xv. Cha.

he setteth forth Christ agayne to be folowed, that we also by his ensample, shulde suffre other þ are yet weake, as the that are frayle, opē synners, vn lerned, vnerperte, & of lothesome maners, & not so cast the a waye forth, but to suffre the tyll they ware better: & exhorte the in þ meane tyme. For so dealeth Christ in þ Gospel & now dealeth w vs dayly, suffringe oure vnprofetnes, weakenes cōuersacion & maners, not yet fashioned after the doctrine of þ Gospel, but smell of the fleshe, yē & some tyme breake forth in to ourwarde dedes.

After þ to cōclud w all he wyslyth the encrease of fayth, peace, & loye of cōscience prayseth the & cōmitteth the to God & magnifieth, his office & administracion in the Gospel, and soberly and w grete discrecion despyeth succoure & ayde of the, for þ poore sayntes of Ierusalem, & it is all purposed þ he speaketh or dealeth w all. So synde we in this pisse plētously, vnto þ vtmost, what soeuer a Christē man or womā ought to knowe, & to wete, what þ lawe, þ Gospel, synne, grace, fayth, ryghteousnes, Christ, God, good workes, & one, hope, & þ crosse are, & eue where in þ pyth, of all þ pertayneth to the Christē fayth stonderth & how a Christē mā oughte to behaue hym selfe vnto euery mā, be he perfect or a synner, good or bad, strōge or weke frēd or foe, & incōclusiō howe to behaue our selues both toward god & toward oure selues also. And all thynges are profoundly grounded in þ scriptures, & declared w ensamples of hym selfe, of the fathers and of the prophetes, that a man can here desyre no moare.

Wherfoze it appereth euidently, þ Paul minde this pisse was to cōprehende breuely in this pisse al þ hole le to þ Rōderupnge of Christ's gospel, and to prepare an maines is introducciō vnto all þ olde testament. For whome the doye in

A Prologe to

to all the Doute whosoever hath this pistle perfectly in his scripture, herte, & same hath & lyght & the effecte of & olde ye and the testamēte & hym: wherfore let every man whout kepe that exception exercise him selfe therein diligēty, & openeth it, corde it nyght and daye continually, vntyll he be & bringeth full acquainted therewith.

me to true. The last Chap. is a chapter of recōmendacion vnderston wherin he pet myngleth a good monycion, & wō kinge of it shulde beware of the tradiciōs & doctryne of mē

whiche begyle & simple & sophistry & learnynge that is not after & Gospell, and drawe thē from Christ, & noosel them in worke and feble and (as Paul calleth thē in the pistle to the Gala.) in bedgerly ceremonies for & entēt that they wolde lye in fatte pastures & be in auctoryte, and be take as Christ, ye and aboue Christ, & lye in & temple of God, & is to wpt in the cōsciēces of men, where God only, his worde, & his christ ought to lye. Compare therfore all maner doctryne of men vnto the scripture & se whether they agre not. And committe thy selfe whole and all to gether vnto Christ, and so shal he with his holy spyrte and & all his fulnes dwell in thy soule. The somme and hole cause of & wytyng of this epistle, is, to proue & a man is iustified by fayth onely: which p̄p̄ficiō whoso denyeth, to him is not only this epistle & all that Paul wytteth, but also & hole scripture so locked vp, & he shal neuer vnderstōde it to his soules health. And to bringe a man to & vnderstondinge and felynge & faith onely iustificeth: Paul p̄phēcieth & & hole nature of mā is so poysoned & so corrupte, ye & so deed concerninge godly lpyunge or godly thynkinge, & it is impossible for hit to kepe the lawe in the syght of god: & is to save, to loue it, & of loue and lust to do it as naturally as a mā eateth or drynketh, vntyll he be quychened agayne and healed thow fayth.

the Romayns.

And by iustispenge, vnderstonde none other Justificatione
thyng then to be reconciled to god and to be re- ge.

stored vnto his fauoure, and to haue thy synnes
forgeuen the. As whē I saye God iustisfeth vs,
vnderstonde therby ꝑ God for Chyestes sake, me-
rites & descrypnces only receaueth vs vnto his
mercy, fauoure, and grace & forgeueth vs oure
synnes. And whē I saye Chyist iustisfeth vs, vnder-
stonde therby ꝑ Chyist only hath redeemed vs,
bought and deliuered vs oute of ꝑ wrath of god
and damnacion, & hath with his workes onlpe,
purchased vs the mercy, the fauoure and grace
of God, and the forgeuenes of oure synnes. And
when I saye that sayth onlpe iustisfeth, vnder-
stonde therby that sayth and trust in the truth of
God and in the mercy promysed vs for Chyestes
sake, and for his descrypnce and workes onlpe,
both quyet ꝑ conscience and certifie hyꝑ that oure
synnes be forgeuen & we in the fauoure of God.

Furthermoze, set befoze thyne eyes Chyestes
workes & thyne awne workes. Chyestes workes
onlpe iustisfpe ꝑ & make satisfaccio for thy synne,
thyne awne workes not: ꝑ is to saye, quyeteth
thy conscience, & make ꝑ sure ꝑ thy synnes are for-
geuen ꝑ & not thyne awne workes. For ꝑ promysse
of mercy is made ꝑ for chyestes workes sake, and
not for thyne awne workes sake Wherefoze seing
God hath not promysed ꝑ thyne awne workes that
we shal be forgeuen ꝑ, therfoze sayth in thyne awne workes can
neuer quyet thy conscience ncr certifie ꝑ befoze god
(whē God cometh to iudg & to take a reckoning)
thy synnes are forgeuen the. Beyond all this,
thyne awne workes can neuer satisfie the law of
paye hyꝑ that I owe hyꝑ. For I owe the lawe to
goue hyꝑ & all myne herte, sowle, power & myght
Which thinge to paye I am n. uer able whyle I
am cōpased & deuyd. No I ca not once beginne to

A prologe to

loue the lawe except I be first sure by faith that
God loueth me and forgiueth me.

Finalye & we saye faith only iustifieth, oughte
to offende no mā. For yf this be true, that Christ
onlye redeemed vs, Christ onlye bare our synnes,
made satisfaction for them & purchased vs the fa-
uour of God, then must it nedes be true that the
trust onlye in Christes deservinge & in the promp-
tes of god & father made to vs for christes sake,
doth onlye quyet the conscience and certifie hys
that & synnes are forgiven. And whan they say,
a man must repēt, forsake synne, & haue a purpo-
se to synne nomore as nye as he can and loue the
lawe of God: Ergo faith & loue iustifieth not. I
answere, & all lyke argumentes are naught,
and lyke to this. I must repent & be soyle, & Gos-
pel must be preached me, and I must beleue it, or
else I cā not be partaker of mercye which Christ
hath deserued for me, Ergo Christ onlye iustifi-
eth me not, or Christ onlye hath not made satisfa-
ction for my synnes. As this is a naughtye argu-
ment, so is the other. Now go to reader, & accor-
ding to the order of Pauls wytyng, euen so do
thou. First behold thy selfe diligently in & lawe
of god, and se there thy iust damnacion. Secōdly
turne thyne eyes to Christ, & se there the ex-
ceedynge mercye of thy moost kinde and louynge
father. Thirde remember that Christ made not
this attonemēt & thou shuldest anger god agayne:
nether dyed he for thy synnes, that thou shuldeste
lyue still in them: nether clensed he the, that thou
shuldest retourne (as a swyne) vnto thyne olde po-
dell agayne: but that thou shuldest be a new crea-
ture & lyue a new lyfe after the wyl of god, & not
of the fleshe. And be diligent leaste thorow thyne
awone negligence & vnthankfulnes thou lose this
fauoure and mercye agayne. **C**fare well.



The newe
Testament / **dyligenta**
ly corrected and
compared with
the Greke by
William
Tindale: and fynellshed
in the yere of oure
Lorde God A.
M. D. and.
xxv.



The booke conteyned in the
newe Testament.

f.	The Gospell of S. Matthew.
ii.	The Gospell of S. Marke.
iii.	The Gospell of S. Luke.
iiii.	The Gospell of S. John.
v.	The Actes of the Apostles / wyrtten by S. Luke.
vi.	The Pistle of S. Paul to the Romayns.
vij.	The fyrst Pistle of S. Paul to the Corin- thyans.
viii.	The .ij. Pistle of S. Paul to the Corinthyās
ix.	The Pistle of S. Paul to the Galathyans.
x.	The Pistle of S. Paul to the Ephesians.
xi.	The Pistle of S. Paul to the Philippians.
xii.	The Pistle of S. Paul to the Colossians.
xiii.	The .i. Pistle of S. Paul to the Thessalon.
xiiii.	The .ij. Pistle of S. Paul to the Thessalo- nians.
xv.	The fyrst Pistle of S. Paul to Timothe.
xvi.	The seconde Pistle of S. Paul to Timothe
xvii.	The Pistle of S. Paul to Titus.
xviii.	The Pistle of S. Paul to Philemon.
xix.	The fyrst Pistle of S. Peter.
xx.	The seconde Pistle of S. Peter.
xxi.	The fyrst Pistle of S. John.
xxii.	The seconde Pistle of S. John.
xxiii.	The thyrde Pistle vnto the Hebrewes.
	The Pistle of S. James.
	The Pistle of S. Jude.
	The Reuelacion of S. John.

A prologe of S. Matthew.

AS touchynge the Euangelystes: ye se in the
newe Testament clearly what they wacre.
fyrst Matthew (as ye reade Matthew. ix. Mark. ii
Luke. v.) was oone of Christes Apostles / and was
with Christ all the tyme of his preaching / and sawe
and heard his awne selfe almost all that he wrote.
The

The gospell

fo. 1

of S. Mattheew.

The generacion of Iesu Christ.
The birth of Christ.

The first Chapter.



This is the boke of
the generaciō of
Iesus Christ the
sonne of David/
the sonne also of
Abraham.

Abraham begat Isaac:

Isaac begat Jacob:

Jacob begat Judas his brether:

Judas begat Phares and Za-

ram of Chamar.

Phares begat Hestrom:

Gen. xxvii.

1. para. ij. a

Ruth. iij. d

Hestrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Jesse:

Jesse begat Dauid the kynge:

Dauid the kynge begat Salomon / of her that

1. reg. iij.

was the wyfe of Ury:

Salomon begat Roboam:

1. para. iij. b

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joram:

Joram begat Oas:

Oas begat Joatham:

Joatham begat Achas:

Achas begat Ezechias:

Ezechias begat Manasses:

2. 11.

Manasses

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Manasses begat Amon:

Amon begat Josias:

Josias begat Jechonias & his brethren aboute the tyme they were caried away to Babilon:

And after they were brought to Babilon:

¶ *¶. Para. l.* Jechonias begat Salathiel:

xxvi.

Salathiel beget Jozobabel:

l. Par. iij. c.

Jozobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sador:

Sador begat Achin:

Achin begat Eliud:

Eliud begat Eleazar:

Eleazar begat Matthan:

Matthan begat Jacob:

Jacob begat Ioseph the husbände of Mary / of which was bozen that Iesus / that is called Christ. ¶

All the generacions from Abraham to Dauid are fowtene generacions. And from Dauid vnto the captiuite of Babilon / are f. wyene generacions. And from the captiuite of Babilon to Christ / are also fowtene generacions.

† The birth of Iesus Christ was on this wyse. When his mother Mary was betrouthed to Ioseph / befoze they came to dwell to gether / He was founde with chylde by the holly goost. Then Ioseph her husbände beinge a perfect man / and loth to make an ensample of hyr / was mynded to put her away secretly.

† Whill he thus thought / beholde the angell of the Lozoe appered vnto him in a dreame / sayinge: Ioseph the sonne of Dauid / feare not to take vnto the Mary thy wyfe. For that which is conceaued in her is of the holly goost. She shall bringe forth a sonne / and thou shalt call his name Iesus For he shall saue his people from their synnes. ¶

All this

D^r S. Matthew.

Jo. ii.

All this was done to fulfill that which was spoken of the Lorde by the Prophet/sainge. Beholde a mayde shall be with chylde/ & shall bring forth a sonne / and they shall call his name Emanuel/ which is by interpretation/ God with vs. ¶

And Ioseph as sone as he awoke out of slepe/ bydas the angell of the Lorde bade him / and toke his wyfe vnto him / and knewe her not tyll he had brought forth hys fyrst sonne / and caled his name Iesus.

¶ How the wyse me came from the east to worship Christ whose starre they had sene. How he rode enquired of the wyse men the tyme of the starre. How Ioseph fled with the chylde and his moother into Egypt. How Herode commaunded all the chyl dren to be slayne that were vnder .ij. yere olde. How Ioseph after the death of Herode was caled out of Egypt into Israel.

¶ The .ij. Chapter.

¶ When Iesus was borne at Bethleem in Iudea/ in the tyme of Herode the kynge. Behold there came wyse men from the East to Jerusalem sayinge Where is he that is borne kynge of Iudea? We haue sene his starre in the East/ and are come to worship him.

¶ When Herode the kynge had hearde this/ he was troubled/ and all Jerusalem with him / and gathered all the chiefe Priestes and Scribes of the people/ and asked of them/ where Christ shal be borne. And they sayde vnto him: At Bethleem in Iudea. For thus it is written by the Prophet. And Mich. v. ¶ In Bethleem in the lande of Iudea/ art not the leade concerninge the Princes of Iuda. For out of the Ioh. vii. ¶ he shall come the captayne/ that shal gouerne my people Israel.

¶ Then Herode pruely caled the wyse men/ and diligently enquired of them the tyme of the starre that appered/ and sent them to Bethleem sayinge

¶ I. iij.

¶ inge

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inge: Goo and searche dyligently for the chylde. And when ye haue founde him/bringe me worde/that I maye come and worſhippe him alſo.

When they had heard the kynge/they departed: and to the ſtarre/which they ſawe in the Eſte/went before them/tyll it came and ſtoode ouer the place where the chylde was. When they ſawe the ſtarre/they were maruelouſly glad: & went into the houſe/and founde the chylde with Mary his moether/and kneeled downe and worſhipped him/and opened their treaſures/and offered vnto him goſties/gold/frankynſence and myrrer. And after they were warned of God in adream/that they ſhuld not go agaeyne to Herode/they retourned into their awne countre another waye. †

When they were departed: behoelde the angell of the Lorde appered to Joſeph in adream ſayinge: Arſe and take the chylde and his moether/and flye into Egypte/and abyde there tyll I bringe the worde. For Herode wyl ſeke the chylde to deſtroye him. Then he aroſe/and tocke the chylde and his moether by nyght/and departed into Egypte/and was there vnto the death of Herode to fulfill that which was ſpoken of the Lorde/by the Prophet which ſayeth: Out of Egypte haue I called my ſonne.

Ofce. xij. a.

Then Herode perceauinge that he was mocked of the wyſemen was exceedinge wroth and ſent forth and ſlue all the chyl dren that were in Bethleem/and in all the cooſtes there of/as many as were two yere olde and vnder/accordinge to the tyme which he had dyligently ſearched oute of the wyſemen.

Then was fulfilled that which was ſpoken by the Prophet Jeremy ſayinge: On the hill was a voyce harde/mozninge/weepinge/and greate lamentacion: Rachel wepyng for her chyl dren/and wolde not be comforted/becaufe they were not.

Acte. xxi. c.

† When

✠ When Herode was dead behoeelde an
aengell of the Lorde appered in a dreame to Jo-
seph in Egypte sainge: Arise and take the chyld &
his moether/go into the londe of Israel. For they
are dead the which sought the chyldes lyf. When he
arose vp/and toke the chyld and his moether / and
came into the londe of Israel. But when he hearde
that Archelaus dyt raygne in Iury/in the rounne of
his faether Herode/he was afrayde to goo thither.
Not withstandinge after he was warned of God in
a dreame he turned a syde into the parties of Galile
and went and dwelt in a cite caled Nazareth to ful-
fill all that which was spoken by the Prophets: he shall
be caled a Nazarite. Judi. xiii.
Esaie. xi.

¶ John Baptist preached the kyngdome of
God and remission of synnes.

John had his garment of camels here.
Jesus was baptised of John in Iordan.

¶ The. iiii. Chapter. ✠

In those dayes John the Baptist came and
preached in the wilderness of Iury / sayinge: Mar. i. 4
Repent / the kyngdome of heauen is at hande. This Luk. i. 16
he of whom it is spoken by the Prophet Esay / Esaie. xxi. 1.
which sayeth: The voyce of a crier in wilderness / Esaie. xxi. 1.
prepare the Lordes waye / and make his pathes and. xlv. 1.
straight. Zach. i. 1

This John had his garment of camels here / a
pyrdell of a skynne aboute his loynes. His meate Esa. xl. 1
was locustes and wilde hony. The wēt oute to him John. i. 1
Ierusalem and all Iury / and all the region rounde Mark. i. 1
aboute Iordan / and were baptised of him in Ior-
dan confessinge their synnes. John. i. c

✠ When he sawe many of the Pharises and
the Saducees come to his baptyme / he sayde vnto
them: O generation of vipers / who hath taught you
to sle from the vengraunce to come: Bring forth ther

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for the frutes belonging to repentance. And se that ye dooz thinke not to saye in your selues/we haue Abraham to oure father. For I saye vnto you/that God is able of these stooncs to rayse vp chyldren vnto Abraham. Euen now is the axe put vnto the roote of the trees: so that euery tree which bringeth not forth good frute/is hewen doune and cast in to the fyre.

Mark. i.

Luk. iij. c

John. i. d

Luk. iij. b

I baptise you in water in token of repentance: but he that cometh after me/is myghtier then I/whose shoes I am not worthy to beare. He shall baptise you with the holly goost and with fyre: which hath also his fan in his hond / and will pource his floure/and gadre the wheate into his graenge & will burne the chaffe with vquenchable fyre. †

Mark. i. b

Luk. iij. d

† Then cam Iesus from Galile to Iordan vnto Iohn/to be baptised of him. But Iohn forbade him/sayinge: I ought to be baptised of thee/and comest thou to me: Iesus answered and sayde to him: Let it be so now. For thus it becommeth vs to fulfill all rightewesnes. Then he suffred him. And Iesus assone as he was baptised/came straght out of the water. And lo heauen was open ouer him/and Iohn sawe the spyte of God descende lyke a doue/and light vpon him. And loo there came a voyce from heauen sayinge: This is that my beloued sonne in whom is my delyte. †

How Christ was temyted of the deuell.
The calunge of Peter and Andrew / and the
sonnes of Zebede

The. iij. Chapter. †

When was Iesus led a waye of the spyte into wilderness/to be temyted of the deuill. And when he had fasted fourty dayes and fourty nightes/ he was after ward and hungred. The came to him the temyter/and sayde: yf thou be the sonne of God commaunde that these stooncs be made bread. He answered

Mark. i. b

And he sayde: It is written/man shall not lyue
by breade onelye/ but by every worde that procedeth
out of the mouth of God.

Then the deuill toke him vp into the holly ci-
tye/ & set him on a pinnacle of the temple / and sayde
vnto him: yf thou be the sonne of God/cast thy selfe
downe. For it is written: he shall geue his aengels
charge ouer thee/ & with their hondes they shall holde
thee vp/ that thou dash not thy foete agaynst a stone.
And Iesus sayde to him/ yt is written also: Thou
shalt not tempte thy Lorde God.

Deu. vi. c.

The deuill toke him vp agayne and ledde
him into an exceedinge hye mountayne/ and shewed
him all the kingdomes of the worlde/ and all the glo-
rie of them/ and sayde to him: all these will I geue
thee/ yf thou wilt fall downe and worship me. Then
sayde Iesus vnto him: Awayde Satan. For it is wryt-
ten/ thou shalt worship the Lorde thy God / & hym and
only shalt thou serue.

Deu. vi. c.

Then the deuill left him/ and behoelde/ the an-
gels came and ministred vnto him.

Mar. i. b

Luk. iij. c

† When Iesus had hearde that John was ta-
ken/ he departed into Galile & left Nazareth / and
went & dwelt in Capernaum/ which is a cite vpon
the see/ in the coastes of Zabulon & Nephtalim / to
fulfill that which was spoke by Elay the Prophet/
sayinge: The lande of Zabulon and Nephtalim/ the
waye of the see beyonde Iordan/ Galile of the Gen-
tyles / the people which sat in darcknes / sawe great
light / and to them which sat in the region and shad-
dowe of death/ light is begone this daye.

John. iij. c

Mark. i.

Luk. iij. c

Esa. lx. d

¶ It is that tyme Iesus began to preache / & to saye
repent: for the kyngdome of heauen is at hande.

Mark. i.

Luk. v. a

† As Iesus walked by the see of Galile he sa-
we two brethren: Simon which was caled Pe-
ter / and Andrey his brother / castynge a net into
the see/ for they were fishers/ and he sayde vnto the-
m/ folowe me / and I will make you fishers of men.

A. v. And

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And they strayght waye lefte their nettes/and folow-
wed him.

And he went forth from thence and sawe other
two brethren James the sonne of Zebede/and John
his brother/in the Shippe with Zebede their faether/
mendinge their nettes/and caled them. And they with-
out tarynge lefte the Ship and their faether and folo-
wed him. †

† And Iesus went aboute all Galile/ tea-
chyng in their synagoges/ and preachinge the Gos-
pell of the kyngdome/and healed all maner of sic-
knes/and all manner dyscaies amonge the people.
And his fame spred abroode through out all Syria.
And they brought vnto him all sicke people that we-
re taken with diuers dyscaies and gripinges/ & they
that were possessed with devils/and those which we-
re lunatique/and those that had the palse/and he hea-
led them. And ther folowed him a greate nombre of
people/ from Galile/ † and from the ten cities/ &
from Ierusalem/and from Iury/and from the regi-
ons that lye beyonde Iordan.

¶ The. viij. blessinges.

The salt of the earth who they be.

Thou shalt not kyll.

Thou shalt not brycke matrimonye.

Of diuorcement.

Thou shalt not sweare.

Shalt gladly inuoyes and wronges.

Loue youre enemyes.

¶ The. v. Chapter.

U When he sawe the people/ he went vp into a
mountayne/ and when he was set/ his disci-
ples came to him/ and he opened his mouth/ & taught
them sayinge: Blessed are the poore in sprete: for the-
irs is the kyngdome of heauen. Blessed are they that
morne: for they shall be comforted. Blessed are the me-
ke: for they shall inheret the earth. Blessed are they
which

which hunger and thirst for rightewesnes: for they shall be filled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are y pure in herte: for they shall see God. Blessed are the peace makers: for they shall be called the chyldren of God. Blessed are they which suffre persecucion for rightewesnes sake: for the reward is the kyngdome of heauen. Blessed are ye when men reuyle you/and persecute you/ and shall falsly i. Pet. iiii. c
saye all manner of euill saynges agaynst you for my sake. Reioyce and be glad/for greate is youre reward in heauen. For so persecuted they the Prophetes which were before youre dayes.

✠ Ye are the salt of the earth: but if the salt haue lost his saltnes/what can be salted therewith? It is thence for the good for nothinge / but to be cast oute/and to be troden vnder foete of men. Ye are the lyght of the worlde. A cite that is set on an hill/can not be hyd/nether do men lyght a candell/and put it vnder a bushell / but on a candellstick/and it lighteth all that are in the housse. Let youre lyght so shyne before men that they maye see youre good workes/and glorify youre father which is in heauen.

✠ Thinke not that I am come to destroye the lawe/or the Prophetes: no I am not come to destroye them/but to fulfill them. For truly I saye vnto you, tyll heauen and earth perishe done iott or oone syllable of the lawe shall not scape tyll all be fulfilled.

Whosoever breaketh oone of these lest commandmentes/and teacheth men so/ he shall be called the least in the kyngdome of heauen. But whosoever obserueth and teacheth the same shall be called greate in the kyngdome of heauen.

✠ For I saye vnto you/except youre rightewesnes excede the rightewesnes of the Scribes/and Pharises/ye can not intre into the kyngdome of heauen.

Ye haue herde/howe it was sayd vnto them
of the

Mat. ix. a.

Luc. iiii. a

Mar. iiii. c

Luc. vii. e

and. ij. c

Luc. xvi. d

Jacob. ij. d

The Gospell

Exo. xx. c.
Deu. v. b

of the olde tyme. Thou shalt not kyll. For whosoever kylleth / shall be in daunger of iudgement. But I say vnto you / whosoever is angre with his brother / shall be in daunger of iudgement. Whosoever saith vnto his brother Racha / shall be in daunger of a counsell. But whosoever saith thou fool / shall be in daunger of hell fyre.

Therefore when thou offrest thy gifte at the altar / and ther rememberest that thy brother hath ought agaynst the : leue there thyne offeringe before the altar / and go thy waye first and be reconcyled to thy brother / and then come and offre thy gifte.

Mat. xij. g

† Agre with thyne aduersary quickely / whyles thou arte in the waye with him / lest that aduersary deliuer the to the iudge / and the iudge deliuer the to the minister / and then thou be cast into prison. Verely I say vnto the : thou shalt not come our thence tyll thou haue payed the vtmost farthinge.

Exo. xx. c

Eccle. xij. d

Mar. ix. g

Ye haue hearde howe it was sayd to them of olde tyme. Thou shalt not commit aduoutrie. But I say vnto you / that whosoever looketh on a wyfe / lustinge after her / hath comitted aduoutrie with hyr a lredy in his hert.

Wherefore yf thy right eye offended the / pluke him out / and cast him from the. Better is it for the that oone of thy membres perishe / then that thy hole body shuld be cast into hell. Also yf thy right hande offende the / cut him of and cast him from the. Better it is that oone of thy membres perishe / then that all thy body shulde be caste in to hell.

Mark. e

Lu. xvi. g

1. Co. vii. b

It is sayd / whosoever put awaye his wyfe / let him geue her a testimonyall also of the deuorcement. But I saye vnto you: whosoever put awaye his wyfe (except it be for fornicacion) causeth her to breake matrimony. And whosoever marryeth her that is deuorced / breaketh wedlocke.

Agayne ye haue hearde howe it was sayd to them of olde tyme / thou shalt not forswere thy selfe / but

but shalt performe thyne othe to God. But I saye **Leu. xix. 12**
 vnto you / sweare not at all: neither by heauen / for it **Exod. xx. 7**
 is Goddes seate: nor yet by the earth / for it is his foote. **Deu. v. 5**
 ne sole: neither by Ierusalem: for it is the cyte of that **Iaco. v. 4**
 greate kinge: neither shalt thou sweate by thy head /
 because thou canst not make oone whyte heer / or
 blacke. But youre communicacion Balbe / ye / ye:
 nay / nay. For what so euer is moze then that / com-
 meth of euill.

Ye haue hearde how it is sayde / an eye for an **Exod. xxi. 24**
 eye: a touth for a touth. But I saye to you / that ye **Deut. xix**
 shall not sworne. But whoso euer geue the a blo- **Leu. xxiij**
 we at thy right cheke / tourne to him the other. **Luk. vi. 26**
 And yf any man will sue the at the lawe / and take
 awaye thy coote / let him haue thy cloocke also.
 And whoso euer will compell the to goo a myle /
 goo with him twayne. Geue to him that axeth /
 and from him that wolde borrowe tourne not a
 waye.

† Ye haue hearde how it is sayde: thou shalt
 loue thyne neyghbour / and hate thyne enemy. But **Leu. xix. 17**
 I saye vnto you / loue your enemies. Blesse then **Leu. vi. 26**
 that curse you. Do good to them that hate you. Pra-
 ye for them which doo you wronge and persecute
 you / that ye maye be the children of youre father
 that is in heauen: for he maketh his sunne to aryse on
 the euell / and on the good / and sendeth his reyn on
 the iuste and vniuste. For yf ye loue them / which lo- **Luk. vi. 27**
 ue you: what rewarde shall ye haue? Do no the pub-
 licans euen so: And yf ye be frendly to youre bre-
 thren onely: what singular thinge doo ye? Do not
 the Publicans lyke wyse? Ye shall therfore be per-
 fecte / euen as youre father which is in heauen / is
 perfecte.

¶ Of almes / prayer and fastynge.
 To not regarde earthy thinges but / like that
 which is heauenly that will byde.

Call

The Gospell

Last all care vpon God / for he careth for all.

The. vi. Chapter.

Take heede to youre almes . That ye geue it not in the syght of men / to the intent that ye wolde be sene of them . Or els ye get no rewarde of youre faether which is in heauen . When soeuer therfore thou geuest thyne almes / thou shalt not make a trompet to be blowen before the as the ypocrites do in the synagogis and in the stretis / for to be playsted of men . Verely I say vnto you / they haue their rewarde . But when thou doest thyne almes / let not thy lyfte hand knowe what thy righte hand doth / that thyne almes may be secret / and thy faether which seith in secret / Shall rewarde the openly .

And when thou prayest / thou shalt not be as the ypocrites are . For they loue to stond and praye in the synagoges / and in the corners of the stretes / because they wolde be sene of men . Verely I saye vnto you / they haue their rewarde . But when thou prayest / entre into thy chamber / and shut thy doore to the / and praye to thy faether which is in secret and thy faether which seith in secret / Shall rewarde the openly .

And when ye praye / bable not moche / as the heathen do : for they thincke that they shall be herde / for their moche bablynges sake . Be ye not lyke them therfore . For youre faether knoweth wherof ye haue neede before ye are of him . After this maner therfore praye ye .

Luce. xi. a

Oure faether which arte in heauen / halowed be thy name . Let thy kyngdome come . Thy will be fulfilled / as well in earth / as it is in heauē Gue vs this daye oure dayly breede . And forgeue vs oure trespasses / euen as we forgeue oure trespassers . And leade vs not into temptation : but deliuer vs from euill . For thyne is the kyngedome and the power / and the gloire for euer . Amen . For and ye shall

Matt. xi. c
Eccl. xxviii

Of S. Mattheu.

Jo. viii.

ye shall forgive other men their trespasses / your
heavenly father shall also forgive you. But and ye
will not forgive men their trespasses : neither shall
your father forgive your trespasses.

✠ Moreover when ye faste be not sad as
the hypocrites are. For they disfigure their faces / that
they might be seene of men how they faste. Verily I
say vnto you / they haue their rewarde. But thou /
when thou fastest / annointe thynne heed / and washe
thy face / that it appere not vnto men howe that
thou fastest : but vnto thy father which is in secreet ;
and thy father which seeeth in secreet / shall rewar-
de thee openly.

Luce. xi. d

Se that ye gaddye you not treasure vpon the
earth / where rust and mothes corrupte / and where
theues breake through and steale. But gaddye
ye treasure to gether in heauen where neither rust
nor mothes corrupte / and where theues neither breas-
ke by nor yet steale. For where soeuer your treasu-
re is / there will your hartes be also.

Luce. xii. d

The lyght of the body is thynne eye. Wherefo-
re if thynne eye be synge all thy body shall be full of ly-
ght. But and if thynne eye be wycked then all thy bo-
dy shall be full of darkenes.

Luce. xi. e

Wherefore if the lyght that is in thee / be dar-
kenes : how greate is that darkenes.

✠ No man can serue two masters. For ether
he shall hate the one & loue the other : or els he shall
lene to the one and despise the other : ye cannot ser-
ue God and mammon. Wherefore I saye vnto you /
be not carefull for your lyfe / what ye shall eate / or
what ye shall drynke / nor yet for your body / what
ye shall put on. Is not the lyfe more worth then me-
at / and the body more of value then rayment? Behol-
de the foules of the ayer : for they sowe not / neither
receyue / nor yet cary into the barnes : and yet your
heavenly father feedeth them. Are ye not moche bet-
ter then they?

Luce. xii. f

Which

The Gospell

Which of you (though he toke thought therfor) couldde put oone cubit vnto his stature? And why care ye then for rayment? Consydre the lylys of the felde / how they growe. They labour not ne ther synne. And yet for all that I saye vnto you / that euen Salomon in all his royaltie was not arrayed lyke vnto oone of these. Wherefore yf God so clothe the grasse which is to daye in the felde / and to morowe shalbe caste in to the founnace / Shall he not moche moore do the same vnto you / oye of lytle facyth.

Therefore take no thought sayyng: what shall we eat / or what shall we drinke / or wherewith shall we be clothed? After all these thynges seke the gentyls. For youre heauenly father knoweth that ye haue neede of all these thynges. But rather seke ye first the kyngdome of heauen and the rightewesnes therof / and all these thynges shalbe ministered vnto you. ¶

Lare not then for the morow / but let the morow care for it selfe the daye present hath euer ynough of his awne trouble.

¶ Judge not that ye be not iudged.
For and it shalbe geuen you.
For geue as ye wolde be forgiven.
The strayte gate and broade waye.
Beware of false Prophetes.
To byld on a rock is sure.
To byld on sande auayleth nothinge.

The. vii. Chapter.

Iudge not / for ye be not iudged. For as ye iudge so shall ye be iudged. And with what measure ye mete / with that same shall it be measured to you againe. Why seist thou a moore in thy brother eye / & perceauest not that beame is in thine awne eye. Or why sayest thou thy brother: suffice me to plucke oute that moore oute of thine eye / & beholde a beame is in thine awne

ne a swone eye. Ypocryte / first cast oute the beame
oute of thyne a swone eye / and then shalte thou se
clearly to plucke oute the moote out of thy bro-
thers eye.

¶ Gene not that which is holly / to dogges / ne-
ther cast ye youre pearles before swyne / lest they
treade them vnder their fete / and the other tourne
agayne and all to rent you.

¶ And it shalbe geuen you. Heke and ye *Luc. xi. 6*
shall fynde. Knochke and it shalbe opened vnto
you. For whosoever axeth receaueth / and he that
seeth findeth / and to him that knocketh it shalbe
opened. Is there eny man amonge you which if
his sonne axed him bread / wolde offer him as-
tence? Or if he axed syluer / wolde he prouide him a ser-
pent? If ye then which are euill can geue to yo-
ure chyldren good gyftes how much moore shall
your father which is in heaue geue good thynges
vnto them that are him?

¶ Therefore whatsoeuer ye wolde that men shoul-
de do to you / euen so do ye to them. This ys the
lawe and the Prophetes.

¶ Enter into the strayne gate: for wyde is the ga-
te / and broad is the waye that leadeth to destru-
ction: and many ther be which goo yn ther at.
But straye is the gate / and narrowe ys the waye
which leadeth vnto lyfe: and fewe there be that
fynde it.

¶ Beware of false Prophetes / which come to
you in shepes clothinge / but inwardly they are ra-
ueninge wolues. Ye shall knowe the by their fru-
tes. Do men gaddie grapes of thornes: or figges
of bryers? Euen so euery good tree bringeth forth
good fruite. But a corrupte tree / bringeth forth
euill fruite. A good tree cannot bringe forth bad
fruite / nor yet a bad tree can bringe forth good fru-
ite. Euery tree that bringeth not forth good fruite /
shalbe hewen downe / and cast into the fyre. Wher-
fore by

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foze by their frutes ye shall knowe them.

Luc. xiiij.
c. f.

Not all they that saye vnto me / Master mas-
ter / shall enter in to the kyngdome of heauen: but
he that dothe my fathers will which is I heane. Many
will saye to me in 5 dayes: Master / mas-
ter / haue we not in thy name prophesied: And in
thy name haue caste oute deuyls? And in thy na-
me haue done many miracles: And the will I kno-
wledge vnto them that I neuer knowe them. We
parte from me / ye workers of iniquite.

Psalm. vi.

Whosoeuer heareth of me these sayinges / and
doth the same / I will lyken him vnto a wyse ma-
n which byle his housse on a rocke: & aboundance of
rayne descended / & the fluddes came / and the win-
des blew & bet vpon that same housse & it fell not
because it was grounded on the rocke. And whos-
oeuer heareth of me these sayinges & do them not
shall be lykened vnto a folysh man which byle his
housse vpon the sonde: and aboundance of rayne
descended / and the fluddes came and the windes
blewe and bet vpon that housse / and it fell / and
great was the fall of it.

Matt. i. c.
Luc. iij. c

And it came to passe / that when Iesus had en-
ded these sayinges / the people were astonysed at
his doctrine. For he taught them as one hauinge
power / and as the Scribes.

¶ A leper is censed.

The Centurion that came to Christ.

Peters motherclaw was healed.

Fores haue holes and bydes haue nestes.

Let the deed burye their deed.

Iesus slept in the ship.

How the swyne were carped hedlyng into the
see of the deuilles.

How the herd men fled to the cite

Of the sycke of the palseye.

¶ The .viij. Chapter. ✠

When

Uhen he was come downe from the mountayne / moche people folowed him. And lo / Mar. i. v
Luc. v. 2.
ther came a leper & worshipped him sayinge. Master if thou wilt thou canst make me cleane. And Jesus put forth his hand and touched him sayinge: I will be thou cleane / & immediatly his leprosy was cleansed. And Jesus sayde vnto him: He thou tell no man / but go and shewe thy selfe to the prieste / & offer the gyfte that Moyses commaunded in wytnes to them. Leuit. xiii.
Luc. vii. a.

¶ When Jesus was entred into Capernaum / ther came vnto him a certayne Centurion / & besought him sayinge: Master / my seruante lyeth sicke at home of the palsy / & is greuously payned. And Jesus sayd vnto him: I will come and heale him. The Centurion answered and sayde: Syr I am not worthy that thou shouldest come vnder my rofe / but speake the worde only & my seruante shall be healed. For I also my selfe am a man vnder power / & haue souldiers vnder me / & I saye to one go / & he goeth / & to another come / & he cometh: & to my seruante do this / and he doeth it. When Jesus hearde that / he marvelled and sayd to them that folowed him: Verely I saye vnto you / I haue not founde so greath sayth: no / not in Israchi. I saye therfore vnto you that many shall come from the east / & west / & shall rest with Abraham / Isaac & Jacob in the kyngdome of heauē: & the chyldre of the kyngdome shalbe cast out in to utter darknes: theare shalbe wepinge and gnashyng of teth. Then Jesus sayde vnto the Centurion: go thy waye / and as thou beluest so be it vnto the. And his seruants was healed the selfe houre. Mar. i. e
Luc. xiii. f

¶ And then Jesus went to Peters housse / & sawe his wyues mother lyinge sicke of a feuer / and touched her hande / and the feuer left hir: and she arose / and ministred vnto them.

When the euen was come / they brought vnto him

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to him many that were possessed with devils.
 And he cast out the spites with a worde/ and hea-
 led all that were sicke/ to fulfill & which was spo-
 ken by Elisas the Prophet sayinge: He toke on
 his cure infirmities/ & bare oure sickneses.

When Jesus safre moche people about him/ &
 he commaunded to go ouer the water. And ther ca-
 me a Scribe and sayde vnto him: maester/ I will
 folow the whither so euer thou goest. And Jesus
 sayde vnto him: the fores haue holes/ and the byrd-
 des of the ayer haue nestes but the sonne of man
 hath not wheron to rest his head. Another that was of his disciples sayde vnto him
 maester/ suffre me first to go and burye my father.
 But Jesus sayde vnto him: folowe me/ and let the
 dead burye their dead.

And he entred in to a Synagoge/ & his disciples
 folowed him. And beholde ther arose a greete tem-
 pest in the see/ in so moche that the Synagoge was coue-
 red with waues: and he was a slepe. And his dis-
 ciples came to him/ & awoke him sayinge: maester
 saue vs/ we perill be. And he sayd to the: why are
 ye fearfull/ o ye of lytell fayth. Then he arose/ and
 rebuked the wyndes and the see/ & ther folowed a
 greete calme. And the me marueyled & sayd: what
 ma is this/ that booth wyndes & see obey him? &

And when he was come to the other syde/ in to
 the cositre of & Cergelites/ thear met him two pos-
 sessed of deuylles/ which came out of the graues/ &
 were out of measure scarce/ so & no ma myght go
 by that waye. And beholde they cryed out sayinge:
 O Jesu & sonne of God what haue we to do with
 the: Art thou come hither to tormēt vs before the
 tyme become: And thear was a good waye of fro
 them a greete heerd of swyne feedinge. The the de-
 uyls besought him sayinge: if thou cast vs out/ suf-
 fre vs to go cure swaye into the heerd of swyne.
 And he sayd vnto them: go youre wayes. Then
 went

Went they out / & departed into the heerd of swyne:
 And beholde the hoale heerd of swyne was carryed
 with violence hedinge in to the see / and perished
 in the water. Then the heerdmen fled & went their
 wayes in to the cyte / and tolde euery thinge / and
 what had fortuned vnto the possessed of the deuyls
 And beholde all the cyte came out & met Iesus.
 And when they sawe him / they besought him to de
 parte out of their costes.

Now Matthew was called.

Now Christate and eate with publicans and
 synners.

The rulers doughter.

The woman that had the bloody ylluc.

Two blynde are cured.

Of him that was donne and deasse.

The hartell is great.

The ix. Chapter.

¶ When he entred into a Synne and passed ouer Mar. 11. a.
 and came in to his awne cyte. And lo / they Luc. 11. b.
 brought to him a man sicke of the pallsie / lyinge in
 his bed. And when Iesus sawe the fayth of them /
 he sayde to the sicke of the pallsie. Sonne be of
 good chere / thy synnes be forgiven the. And be-
 holde certayne of the Scribes sayde in them sel-
 ues / this man blasphemeth. And when Iesus
 sawe their thoughtes / he sayde: wherfore thinke
 ye rayll & poure hertes. Whether is easye to saye /
 thy synnes be forgiven the / or to saye: arise and
 walke. That ye maye knowe that the sonne of
 ma hath power to forgue synnes in earth / then
 sayd he vnto the sicke of the pallsie: arise / take vp
 thy bed / and go home to thynne hulle. And he arose
 & departed to his awne houle. And when the peo-
 ple sawe it / they marvelled & glorified God which
 had geuen suche power to men.

¶ And as Iesus passed forth from thence / he
 sawe a ma sit a receauinge of custome / named Ma-

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them/and sayde to him: folowe me. And he arose and folowed him. And it came to passe as he sat at meate in the house: beholde many publicans and synners came and sate downe also with Iesus & his disciples,

When the Pharises sawe that/they sayd to his disciples: why eateth youre master with publicans and synners? When Iesus hearde that/ he sayde vnto them: the whole neade not the phylisid but they that are sicke. Good & learne what that meaneth: I haue pleasure in mercy/and not in offeringe. For I am not come to call the ryghteous but the synners to repentaunce.

Then came the disciples of Ihu to him sayinge: why do we & the Pharises faste ofte: but thy disciples fast not? And Iesus sayde vnto the: can the weddinge chylde morne as longe as the bydegrome is with the? The tyme will come when the bydegrome shalbe taken fro the/ & then shall they faste. No man putteth an olde garment with a peece of newe cloothe. For then taketh he awaye the peece agayne from the garment/ & the rent is made greater. Neither do men put newe wyne into olde vessels/for then the vessels breake/and the wyne runneth oute/and the vessels perishe. But they put newe wyne into newe vessels/ and so eare bothe saved together.

Whyls he thus spake vnto the/ beholde there came a certayne ruler/ & worshipped him sayinge: my daughter is euen now deceased/ but come & lay thy honde on her & she shall lyue. And Iesus arose and folowed him with his disciples. And beholde a woman which was diseased with an yssue of bloode .xij. yeres/ came behinde him & thouched the hemme of his vesture. For she sayd in her selfe: I may touche but not his vesture only/ I shalbe saved. The Iesus turned him ab out/ & behelde her sayinge: Daughter be of good comforte/ thy faith hath

hath made the saefe, And he was made whole eue
that same houre.

And when Iesus came into the rulers house / &
sawe the ministrals and the people raging / he say
de vnto them: get you hence / for the mayde is not
dead / but slepeth. And they laughed him to scorne.
Allone as the people wer put forth / he wet in and
toke hear by the hond / & the mayde arofe. And this
was noyed throughout all that lande.

And as Iesus departed thence / two blinde
men folowed him cryinge & sayinge: O thou sonne
of David haue mercy on vs. And when he was
come to house / the bliend came to him. And Iesus
sayde vnto them: Belene ye that I am able to do
this? And they sayde vnto him: yc Lorde. Then
tonched he their eyes / sayinge: accordinge to yo
ure fayth be it vnto you. And their eyes were ope
ned: And Iesus charged them sayinge. Se that no
man knowe of it. But they allowne as they were Mar. vii. e
departed / spreed abroade his fame through oute Luc. xi. b
all the londe.

As they wet out / beholde / they brought to him
a dome man possessed of a deuyl. And as sone as
the deuyl was cast oute / the dome spacke. And the
people merueyled / sayinge: it was neuer so sene in
Israel. But the Pharises sayde: he casteth oute de
uyls / by the power of he chiefe deuyl.

And Iesus went about all cities & towne /
teachinge in their synagoges and preachinge the
glad tydings of the kyngdome / & healinge all ma
ner sickness and desease amonge the people. But
when he sawe the people / he had compassion on the /
because they were pynd awayne / and scattered a
broad / euen as Shepe hauinge no Shepherd.

Then sayde he to his disciples: the heruest is
greate / but the laborers eare fewe. Wherefore
praye to lorde of the haruest / to sende forth the labo
rers into his haruest.

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The sendynge forth of the Apostles to preach
Shepe amonge Wolues.
Wyle as serpentes and innocent as dones.

The .x. Chapter.

Mar. iii. b
Luc. vi. b

And he called his .xj. disciples vnto him / & gaue them power ouer vncleane spites / to cast them oute and to heale all maner of sicknesses / and all maner diseases.

The names of the .xj. Apostles are these. The first / Simon caled also Peter : and Andrew his brother. James the sonne of zebede and John his brother. Philip & Bartlemew. Thomas and Mattheu the Publican . James the sonne of Alphe / and Lebbens other wyse caled Taddcus . Simo of Cane / and Judas Iscarioth / which also betrayed him.

Luc. ix. a
Luc. x. c.
These .xj. dyd Iesus send / & commaunded them sayinge : Go not in to the wayes that leade to gentyls / & in to the cities of the Samaritans enter ye not . But go rather to the lost shepe of the house of Israel. Go and preache sayinge : that the kyngdome of heauen is at honde . Heale the sicke / cleanse the lepers / raise the dead / caste oute the deuils / frely ye haue receaued / frely geue agayne Possesse no golde / nor siluer / nor brasse in your girdels / nor yet scrip to wardes your iorney : neither two cotes / neiter shoes / nor yet a staffe . For the workman is worthy to haue his meate . In to whatsoeuer cite or towne ye shall come / enquire who is worthy in it / & there abyde tyll ye goo thence. And when ye come in to an house / salute the same. And yf the house be worthy / youre peace shall come vpon it. But yf it be not worthy / youre peace shall retourne to you agayne.

And whosoever shall not receaue you / nor will heare youre preachinge : when ye depart oute of that house or that cite / shake of the duste of youre fete. Truly I saye vnto you : it shall be easier for the

for the londe of sodom & Gomorra in the daye of iudgement/ then for that cite.

Scholde I sende you forth as Serpe amonge wolues. Be yetherfore wyse as serpentes / and innocent as doves. Beware of men/ for theye shall deliuer you vp to the counsels/ and shall scourge you in their synagoges. And ye shall be brought to the head rulers & kynges for my sake/ in witnes to them & to the Gentyls.

But when they deliuer you vp/ take no thought how or what ye shall speake / for yt shall be geue you cū in that same houre/ what ye shall saye. For it is not ye that speake/ but the spyte of youre father which speaketh in you.

John. v.

The brother shall betraye the brother to death/ & the father the sonne. And the chyl dren shall aryse agaynst their fathers & mothers/ & shall put the to death: ye shall be hated of all mā for my name. But he that endureth to the ende/ shall be saued.

When they persecute you in one cite/ flye in to another. I tell you for a truthe/ ye shall not synysse all that cities of Israel/ tyll the sonne of mā be come. The discipyle ys not aboue hys maester: nor yet the seruaunt aboue his lord. It is ynough: for the discipyle to be as hys master ys/ and that the seruaunt be as his lord ys. If they haue cald the lord of the housse Beelzebub: how moche more shall they call the of his hon/ Holde so: feare them not therfore.

There is nothyng so close / that shall not be opened / and nothyng so hyd / that shall not be knowen.

Marc. iiii.

Luc. vii. c

and. xij. a

What I tel you in darcknes/ that speake ye in lycht. And what ye heare in the eare / that preache ye on the house toppes.

And feare ye not them which kyll the body and be not able to kyll the soule. But rather feare him which is able to destrope booth soule & body into hell.

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hell. Are not two sparowes solde for a farthing?
And none of them dothe lyght on the grounde/with
out youre father. And now are all y^e heares of you
re heedis nimbred. Feare ye not therfore: ye are of
more valne then many sparowes.

Mat. viij. Whosoever therfore Shall knowledg me be-
fore men/him will I knowledg also before my fa-
ther.

Luc. ix. ether which is in heauen. But whosoever Shall de-
nye me before men/him will I also denye before
my father which is in heauen.

Luc. xij. I thinke not/that I am come to sende peace in-
to the erth. I came not to sende peace/ but a sworde.
For I am come to set a man at variance age-
ynst his father/and the doughter ageynst hyr moe-
ther/and the doughter lawe ageynst her mother
lawe: And a mannes foes Shall be they of his a-
ne houre folde.

He that loveth his father/ or mother more then
me/ is not mete for me. And he that loneth his son-
ne/ or doughter more then me/ is not mete for me.
And he that taketh not his crosse & foloweth me/
is not mete for me. He that synneth his lyfe / Shall
lose it: and he that losith his lyfe for my sake/ Shall
synde it.

He that receauith you/ receauith me: and he that
receauith me/ receauith him that sent me. He that re-
ceauith a Prophet in the name of a Prophet/ Shall
receaue a Prophetes rewarde. And he that recea-
uith a righteous man in the name of a righteous
man/ Shall receaue the rewarde of a righteous man.
And whosoever Shall geue vnto one of these lytel
ones to drinke/ a cuppe of colde water only/ in y^e

Mat. ix. name of a disciple: I tell you of a trouth / he Shall
not lose his rewarde.

I John sent disciples to Christ.
Come vnto me all ye that labour.
The worke of Christ is easy.

I The. xi. Chapter.

And

And it came to passe whē Iesus had made an
ende of commaundinge his. xij. disciples / & he
departed thence / to teache & to preache in their cities

✠ When Iohn beinge in prison hearde the *Luc. viij. 1.*
wordes of Christ / he sent two of his disciples and
sayde vnto him. Arte thou he & shall come: or shall
we loke for another. Iesus answered & sayde vn-
to them. Go & shewe Iohn what ye haue hearde &
sene. The blynd se / & halt goo / & lepers eare cle-
ned: the deafe heare / & dead ryle ageyne / & the glad
tydings is preached to the poore. And happy is he
that is not offended by me.

And as they departed / Iesus begane to speake
wōt you vnto & people of Iohn. What for to se/
went ye out into & wyldernes: went ye out to se a
redde shakē with & wynde: other what wēt ye out
for to se: A mā clothed i soofte rayment: Beholde
& weare soofte clothing / are in kynges howses.

But what wēt ye oute for to se: A prophete: Ye & *Mal. iij.*
saye to you & more then a Prophete. For this is he
of whom it is writtē. Beholde / I sende my mes-
senger before thy face / which shall prepare thy way
before the.

✠ Merely I saye vnto you / amonge the chyl-
dren of wem: arose there are not a gretter then Iohn
the Baptist. Notwithstandinge he & is lesse in the
kyngdome of heauē / is gretter then he. From & ty-
me of Iohn Baptist hytherto the kyngdome of hea- *Luc. xviij.*
uen suffereth violence / & they that goo to it with vi-
olence pluck it vnto them. For all the Prophetes &
the lawe prophesied vnto the tyme of Iohn. Also
ye will receaue it / this is Elias which build co. *Mal. iij. 1.*
me. He that hath eares to heare let him heare.

But wher vnto shall I lyken this generation:
It is lyke vnto chyliden which sūt in the market / *Luc. viij. 1.*
and call vnto their felowes / & saye: we haue pyed
vnto you / & ye haue not daunsed: We haue mour-
ned vnto you / & ye haue not sorowed. For Iohn
came

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came nether eatinge nor drinkeinge / & they saye / he
hath the deuyl The sonne of mā came eatinge &
drinkeinge / and they saye / beholde a glutton and
drinker of wyne / & a frend vnto publicans & syn-
ners. Neuerthelater wyldome is iustified of hir
Luc. x. chylidren.

† Then began he to vpbraid the cities / in
which most of his miracles were done because they
mended not. Wo be to the Chorazin. Wo be to
Bethsaida: for yf the miracles which were shewed
in you had bene done in Tyre & Sidon / they had
repented longe agoone in sack cloth and ashes. Ne-
uerthelasse I say to you: it shall be easier for Tyre &
Sidon at the daye of iudgement / then for you. And
thou Capernaum / which art lyft vp vnto heauen /
shalt be brought doune to hell. For yf the mira-
cles which haue bene done in the / had bene shewed
in iudom: they had remayned to this daye. Ne-
uerthelasse I saye vnto you: it shall be easier for the lo-
de of iudom in the daye of iudgement / then for
the. †

Luc. x. c. † At that tyme Iesus answered and sayd: I
praise the o father Lorde of heauen & earth / becau-
se thou hast hyd these thinges from the wyse & pru-
dent / and hast opened them vnto babes: euen so fa-
ther / for so it pleased the. All thinges are geuen vn-
to me of my father. And nomā knoweth the sonne
but the father: nether knoweth eny mā the father /
saue the sonne / and he to whome the sonne will
open him.

Come vnto me all ye that labourre and are lade
and I will ease you. Take my yoke on you & ler-
ne of me / for I am meke and lowly in herte: & ye
shall fynd rest vnto youre soules. For my yoke is
easy / and my burden is lyght. †

¶ Now the disciples had eat corne vpon the say-
both dayes.

The wythered hand was healed.

The

The blynde and dome was healed.

The Pharises requyred a signe.

The vncleane spirite that walketh thoroſw dye places.

How the mother and breth:en of Chriſt ſtoode at the doze.

The .xii. Chapter.

At that tyme Jeſus went on the ſaboth dayes thoroſw the corne and his diſciples were an hongred / and begane to plucke the eares of corne / and to eate. When the Pharises ſawe that they ſayde vnto him: Beholde / thy diſciples do that which is not lawfull to do upon the Saboth daye. He ſaide vnto them: Hauē ye not redde what Dauid dyd / whē he was an hōgered / and they alſo which were with him? How he entred into the houſe of God / & ate & halowed loaves which were not lawfull / for him to eate neither for the which were with him / buto only for & preſtes. Or haue ye not redde in & lawe / how the preſtes in the temple breake the Saboth daye / and yet are blaemleſſe? But I ſaye vnto you: that here is one greater then the temple. Wherefore yf ye had wiſd what this ſayinge meaneth: I requyre mercy / & not ſacrifice: ye ſould neuer haue condemned innocentes. For the ſonne of man is lord euen of the Saboth daye.

And he departed thence / and went into their ſynagoge: & beholde ther was a man / whiche had his hande dyed vp. And they aſked him ſayinge: is it lawfull to heale upon the Saboth dayes: becauſe they myght acauſe him. And he ſayde vnto them: which of you woulde it be / yf he had a ſhepe falle into a piſte on the Saboth daye / that woulde not take him & lyft him out? And how moche is amā better then a ſhepe? Wherefore it is leſſe to do a good dede on & ſaboth dayes. The ſayde he to & mā: ſtretch forth thy hand. And he ſtretched ſo forth. And it was made hole agayne lyke vnto the other.

Then

Mar. iii. 2
Luc. vi. 9

The Gospell.

✠ Then the Pharises went out/ & helde a coun-
sell agaynst him/ how they myght destroye him.
Whē Iesus knewe that/ he departed thence/ & mo-
che people folowed him/ and he healed them all/ &
charged them/ & they shuld not make him knowen
to fulfyll that which was spoken by Esay the pro-
phet/ which sayeth. Beholde my chylde/ whom I
haue chosen/ my beloued/ in whō my soule delighteth
I will put my sperte on him/ & he shall shewe iud-
gement to the gentyls. He shall not stryue/ he shall
not crye/ nether shall eny mā heare his voyce in
streets/ a brosed reedde shall he not breake/ & a flaxe
that begynneth to burne/ he shall not quēche/ tyl he
sende forth iudgement vnto victoꝛy/ & in his na-
me shall the gentyls truste. ✠

Elas. xi. a.

Mar. iii. c.
Luc. vi. b

Then was brought to him/ one possessed with a
deuyll which was booth blynde/ & dōme: & he hea-
led him/ inso much that he which was blynd & dō-
me/ booth spake and sawe. And all & people were
amased/ & sayde: Is not this that sonne of Dauid?
But when & Pharises heard & they sayde: This
seleow dyueth the deuyls no nother wyse oute but
by the helpe of Belzebub the chefe of the deuyls.

But Iesus knewe their thoughtes and sayde to
the. Every kyngdome deuided with in it selfe/ shal
be brought to naught. Neither shall any cite or hou-
shold deuyded agaynst it selfe/ cōtynne. So yf sa-
tan cast out satan/ then he is deuyded agaynst him
selfe. How shall then his kyngdome endure? Also
yf I by the helpe of Belzebub cast oute deuyls: by
whose helpe do youre chylde cast them out? Ther-
fore they shalbe youre iudges But yf I cast out the
deuyls by the sperte of god: then is the kyngdome
of god come on you.

✠ Echer how can a man enter into a stronge mā-
nes housse/ & violētly take a waye his goodes: exce-
pt he first binde the stronge mā/ & then spoyle his
housse? ✠ He that is not with me/ is agaynst me.
And

And he ſpake gaddereth not with me / ſcattereth abroad. Wherefore I ſaye vnto you / all maner of ſpiche and blaſphemy ſhal be forgiven vnto men: but the blaſphemy of the ſpite / ſhal not be forgiven vnto men. And whoſoever ſpeaketh a worde agaynſt ſonne of man / it ſhal be forgiven him. But whoſoever ſpeaketh agaynſt the holy goſt / it ſhall not be forgiven him / nother in this worlde / neither in the worlde to come.

Either make the tree good / & his fruite good alſo: Luc. vi. b
or els make the tree euill / & his fruite euill alſo. For the tree is knowen by his fruite. O generaciō of viipers / how can ye ſaye well / when ye poure felues are euill: For of the aboundance of the hert / the mouth ſpeaketh. A good mā oute of the good treaſure of his hert / bringeth forth good thinges. And an euill man out of his euill treaſure / bringeth forth euill thinges. But I ſay vnto you / that of euery ſhall worde ſonne of man ſhall haue ſpoke: they ſhall geue a countes at the daye of iudgement. For by thy wordes thou ſhalt be iuſtified: and by thy wordes thou ſhalt be condemned. ¶

¶ Then answered certeyne of the ſcribes & of the phariſes ſayinge: Maſter / we wolde ſearche a ſigne of thee. He answered & ſayde to them: The euill & aduontrous generacion ſeketh a ſigne / but heaue ſhall no ſigne be geue to them / ſaue the ſigne of the Prophete Jonas. For as Jonas was thre dayes & thre nyghtes in the whales belly: ſo ſhall the ſonne of man be thre dayes & thre nyghtes in the bowell of the earth. The men of Nininite ſhall ryle at the daye of iudgement with this naciō / & condemne them for they amended at the preachinge of Jonas. And beholde / a greater then Jonas is here. The queene of the ſouth ſhall ryle at the daye of iudgement with this generaciō / & ſhall condemne the: for ſhe came from the vtmoſt parties of the worlde to heare the wyſdome of Salomon. Jon. ii. b.

And

The Gospell.

Mj. treg. x. a And beholde a greater then Salomon is here.
ij. par. ix. a When the vnelene spyte is gone out of a mā/
 he walketh throughout dry places: seeking rest and
 syndeth none. The he sayeth: I will retourne agayn
 ne into my houlle / from whence I came oute. And
 whē he is come / he syndeth the houlle empty & sweep
 it and garnish it. Then he goeth his waye / & tak
 eth vnto him seuen other spytes worse then him
 selfe / & so entre they in & dwell there. And the en
 de of that man is worse then the beginning. But
 so shall it be with this euill nation.

Mar. iij. d Whill he yet talked to the people: beholde his
Luc. viij. c moether & his brethren stoode without / desyringe
 to speake with him. Then one sayde vnto him / be
 holde thy moether and thy brethren stonde without
 desyringe to speake with the.

He answered and sayd to him that tolde him:
 Who is my moether: or who are my brethren? & he
 stretched forth his hond ouer his disciples & sayd:
 behold my moether & my brethren. For whosoever
 doth my fathers will which is in heauē / & same is
 my brother / suster and moether.

¶ The parable of the sowre and expounded
 by Christ.

The parable of the tares.

The kyngdome of heauen is lyke to musterd seed.

Another parable of leuen:

The parable of the tares is expounded.

The kyngdome of heauen is lyke to treasure.

The kyngdome of heauen is lyke to a marchaunt

The kyngdome of heauen is lyke vnto a net.

Few and olde.

A prophet is without honour in his awne cōtry.

¶ The. xiiij. Chap.

The same daye went Iesus out of the hou
 se / and sat by the see syde / & moch people
 resorted vnto him / so gretly & he went / &
 sat in a shippe / and all the people stode on
 the

the Schoole. And he spake many thynges to them in similitudes, sayinge: Beholde, the sowre went forth to sowre: and as he sowred / some fel by the wayes syde: & the fowles came ad deuoureth it vp. Some fell apon stony grounde where it had not moche erth & anon it spronge vp / because it had no depth of erth: & when the sunne was vp it caught heet / and for lake of rotyng wyddied a waye. Some fell amō ge thornes: & the thornes spronge vp: & chooked it. Parte fell in good ground / and brought forth good frute: some an hundred fold some sixtie fold / some thyrty folde. Whosoener hath eares to heare / let him heare.

And the disciples came and sayde to him: Why speakest thou to the in parables: He answered and sayde vnto them: it is geuen vnto yow to knowe & secretes of the kyngdome of heaue / but to them it is not geuen. For whosoener hath to him shall be geuen: and he shall haue aboundance. But whosoener hath not: fro him shall be takyn a waye euen that he hath. Therfore speake, I to the in similitudes: for though they se / they se not: and hearinge they heare not: nether vnderstonde. And in them is fulfilled & Prophecie of Elyas / which prophesie sayth: with the eares ye shall heare & shall not vnderstande: and with the eyes ye shall se: and shall not perceaue. For this peoples hertes are swered grosse / ad their eares were dull of heyrnge / & their eyes haue they closed lest they shuld se with their eyes / & heare with their eares / and shuld vnderstande with their hertes / ad shuld come / that I myght heare them.

But blessed are yowre eyes / for they se: & yowre eares / for they heare. Merely I saye vnto you / that many prophetes & persaynt me haue desired to se the thynges which ye se / and haue not sene them: and to heare the thynges which ye heare / & haue not herde them. Heare ye therefore the similitude of the sowre. Whosoener heareth the worde of the kyngdome &

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understandeth it not / ther cometh the enyll man &
 catcheth a waye that which was sowne in his bert.
 mar. liij. b. And this is he which was sowne by the waye syde.
 Luc. viij. b. But he that was sowne in the stony ground / is he
 which heareth & worde of God / & anone with ioye
 receaueth it / yet hath he no rotes in hi selfe / & ther-
 fore dureth but a season: for as sone as tribulacion
 or persecucion aryseth because of the worde / by & by
 he falleth. He that was sowne amonge thornes / is
 he that heareth & worde of God: but the care of this
 worlde / & the dissaytfulnes of riches choke the wor-
 de / & so is he made vnfertill. He which is sowne in
 the good grounde is he that heareth the worde and
 understandeth it: which also beareth frute and bring-
 eth forth / some an hundred folde / some sixtie folde
 and some thirtie folde.

Another similitude put he forth vnto them say-
 inge: ¶ The kyngdome of heauen is lyke vnto a man
 which soweth good seed in his selde. But whyll he
 slepte ther came his foe and soweth tares amonge the
 wheate / and went his waye. When the blade was
 sronge by & had brought forth frute / then appered
 the tares also. The seruautes came to the househol-
 der / & sayde vnto him: Syr sowdest thou good
 seed in thy cloffe / from whence then hath it tares?
 He sayde to them: thernynous man hath done this.
 Then the seruautes sayde vnto him: wilt thou the
 that we go ad gather them? But he sayde / nay / lest
 whyll ye go aboute to wyche out the tares / ye plucke
 ype also with them the wheate by the roottes: let bo
 the growe to gether tyll haruest come / and in tyme
 of haruest / I wyll saye to the reapers / gather ye first
 the tares / and bind them in sheues to be burnt: but
 beare ye the wheate into my barn. ¶

mar. iij. b. ¶ Another parable he put forth vnto them
 sayinge: The kyngdome of heauen is lyke vnto
 a grayne of mustard seed / which a man taketh
 and soweth in his selde / which is the leest of all
 seedes.

seedes. But when it is growene / it is the greatest amonge yrbes / & it is a tree: so that the byrdes of the ayer come and bylde in the braunches of it.

Another similitude sayde he to them. The kyngdome of heauen is lyke vnto leuen which a womā taketh and hydeth in.iiij. peckes of meeke / tyll all be leuended.

All these thinges spake Iesus vnto the people by similitudes / and with oute similitudes spake he mar. iiii. & nothinge to them / to fulfill that which was spoken by the Prophet sayinge: I will open my mouth in similitudes / and will speake forth thinges which haue bene kepte secreete from the begynninge of the worlde. psal. lxxviij

Then sent Iesus the people awayne / & came to housse. And his disciples came vnto him / sayinge declare vnto vs the similitude of the tares of the felde. Then answered he & sayde to them. He that soweth the good seed is the sonne of man. And the felde is the worlde. And the chylde of the kyngdome / they are the good seed. And the tares are & chylde of the wycked. And the enemye that soweth them / is the deuyl. The haruest is the ende of the worlde. And the reapers be the angels. For euen / as the tares are gaddied and brent in the fyre: so shall it be in the ende of this worlde. The sonne of man shall sende forth his angels / and they shall gather out of his kyngdome all thinges that offende / and them which do iniquite / and shall cast them into a furnes of fyre. There shall be waylinge and gnashinge of teeth. Then shall the iuste men shine as bryght as the sunne in the kyngdome of their father. Whoso euer hath eares to heare / let him heare. Apo. xiiij. c

Agayne the kyngdome of heauen is lyke vnto treasure hydde in the felde / the which a man synpeth and hydeth: And for ioye thereof goeth

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and selleth all that he hath / & buyeth that selde.

Agayne the byngdome of heaue is lyke to a marchaunt that seeketh good pearles / which whē he had founde one precious perle / went and sold e all that he had / and bought it.

Agayne the kyngdome of heauen is lyke vnto a net cast into the see / that gadreth of all kyndes of fill hes: which when it is full / men drawe to lōde / & sitte & gadre the good into vessels / and cast the bad a weye. So shall it be at the ende of þe worlde. The angels shall come oute & scure the bad frō the good / & shall cast them into a furnes of fyre: there shall be wailinge and gnawinge of teeth.

Jesus sayde vnto them: vnderstonde ye all these thynges: They sayde: ye Lorde. Then sayde he vnto them: Therfore euery Scribe which is taught vnto þe kyngdome of heaue is lyke an hussolder / which bygeth forth / out of his treasure / thynges bo the new and olde. ¶

Mar. vi. a And it came to passe when Jesus had finished these similitudes / that he departed thence / and came
Luc. iiii in to his awne countre / & taught the in their synago
Joh. iiii. c. ges / in so moche that they were astonyed and sayd: Whence cometh all this wylsome & power vnto his
Is not this a carpenters sonne: Is not his mother called Mary: & his brethren be called James and
Joses & Simon & Judas: And are not his sisters all here with vs: Whence hath he all these thynges
And they were offended by him. Then Jesus sayde to them: a Prophet is not without honoure / save
in his awne countre / & amonge his awne kynne
And he did not many miracles there / for there vn-
beleues sake.

¶ Herod Herode put John in pylson and be-
ded him for Herodias sake.

Of the fyue lones and two syllynges.

Jesus walketh on the see.

Peter walked vnto the see.

¶ The

At that tyme Herode the Tetrarcha harde of the fame of Iesu & sayde vnto his seruantes Mar. vi. b
 this is John the Baptist. He is risen agayne from Luc. ii. a
 death/ and therefore are soche miracles wrought by
 him. For Herode had taken John/ and bound him
 & put him in prison for Herodias sake/ his brother
 Philips wyfe. For John sayd vnto him: yt is not
 lawfull for the to haue her. And when he wold ha
 ue put him to death/ he feared the people / because Mar. vi. b
 they counted him as a prophet. Luc. ii. d

But when Herodes byrth daye was come/ the
 daughter of Herodias dailed before the/ & pleased
 Herod. Wherefore he promisseth with an oth/ & he
 wolde geue hir whatsoever he wolde aske. And he
 beinge informed of her mother before/ sayde: geue
 me here John baptistes heed in a platter. And the
 kynge sorowed. Neuerthelesse for his othes sake/ &
 for their sakes which sate also at the table/ he comma
 nded it to be geuen hir: & sent & beheaded John in the
 prison/ & his heed was brought in a platter & geuen
 to the damsel/ & he brought it to her mother. And
 his disciples came and toke vp his body / & buried
 it: & went and tolde Iesus.

When Iesus hearde that/ he departed thence by Luc. ix. b
 shyppe into a desert place out of the waye. And whē Mar. vi. d
 the people had hearde ther of/ they folowed him a fo
 re out of their cyties. And Iesus went forth & sawe
 moche people/ & his herte dyd melte vpon them/ and Joh. vi. a
 he healed of them those that were sicke. When eue
 ning was come/ his disciples came to him sayinge: this is
 a deserte place/ & the daye is spent: let the people de
 parte. that they maye go into the townes/ & bye them
 bytalles. But Iesus sayde to the: They haue no ne
 ade to go awaye. Geue ye them to eate. Then sayd
 they vnto him: we haue here but. v. loaves & two fye
 shes. And he sayd: bringe them hyther. And he com
 manded the people to sit downe on the grasse: & toke
 the

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the .v. lounes & the .ij. fillhes & loked vp to heauē ad
blessed / & brake and gaue the lounes to his disciples /
& the disciples gaue the to the people. And they did
all eate / and were suffised. And they gadered vp of
þ gobets that remayned .xij. baskets full. And they
that ate / were in nombre about .v. M. men / besyde
women and chyl dren.

Mar. vi. f.

Joh. vi. b

And straght waye Iesus made his disciples
enter into a Shyppe / & to goo ouer before him. Whill
he sent þ people awayne: and assoene as he had sent
the people awayne / he went vp into a mountayne a-
lone to praye. And when nyght was come / he was
there him self alone. And the Shyppe was now in þ
middles of the see / and was tost with waues / for it
was a contrary wynde. In the fourth watche of
the nyght Iesus cam vnto them walkinge on the
see. And when his disciples sawe him walkinge on
the see / they were troubled / sayinge: it is some spiste
and cryed oute for feare. And streight waye Iesus
spake vnto them sayinge: be of good cheare / it is I
be no afrayed.

Peter answered him / and sayde: master / yf
thou be he / bide me to come vnto the on the water.
And he sayd / come. And when Peter was come
downe out of the Shyppe / he walked on the water / to
go to Iesus. But when he sawe a myghty wynde /
he was afrayed. And as he beganne to synke / he
cryed sayinge: master saue me. And immediatly
Iesus stretched forth his honde / and caught him /
and sayde to him: O thou o' litell fayth / wherfore
diddest thou dout: And as soone as they were come
into the Shyppe / the wynde ceased. Then they
that were in the Shyppe / came and worshipped him /
sayinge: of a truth thou arte the sonne of God.

And when they were come ouer / they went into
the londe of Genazareth. And when the men of
that place had knowledge of him / they sent out

Mar. vi. g into all that countre rounde about / and brought
vnto

unto him all that were sicke / and besought him /
that they might touche the hemme of his vestu-
re conly. And as manny as touched it were ma-
de safe.

¶ Of the breakynge the commaundementes of
God to obserue the tradicions of men.

Hynde leaders.

The woman of Cananye.

Of that nombre that Christ healed.

Of the, vij. loues and a few fyfthes.

¶ The .xv. Chapter. ✠

¶ Then came to Jesus Scribes and Pharises
from Ierusalem saying: why do thy disci-
ples transgresse the tradicions of the elders: for mar. vij. a
they wse not their hondes when they eate bread.
He answered and sayde vnto them: why do ye also
transgresse the commaundemets of God / thowse
poure tradicions: for God commaunded saying: Exo. xx. c.
Deut. v. b.
Eph. vi. a
Leui. xx. b
1 Ion. xx. c
honoure thy father and moether ad he that curseth
father or moether shall suffer death. But ye saye/
euerp man shall saye to his father or moether: that
which thou despest of me to helpe the with: is gude
God: ad shall he not honoure his father or his moe-
ther. And thus haue ye made / that the commaun-
dement of God is without effecte / through poure
tradicions. Yporrites / well prophesied of you Esa.
yas sayinge: This people blasphemeth nye vnto me Esa. xxxix.
with their mouthes / and honoureth me with their
lyppes / howbe it their hertes are farre from me: but
in wayne they worshyppe me teachinge doctrines /
which are nothings but mens pceptes.

And he caled the people vnto him / and sayde
to them: heare and vnderstonde. That which
goeth in to the mouth / defyleth not the man: but
that which cometh out of the mouth / defyleth
the man.

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Then came his disciples / and sayde vnto him:
Perceauest thou not / how ϕ the Pharisees are offe
ded in hearing this sayng: He answered & sayd: all
plantes which my heauely father hath not planted /
shal be plucked vp by the rotes. Let the alone / they
Lnc. vi. f be the blinde leaders of the blinde. If ϕ blinde lea-
Mar. vi). der the blinde / booth shall fall into the dyche.

Then answered Peter & sayd to him: Declare
vnto vs this parable. Then sayde Iesus: are ye yet
without vnderstoddinge: perceauye not / that what
soever goeth in at the mouth / descēdeth doune into
 ϕ belly / & is cast out into ϕ draught: But those thin-
ges which procede out of the mouth / come from the
herte / and they defyle the man. For out of the herte
come euill thoughtis / murder / breakig of wedlocke
whorhō / thefte / false witnesberinge / blasphemye.
These are the thinges which defyle a man. But to
eate with vnswallhen hōdes / defyleth not a mā. \mathfrak{h}

\mathfrak{h} And Iesus went thence / & departed into the
costes of Tyre and Sidon. And beholde a woman
which was a Cananite came out of the same costes
and cryed vnto him sayinge: haue mercy on me Lor-
de ϕ soune of Dauid / my doughter is petyously ve-
red with a deuyl. And he gaue her neuer a worde
to answer. Then came to his him disciples / ad be-
sought him sayinge: sende her awaye / for she folo-
weth vs crying. He answered / & sayde: I am not
sent / but vnto the lost shepe of ϕ housse of Israel.
Then she came & worshipped him / sayinge: maister
helpe me. He answered & sayde: yt is not good: to ta-
ke ϕ chyldres bread / & to cast it to whelpes. She an-
swered & sayd: truthe Lorde / neuerthelisse the whel-
pes eate of the crōmes / which fall frō their masters
table. Then Iesus answered & sayde vnto her. O
womā great is thy fayth / be it to the / euen as thou
desyrest. And her doughter was made whole euen
at that same houre. \mathfrak{h}

mar. vij. d Then Iesus went awaye from thence / & came
nye

nye vnto the see of Galile / & wet vp in to a mountay
ne and sat doune there. And moche people came vn
to him / hauinge with the / halt / blynde / dōme / may
med / and other many: & cast them doune at Iesus
fete. And he healed them / in so moche that & people
wōdyed / to se & dōme speake / & maymed whole / &
halt to go / and the blynde to se. And they glorified
the God of Israel.

Then Iesus caled his disciples to him / & sayd
I haue compassion on the people / because they haue Mar. viij.
continued with me now. iij. dayes / & haue nought a
to eate: & I will not let the departe fastinge / leste
they perishe in the waye. And his disciples sayd vn
to hi: whēce shuld we get so moche breed in the wyl
dernes / as shuld suffice so greate a multitude: And
Iesus sayde vnto them: how many loues haue ye
And they sayde: seuen / & a fewe lytle fysshes. And
he commaūded the people to syt doune on the grou
de: and toke the seuen loues / and gaue thanks / & d
broke them / and gaue to his disciples / and the disci
ples gaue the people. And they did all eate and we
re suffised. And they toke vp of the broken meate &
was lefte. viij. basketes full. And yet they that ate
were. iiii. M. men / besyde wem? and chylde. And
he sent awaye the people / and toke shippe and came
in to the parties of Madala.

¶ The Pharises desyer a signe.

Beware of the leuen of the Pharises.

How Christ asked his disciples whome men say
de that he was.

Of the confession of Peter which spake in the
mouth of all the other disciples.

How Peter intreated Christ to fauer him selfe /
whome Christ caled Sathan immediately
for his laboure.

Of the iudgement to come / and how men shalbe
rewarded.

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The .xvi. Chapter.

mar. vii. b. **U**hen came the Pharises and Saduces / and
 Luc. xi. 8 did tempte him, desyring him to shewe them
 some signe from heauen. He answered and sayde.
 vnto them. Ye euen saye / we will haue saye wed-
 der / and that because the saye is read: and in the mo-
 ringe ye saye / to daye shall be foule wedder and that
 because the saye is cloudy and read. Dye yppocrites /
 ye can discern the fasson of the saye: and can ye
 not discern the signes of the tyme? The frowards
 nation and aduoutrous seeketh a signe / and there
 shall no nother signe begeuen vnto them but the si-
 gne of the Prophet Jonas. So left he them and
 departed.

mar. viii. b. **A**nd when his disciples were come to the other
 Luc. xii. a syde of the water / they had forgotten to take bread
 with them. Then Iesus sayde vnto them: Take
 heed and beware of the leuen of the Pharises and
 of the Saduces. And they thought in them selues
 sayinge: because we haue brought no bread with
 vs. When Iesus vnderstode that / he sayde vn-
 to them. Dye of Iytell faith / why are youre min-
 des cumbered because ye haue brought no bread? Do
 ye not yet perceaue / neither remember those .v. loues
 when there were v. M. men / & how many basket-
 tes toke ye vp? Aether the .viij. loues when there we-
 re .v. M. and how many baskettes toke ye vp? why
 perceaue ye not then / that I spake not vnto you of
 bread / when I sayde / beware of the leuen of the
 Pharises and of the Saduces? Then vndersto-
 de they / how that he bad not them beware of the le-
 uen of bread: but of the doctrine of the Pharises / &
 of the Saduces.

mar. viii. c. **A**nd when Iesus came into the costes of the cite
 Luc. ix. c which is caled Cesarea Philippi / he asked his di-
 sciples sayinge: whom do men saye that I am the son-
 ne of man? They sayde / some saye that thou arte
 John

John Baptist / some Elias / some Jeremias / or
 oone of the Prophetes . He sayde vnto them: but
 whom saye ye that I am: Simon Peter answered
 and sayde: Thou arte Christ the sonne of the lyuin
 ge God . And Iesus answered and sayde to him:
 happy arte thou Simon the sonne of Jonas / for
 thou and bloud haert) not oppened vnto the that/
 but my father which is in heauen. And I saye also
 vnto the, that thou arte Peter: and upon this rocke
 I will hyld my congregacion . And the gates of
 hell shall not preuaile agaynst it . And I will geue
 vnto the the keyes of the kyngdō of heauē: & what
 soeuer thou bynde t vpo earth shall be bounde in hea
 uen: and what soeuer thou loosest on earth / shall be
 loosed in heauen. ✠

Then he charged his disciples that they shoulde
 tell no man / that he was Iesus Christ . From that
 tyme forth Iesus began to shewe vnto his disciples
 how that he must go vnto Ierusalem / and suffer
 manny thynges of the elders / and of the hye Prie
 stes / and of the Scribes / and must be kylled / and
 ryse agayne the thyrde daye . But Peter toke
 him a syde / & began to rebuke him sayinge: master
 fauer thy selfe / this shall not come vnto the . Then
 touned he aboute / and sayde vnto Peter: come af
 ter me Satan thou offendest me / because thou sa
 uourest not godly thynges / but wordly thynges.

Iesus then sayde to his disciples . If eny
 man will folowe me / let him forsake him selfe /
 and take vpon his crosse and folowe me . For whoso
 euer will saue his lyfe / shall lose it . And whoso
 euer shall lose his lyfe for my sake / shall fynde it.

What shall it proffer a man / though he shuld wyne
 all the whoule world: yf he loose his awne sou
 le? Or els what shall a man geue to redeeme his
 soule agayne with all: For the sonne of man shall come
 in the glory of his father / with his angels: & the

shall

mar. viij. d

Luc. ix. g

Job. xli

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¶ All he rewarde euery mā accordinge to his dedes
 Merely I saye vnto you / some ther be amonge the
 Roma. i. a. that here stonde / which shall not taste of death / till
 Mar. i. a. they shall haue sene the sonne of man come in his
 Luc. ix. d. kingdome.

¶ The transfiguration of Christ.

John Baptist is Helyas.

The spirite of the salyng sicknes which coulede
 not be cast out but by prayer and fastyng.

How Peter wēt to fetch monny out of y^e mouth
 of a sy^e to paye for Christ and him.

¶ The xviij. Chapter. ✠

Mar. ix. a. **A**fter .vi. dayes Iesus toke Peter & Ja-
 Luc. ix. d. mes & John his brother / & brought them vp
 into an hye mountayne out of the waye / & was tra^s-
 figured before them: & his face dyd shyne as the sun-
 ne / & his clothes were as whyte as the lyght. And
 beholde ther appered vnto them / Moyses & Helyas /
 & talke with him. Then answered Peter / & sayd
 to Iesus: master here is good being for vs. If thou
 wilt / let vs make here .iiij. tabernacles / one for the /
 and one for Moyses and one for Helyas. Whyll he
 yet spake / beholde a bright cloude shadowed them.
 ii. Pet. i. d. And beholde there came a voyce out of that cloude
 sayinge: this is my deare sonne / in whom I delecte /
 heare him. And when y^e disciples hearde that / they
 fell on their faces and were looze afrayed. And Je-
 sus came and touched the / and sayde: aryse and be
 not afrayed. And when they looked vp / they saw
 no man / save Iesus only.

And as they came doune from the mountayne /
 Iesus charged them sayinge: se that ye se the vi-
 sion to no man / vntyll the sonne of man be risen
 Mar. ix. b. agayne from death. And his disciples were of him
 sayinge: Why the say the Scribes / & Helyas muste
 first come: Iesus answered / and sayde vnto them:
 Helyas shall first come / & restore all thinges. And
 Mal. iij. b. I saye vnto you that Helyas is come already / and
 they knewe him not: but haue done vnto him what
 soeuer

secuer they lusted. In lyke wyse Shall also the sonne of man suffre of them. Then the disciples perceaued that he spake vnto them of John Baptist.

And when they were come to the people/ther came to him a certayne man/ & kneeled down to him/ & saide: Maester haue mercy on my sonne for he is frantick: & is soze vexed. And of tyme he falleth into the fyre/and oft into & water. And I brought him to thy disciples/and they coulde not heale him. Mar. ix. c. Iesus answered and sayde: O generation saythles Luc. ix. c. and croked: how longe Shall I be with you: how longe Shall I suffer you: & bring him hyther to me. And Iesus rebuked the deuyll / and he cam out of him. And the chyld was healed euen that same houre. R

Then came the disciples to Iesus secretly/and Luc. xii. c. sayde: why could not we cast him out: Iesus sayde vnto them: Because of youre vnbelefe. For I saye verely vnto you: yf ye had saythe as a grayne of musterd seed/ye shuld saye vnto this mountayn / remove hence to yonder place/ & he shuld remove: neither shuld eny thinge be vnpossible for you to do. How best this kynde goeth not oute / but by prayer and fastinge.

As they passed the tyme in Galile/ Iesus sayde vnto them: the sonne of mā shal be betrayed into the hondes of men / and they shall kyl him / and the thyrde daye he shall ryse agayne. And they sorowed greatly. Mar. ix. c. Luc. ix.

And when they were come to Capernaum/ they that were wont to gadre poll mōney/ came to Peter and sayde: Doth youre maester paye tribute: He sayde: y. And when he was come into the house/ Iesus spake first to him/ sayinge what thinkest thou Simon: of whome do the kynges of the earth take tribute or poll mōney: of their chyldren / or of strangers: Peter sayde vnto him: of strangers. Then sayd Iesus vnto him agayne: Then are the chyldren

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chylidren tre. Neuer thelesse / lest we shuld offende them: goo to the see / and cast in thyne angle / & take the fyssh that fyrt cometh vp: and when thou hast opened his mough, thou shalt fynde a pece of tye-tye pence: that take and paye for me and the. ¶

¶ How the disciples enquired amonge them selues who shuld be the greatest amonge them.

Wo be to them that geueth occasion of offences Of the hundred shepe.

How men bynde and loose.

The power of byndynge and loosynge.

Of him that ought ten thousand talentes.

A cauenaunt to the vnnuerisall.

The .xviii. Chapter. ✠

U The same tyme the disciples came vnto Iesus sayinge: who is the greatest in the kyngdome of heauen: Iesus cald a chylde vnto him / and set him in the middes of them: and sayd. Verely I saye vnto you: except ye tourne / and become as chylidren ye cannot enter in to the kyngdome of heane. Who soeuer therfore humble him selfe as this chylde / the same is the greatest in the kyngdome of heane. And Mar. ix. c. whosoever receaueth suche a chylde in my name / Luc. xvi. f. receaueth me. But whosoever offende one of these lytel ones / which be lene in me: it were better for him / that a millstone were hanged aboute his necke / and that he were drowned in the depth of the see. Wo be vnto the world because of offences. How be it / it cannot be amoyded but that offences shalbe geuen. Neuerthelasse wo be to the man / by whom the offence cometh.

Mar. ix. g. Wherefore if thy honde or thy fete offende the / cut him of & cast fro the. It is better for y to enter in to lyfe halfe or maymed / Rather then thou shuldest haueing two hōdes or two fete / be cast into euerlasting fyre. And if also thyne eye offende the / plucke him oute & caste him fro the. It is better for the to enter into lyfe with one eye / then hauing two eyes to be cast

cast into hell fyre.

He that he despise not one of these lytelles. For I say vnto you / & in heaue their angels alwayes behold the face of my father / which is in heauen. For Ye and the sonne of man is come to saue that which is lost. How thinke ye? If a man haue and hondred shepe / and one of them begone astray / dothe he not leue nynty & nyne in the mountayns / & gooth and seeketh that one which is gone astray? If it happē & he fynd him / verely I say vnto you: he reioyseth more of that shepe / then of the nynty and nyne which were not astray. Ende so it is not the will of your father in heaue / & one of these lytelles sholde perishe.

✠ Moreover if thy brother trespass agens the &c and tell him his faute betwene him & the all one. If he heare & / thou hast wone thy brother: But if he heare the not / the take yet with the one or two / that in the mouth of two or thre witnesses / all thinges maye be stablished. If he heare not them / tell it Jac. v. d. vnto the congregacion. If he heare not the congregacion / take him as an hethen man / and as a publican. Verely I say vnto you / what soeuer ye bynde on earth / shalbe bounde in heaue. And what soeuer ye loose on earth / shalbe loosed in heauen.

Agayn I say vnto you / that if two of you shall agree in earth upon any maner thinge / what soeuer they shall desyre it shalbe geuen them of my father which is in heauen. For where two or thre are gathered togeder in my name / there am I in the myddes of them.

Then came Peter to him / and sayde: maester howe oft shall I forgiue my brother / if he synne agaynst me / seven tymes? Iesus sayd vnto him: I saye not vnto the seven tymes: but seuentie tymes seuentymes. ✠ Therfore is the kyngdome of heaue lyphened vnto a certayne kinge / which wolde take a cosetes of his scruautes. And whē he had begonne to reken / one was brought vnto him / which ought

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enight him ten thousande talentis: Whome because he had nought to paye / his maester commanded him to be solde / and his wyfe / and his chyldren / & al that he had / and payment to be made. The seruaunt fell downe & besought him sayinge: Sir / geue me respyte / and I will paye it euerie whyle. Then had the Lorde pitty on that seruaunt / and loosed him / and forgaue him the det.

And the sayde seruaunt went oute and founde one of his felowes which ought him an hundred pence / & layed hondes on him / & toke him by the throte / sayinge: paye me & thou owest. And his felowe fell downe and besought him sayinge: haue patience with me / and I will paye the all. And he wolde not but went & cast him into prison tyll he shulde paye the det. When his other felowes sawe what was done / they were wery sorow / and came ad tolde vnto their lord all that had happened. Then his lord called him and sayde vnto him. O cruell seruaunt I forgaue the all that det / because thou praydest me: was it not mete also that thou shuldest haue had compassion on thy felow / euen as I had pitty on the: And his lord was wrooth / and deliuered him to the saylers / tyll he shuld paye all that was due to him. So lyke wyse shall my heauy father do vnto you / except ye forgiue with youre hartes / each one to his brother their trespasses. ¶

¶ The question of the pharises / whether it was lawfull for a man to be deuorced from his wyfe or not.

There are thast which are so borne.

Younge chyldren were brought to Christ.

Of & ryche man that asked Iesus what he myght do to obayne eternall lyfe.

He that forsaketh for Christes sake any thinge the same shall receaue an hundred fold in the lyfe to come.

¶ The .xix. Chapter.

And it

Ad it came to passe / when Iesus had synnall
 he had those sayinges / he gat him from Galile / Mar. x. a
 came into the coostes of Iewy beyonde Jordan /
 and moche people folowed him / ad he healed them
 there. Gene. i. d

Then came vnto him the Pharises temptinge
 him / & saying to him: It is lawfull for a mā to put
 a waye his wyfe for all maner of causes. He answe
 red and sayd vnto them: Haue ye not redde / how
 he which made mā at the beginnyng / made the mā
 and womā and sayde: for this thinge / Shall a mā le Gene. ii. d
 ue father & moether & cleue vnto his wyfe / & they Eph. v.
 cwayne / Shall be come fleete. Wherefore now are they i. Cor. vi. d
 not cwayne / but oone fleete. Let not man therfore
 put a sunder / & which God hath cuppeld to gedder.

Then sayde they to him: why did Moses com
 maunde to geue a testimoniall of diuorcement and
 to put hir a waye? He sayde vnto them: Moses be
 cause of the hardnes of poure hertes suffered you to
 put a waye poure wyfes. But from the beginninge
 it was not so: I saye therfore vnto you / whosoener
 putteth a waye his wyfe (except it be for fornication) Mar. ix. g.
 & maryeth another breaketh wedlothe. And who Luc. xvi. g.
 soeuer maryeth her which is diuorced / doeth com i. Co. vii. d
 te aduoutry.

Then sayde his disciples to him / yf & mater be so
 betwene mā & wyfe / the is not Good to mary. He
 sayde vnto the: all mē cā not a waye with & sayinge
 saue they to who it is geue. There are chaste / which
 were so borne out of their mothers belly. And there
 are chaste / which be made of mē. And there be cha
 ste / which haue made the selues chaste for & hyng
 do of heauens sake. He & can take it / let him take it.

Then were brought to him yonge chylidren / Mar. x. b
 that he shuld put his hondes on them & praye. And Luc. xvi. g.
 the disciples rebuked them. But Iesus sayde: suf
 fre the chylidren and forbid them not to come to me
 for of suche is the kyngdome of heane. And whē he
 had

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had put his handes on them he departed thence.

Mar. x. b
Luc. xviii

And beholde oone came / and sayde vnto him
good maester. what good thinge shall I do / that I
maye haue eternall lyfe? He sayde vnto him: why
callest thou me good: there is none good but oone /
that is God. But yf thou wilt entre into lyfe / kepe
the commandementes. The other sayde to him: which?
And Iesus sayde: breake no wedlocke / kyll not
breare not falce witnes: honoure faether & mother:
and loue thyne ueighbour as thy selfe. And the y-
ounge man sayde vnto him: I haue obserued all the-
se thinges from my youth / what lacke I yet? And
Iesus sayde vnto him yf thou wilt be perfecte / go
and sell that thou hast / and geue it to the poore / and
thou shalt haue treasure in heauen / and come and
folow me. When the younge man hearde & sayn-
ge / he went awaye mourning. For he had greute
possessions.

Then Iesus sayde vnto his disciples: Verily
I saye vnto you: it is harde for a ryche man to en-
ter into the kyngdome of heauen. And moreover I
say vnto you: it is easier for a camell to go through
the eye of a needle / then for a ryche man to enter in-
to the kyngdom of God. When his disciples hearde
that / they were exceedingly amased / sayinge: who
then can be saued? Iesus behelde them / and sayd vn-
to them: with men this is vnpossible / but with God
all thinges are possible.

† Then answered Peter / & sayde to him: Be-
holde we haue forsaken all and folowed the / what
shall we haue? Iesus sayde vnto the: verily I saye
to you: when the sonne of man shall sit in the seate
of his maieste / ye which folowe me in the secunde ge-
neracion shall sit also vpon .xii. seates / & iudge the
.xii. tribes of Israel. And whosoever forsakech hous-
es / or brethren / or sisters / other faether / or mother /
or wyfe / or chylde / or landes / for my names sake /
shall receaue an hundred folde / & shall inherite

Of S. Mattheew. .fo. xxiij
ret euerlastynge lyfe. + Many that are fyrste sal-
be laste/and the laste shalbe fyrste.

¶ The parable of the vyncyard/ and of the la-
bourers that were hyred to worke in it.

The moether of Iehedee chylde.

Two men that were blynde.

¶ The .xx. Chapter.

E Or the kyngdome of heauen is lyke vnto an Mar. x. d
houfholder/ which went out early in the mornynge Luc. xiiij. f
ninge to hyer labourers into his vyncyarde. And
he agreed with the labourers for a peny a daye/ and
sent the into his vyncyarde. And he went out about
the thyrde houre/ & sawe other stonding ydell in the
market place/ & sayd vnto them/ go ye also into my
vyncyarde: & what soeuer is right/ I will geue you
And they went theyr waye. Agayne he went out
about the sixte & nynte houre/ and did lyke wyse.
And he went out aboute the eleuenth houre & founde
oother stodynge ydell/ and sayd vnto them/ why
stonde ye here all the daye ydell? They sayde vnto
him: because no man hath hyred vs. He sayde vn-
to them/ go ye also into my vyncyarde / and what
soeuer is right/ that shal ye receaue.

When euen was come/ the lord of the vny-
yarde sayde vnto his steward: call the labourers / &
geue them their hyer / begynnyng at the laste/ till
thou come to the fyrste. And they whiche were hy-
red aboute the eleuenth houre / came and receaued
euery man a peny. Then came the fyrst / suppo-
synge that they shuld receaue moare / and they ly-
ke wyse receaued it / they murmured agaynst the
good man of the house sayinge: These laste haue
wrought but oone houre/ & thou hast made them
equall vnto vs/ which haue boorn the burthen and
heat of the daye.

He answered to oone of them sayinge: frede I do
the no wronge: dydest thou not agre with me for
a peny

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a penny: Take that which is thy duty / and go thy waye. I will geue vnto this last / as moche as to. Is it not lawfull for me to do as me liketh with myne awne: Is thyne eye euill because I am good: So the laste shalbe fyrste / and the fyrste shalbe laste. For manny are caled and fewe be chosen.

¶ And Iesus ascended to Ierusalem and toke the .xii. disciples a parte in the waye / and sayde to them. Beholde we go vnto Ierusalem / and the sonne of man shalbe betrayed vnto the chiefe Priests / and vnto the Scribes / and they shall condemne him to death / and shall deliuer him to the gentyls / to be mocked / to be scourged / and to be crucified: and the thyrde daye he shall ryse agayne.

Mar. x. d
Luc. xii. f
Mar. x. e
Luc. vii. c

¶ Then came to him the mother of Zebedes chyldeyn with her sonnes / worshippynge him / and desyringe a certayne thinge of him. And he sayd vnto her: What wilt thou haue: She sayde vnto him: Graunte I these my two sonnes may syt / the oone on thy right hond and the other on the lyfte hond in thy kyngdome.

Mar. x. e

Iesus answered and sayd. Ye wot not what ye are. Are ye able to drinke of the cuppe that I shall drinke of / and be baptised with the baptyme that I shall be baptised with: They answered to him / that weare. And he sayd vnto them: Ye shall drinke of my cup and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my right hond & on my lyft hond / is not myne to geue: but to them for whom it is prepared of my father.

Mar. x. g
Luc. xix.

¶ And when the ten hearde this / they disdayned at the two brethren: But Iesus cald them vnto him and sayde: Ye knowe that the lordes of the gentylls haue dominacion ouer the. And they that are great exercise power ouer them. It shall not be so amonge you. But whosoeuer will be greater amonge you let him be youre minister: & whosoeuer wilbe chiefe / let him be youre seruaunt / euen as the sonne of man

man came / not to be ministered vnto / but to minister / to geue his lyfe for the redemption of many.

And as they departed from Hiericho / moche people folowed him. And beholde two blynde men sittinge by the way syde / when they hearde Iesus passe by / cryed sayinge: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuketh them because they shulde holde their peace. But they cryed the moare sayinge: haue mercy on vs thou Lorde which arte the sonne of Dauid. Then Iesus stode still / and called them / and sayde: what wilt thou that I shulde do to you: They sayd to him: Lorde & oure eyes maye be opened. Iesus had compassion on them / and touched their eyes. And immediately their eyes receaued syght. And they folowed him.

¶ Of the Ass and hyr colte.

How the byters and sellers were dyspoken out of the temple.

The fygge tre that had no frute.

How the chiefe rulers and prestes asked of Christ by what auctorite he did those thinges that he did.

The question of Christ to the Pharises.

The parable of the two sonnes.

The parable of a vineyard which was let out to hyer.

¶ The .xxi. Chapter. †

When they drew nye vnto Ierusalem / and were come to Bethphage / vnto mounte Olyuete: then sent Iesus two of his disciples / sayinge to them: Go into the tounne that lyeth ouer agaynste you / and anonne ye shall fynde an ass bounde and her colte with her: lose them and bringe them vnto me. And yf any man saye / ought vnto you / saye ye that the Lorde hath / neede of them: and straight waye he will let them go. All this was done / to fulfill that which was spoken by the Prophetes / sayinge: Tell ye the daughter of Syon: Beholde

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Esa. lxiij. d. beholde thy kynge cometh vnto the / miche spittinge
Isa. lx. b. vpon an asse and a colte / the sole of an vbled to the
Ioh. xij. b. iooke. The disciples went and did as Iesus comma-
 ded them / and brought the asse and the colte / and
 put on them their clothes / and set him thereon. And
 manny of the people spread their garmentes in the
 waye. Other cut doune braunches from the trees /
 & straweth them in the waye. Moreover the people
 that went before / and they also & came after / cryed
 sayinge: Hosanna to the sonne of Dauid. Blessed
 be he that cometh in the name of the Lorde. Hosan-
psal. c. xx. d. na in the hyest. **F**

Mar. xi. b. And when he was come in to Ierusalem / all & **g**
Luc. xix. g. cite was moued sayinge: who is this? And the peo-
 ple sayde: this is Iesus the Prophet of Nazareth a
 cite of Galile. And Iesus went in to the temple of
 God / and cast out all them that solde and bought in
 the temple / & ouerthrew & tabels of the munny chaui-
Esa. lv. c. gers / and the seates of them that solde dones / and
Hier. vii. b. sayd to them: It is written / my house shalbe called
 the house of prayer. But ye haue made it a denne
 of theues. And the blynde & the halt came to him in
 the temple / and he healed them.

When the chiefe Priestes and Scribes sawe the
 maruylles that he did / and the chylidren crying in
 the temple and sayinge. Hosanna to & sonne of Da-
 uid / they disdayned / & sayd vnto him: hearest thou
 what these saye? Iesus sayde vnto him yee: haue ye
psal. viii. b. neuer redde / of the mought of babes & suckelinges
Mar. xi. b. thou haste ordeyned prayse? And he lefte them / and
 went out of the cite vnto Bethanie / & had his aby-
 ding there. **F**

In the mornynge as he returned into the cite
 agayne / he hungred / & spied a fygge tree in the waye
 and came to it and founde nothyng thereon / but
 leues only / and sayd to it / neuer frute growe on &
 hence forwardes. And anon the fygge tree withered
Mar. xi. c. red awaye. And when his disciples sawe that / they
 maruelled

married sayinge: Howe soone is the figge tree
wyddered a waye? Iesus answered / and sayde
vnto them: Verely I saye vnto you / yf ye shall ha-
ue faith / a shall not done / ye shall not only do that
which I haue done to the figge tree: but also yf ye
shall saye vnto this motayne / take thy selfe a waye /
and cast thy selfe into the see / it shall be done. And
what soeuer ye shall axe in prayer (yf ye beleue) ye
shall receaue it.

Mat. xxi. d.
Luc. xx. a

✠ And when he was come into the temple,
the chiefe Priestes and the rulers of the people came
vnto him as he was teachinge / and sayde: by what
auctorite doest thou these thinges? and who gaue
the this power? Iesus answered / and sayde vnto
them: I also will axe of you a certayne question /
which yf ye aswoyle me / I in lyke wyse will tell you
by what auctorite I do these thinges. The baptisme
of Iohn: whence was it: from heauen or of men?
Then they reasoned amonge them selues sayinge /
yf we shall saye from heauen / he will saye vnto vs
why did ye not then beleue him: But ad yf we shall
saye of men / then feare we the people. For all men
helde Iohn as a Prophet. And they answered Je-
sus and sayde: we cannot tell. And he lyke wyse
sayd vnto them: nethertell I you by what auctorite
I do these thinges. ✠

What saye ye to this? ✠ A certayne man had
two sonnes / and came to the elder and sayde: son-
ne go and worke to daye in my vyneyarde. He an-
swered and sayde: I will not: but afterwarde re-
penteth and went. Then came he to the second / ad
sayde lyke wyse. And he answered ad sayde: I will
go: yet went not. Whether of them twayne did the
will of the father? And they sayd vnto him: ✠ fyrst.
Iesus sayde vnto them: Verely I saye vnto you /
that the publicans and the harlotes shall come into
the kyngdome of God before you. For Iohn
came vnto you in the waye of righte welnes /
D iiii. and ye

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and ye belueued him nont. But the publicans and the harlots belueued him. And yet ye (though ye sawe it) were not yet moued with repeniance / that ye myght afterwarde haue belueued him. R

Mar. xi.
Luc. xx
Esa. v.
Hierc. ij

¶ Herken another similitude. There was a certayne housholder. which planted a vyneyarde / & hedged it rounde about & made a wyppelle in it and bylt a towre / and let it out to husbandmen / & went into a straunge countrie. And when the tyme of the frute drew neare / he sent his seruautes to the husbandmen to receaue the frutes of it. And the husbandmen caught his seruautes & bette one / kylled another / & stoned another. Agayne he sent other seruautes / more then the first / and they serued them lyke wyse. But last of all / he sent vnto the his awne sonne sayng: they will feare my sonne. But when the husbandmen sawe the sonne / they sayde amonge them selues: This is the heyre: come / let vs kyll him / & let vs take his inheritaunce to oure selues. And they caught him and thrust him out of the vyneyarde / & slewe him. When the lord of the vyneyarde cometh / what will he do with those husbandmen: They sayd vnto him: he will cruellie destroye those euill persons / and will let out his vyneyarde vnto other husbandmen / which shall deliuer him frute at tymes conuenient.

¶ Iesus sayde vnto them: did ye neuer reade in the scriptures? The stone which the bylders refused / the same is set in the principall parte of the corner: this was the lordes doinge / & it is merueylous in oure eyes. Therefore saye I vnto you / the kyngdome of God shall be taken from you / and shall be geuen to the Gentyls / which shall bringe forth the frutes of it. And whosoener shall fall on this stone / he shall be broken / but on whosoener shall fall vpon / it will grynde him to powder. And when the chiefe Priestes and Pharises hearde these similitude / they perceaued that he spake of them. And they

Psal. cxvi
b.
Act. iiii. b
i Pet. ii. a
Rom. ix. a

Esa. lxxviii

they went about to laye handes on him / but they feared the people / because they tooke him as a Prophet. **R**

¶ The parable of the maryage.

Done had not on his weddinge garment.

The question of Herodes seruantes and the pharises to Christ whether it weare lawfull to paye tribute.

The question of the Saducees that beleued no resurrection.

Of the doctoz that asked Christ / which was the chiefe commaundment.

The question that Christ asked of the pharisses.

¶ The. xxi. Chapter. **✠**

AND Iesus answered / and spake vnto them agayne / in similitudes sayinge.

✠ The kyngdome of heauen is lyke vnto a certayne kyng / which maryed his sonne / & sent forth his seruantes / to call them that were byd to the weddinge / ad they wolde not come. Agayne he sent forth other seruantes / sayinge: Tell them which are bydden: behelde I haue prepared my dynner / myne oxen and my fastinges are kylled / & all thinges are redde / come vnto my marriage. But they made lyght of it / & went their wayes: oone to his ferme place / another about his marchaundise / the remaist toke his seruantes & intread them vngodly & slewe them. When the kyng hearde that / he was wroth / send forth his warryers and destroyed those murtherers and brent vp their cite.

Then sayde he to his seruantes: the weddinge has prepared. But they which were bydden / were not worthy. So ye therfore out into the hye wayes and as manny as ye fynde / byd them to the marriage. The seruantes went out into the hye wayes / and gaddered to gedder as manny as they coude fynde / both good and bad / and the weddinge was furnished with gesses. Then the kyng came in / to vi

D v.

let the

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let the gesses / and lpyed there a man which had not on a weddinge garment / and sayde vnto him: frende / how fortunēd it that thou comest in hyther and hast not on a weddinge garment: And he was euen spech lesse. Then sayde the kynge to his ministers: take and bynde him hand and fote: & caste him into vtter darknes / there he shal be wpyng & gnawinge of teth. For manny are cald and fewe be chosen. †

† Then went the Pharisees & toke counsell how they myght tangle him in his wordes. And they sent vnto him their disciples with Herodes seruantes sayinge: Maester / we knowe that thou art true / & teachest & waye of God truely / neither carest thou for eny mā / for thou cōspydrest not mennes estate. Tell vs therfore: how thykest thou: It is lawfull to geue tribute vnto Cesar or not: Iesus perceaued their wykednes / & sayde: Why tēpte ye me ye ypocrites: Let me se the tribute mōny. And they toke him a peny. And he sayde vnto them: whose is this ymage and superscription: They sayde vnto him: Cesars. Then sayde he vnto the: Geue therfore to Cesar / which is Cesars: and geue vnto God: that which is Goddes. † When they hearde that / they marvelled and left him / and went theyre waye.

The same daye the Saduces came to him (which saye & there is no resurrectiō) done axed him sayinge: Maester / Moses badde / yf a mā dye hauing no chyldren / that y brother mary his wyfe / & reyle wyced vnto his brother. Thear were with vs seuen brethren / ad the fyrste married ad deceased without yllue & left his wyfe vnto his brother. Lyke wyse the seconde and the thyrde vnto the seuenth. Laste of all the woman dyed also. Now in the resurrectiō on whose wyfe shal he be of the seuen: For all had hear. Iesus answered and sayde vnto them: ye are deceaued and vnderstonde not the scriptures / nor yet the power of God. For in the resurrectiō they
neither

Mat. xi. b
Luc. xi. d
Mat. xi. b
Luc. xi. a
Act. xiii
Deut. xxi

nether mary nor are married: but are as the angels
in heauen.

As touchinge the resurrection of the dead: ha.
ue ye not redde what is sayde vnto you of God/
which sayeth: I am Abrahams God/ and Isaacs
God/ and the God of Jacob? God is not the God
of the dead: but of the lyuinge. And when the peo-
ple hearde that/ they were astomyed at his doctrine.

✠ When the Pharises had hearde/ how
he had put the Saducees to silence: they drew to-
gether/ and oone of them which was a doctour of
lawe/ asked him a question temptinge him and say-
inge: Master which is the chiefe commaundement
in the lawe? Iesus sayde to him: Loue the Lorde
thy God with all thyne herte/ with all thy soule/ ad
with all thy minde. This is the fyrst and the chiefe
commaundement. And ther is another lyke vnto
this. Loue thyne neighbour as thy selfe. In these
two commaundementes hange all the lawe and
Prophetes.

Whyll the Pharises were gathered to gether/
Iesus asked sayinge: what thinke ye of Christ? Who-
se sonne is he? They sayde vnto him/ the sonne of
Dauid. He sayde vnto them: how then doeth Da-
uid in spite/ call him Lorde sayinge: The Lorde say-
de to my Lorde/ syt on my right honde: till I make
thyne enemyes thy fote stole. If Dauid call him
Lorde how is he then his sonne? And none coulde
answere him agayn oone worde: nether durste eny
from that daye forth/ aske him eny moo question. ✠

¶ They that syt in Moses seate must be obe-
yed Christ rebuketh the Scribes/ Pharises
and ypocrites/ Bewenge their wychednes
and ypocresy.

¶ The. xxiij. Chapter. ✠

Then

The Gospell

When spake Iesus to the people / and to his disciples saying: The Scribes and the Pharisees sit in Moyses seate. All therfore what soeuer they byd you obserue / that obserue and do: but after their workes do not: for they saye and do not. 3
Luc. xi. 8. and they bynde heauy burthens and greuous to be borne / and ley them on mennes Builders: but they them selves will not heaue at them whith oone of their syngers. All their workes they do, for to be seene of men. They set abroad their phylateries / and make large borders on there garmentes / and loue to sit hyppermoste at feastes and to haue the chiefe seates in the synagoges / and gretinges in the markettes / & to be caled of men Rabbi.

But ye shall not suffre youre selues to be caled Rabbi. For oone is youre maester / that is to saye Christ / and all ye are brethren. And call no man your faether vpon the earth / for there is but oone youre faether / and he is in heauen. Be not caled maesters / for there is but oone youre maester / and he is Christ. He that is greatest amonge you shall be youre scruaunt. But whosoever exalteth him selfe / shall be brought lowe. And he that humbleth him selfe / shall be exalted. †

Wo be vnto you Scribes and Pharises / hypocrites / for ye shutte vp the kyngdome of heauen by youre men: ye youre selues goo not in / nether suffre ye them that come to enter in.

Wo be vnto you Scribes and Pharises / hypocrites: ye denoure widowes houses / & that vnder a colour of praying longe prayers: wherfore ye shall receaue greater damnacion.

Wo be vnto you Scribes and Pharises / hypocrites / which compasse see and londe / to bringe oone into youre belefe: and when he is brought ye make him two folde moare the chylde of hell / then ye youre selues are.

Wo be vnto you blinde gydes / which saye who socure

soeuer sweare by the temple/it is nothing:but who
 soeuer sweareth by the golde of the temple/he offen
 deth. Ye foules & blinde: whether is greater / the
 golde or the temple that sanctifieth $\hat{\text{y}}$ golde: And who
 soeuer sweareth by $\hat{\text{y}}$ aultre/it is nothing:but who
 soeuer sweareth by the offeringe that lyeth on the
 aultre/offendeth. Ye foules and blinde:whether is
 greater the offeringe/or the aultre which sanctifieth
 the offeringe/whosoever therefore sweareth by the
 aultre/sweareth by it/ a by all $\hat{\text{y}}$ there on is. And
 whosoever sweareth by the temple/sweareth by it a
 by him that dwelleth therein. And he that sweareth
 by heauen/sweareth by the seate of God a by him
 that sitteth there on.

Wo be to you Scribes and Pharises ypocri
 tes/which tyth mynt/ anyle/and commyn/and lea
 ue the waygthier matters of the lawe vndone. Luc. xi. f
 gentment/mercy/and sayth. These ought ye to haue
 done/and not to haue left the other vndone. Ye
 blinde gydes which strayne out angat and swalo
 we a cammell.

Wo be to you Scribes and Pharises ypocrites
 which make cleane the vtter side of the cuppe/and of
 the platter:but within they are full of birbery & ex
 cesse. Thou blinde Pharise/cleane lyst the ynnely
 de of the cup and platter/that the outside of them
 maye be cleane also.

Wo be to you Scribes and Pharises ypocrites
 for ye care lyke vnto paynted tombes which appere
 beautifull outward: but are within full of dead
 bones & of all fylthynes. So are ye / for outward
 ye appere righte ons vnto men / when within / ye
 are full of ypocrysie and iniquyte.

Wo be vnto you Scribes & Pharises ypocrites
 ye hyde the tobes of the Prophetes / & garnisse the
 sepulchres of the righte ons/ a sayest we had bene
 in $\hat{\text{y}}$ dayes of oure fathers/we wolde not haue be
 ne parteners with them in the bloud of therophe
 tes.

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tes. So the ye be witnessles vnto youre selues / that ye are the chyliden of them which kylled the Prophe-
tes. Fulfill ye lyke wyse the measure of youre fa-
thers. Ye serpentes and generacion of vipers / how
shuld ye scape the dampnaton of hell?

ij. Paral.
xlii). **¶** Wherefore / beholde I sende vnto you pro-
phetes / wyse men & scribes / & of them ye shall kyl &
crucifie: and of them ye shall scourge in youre syna-
gogues / and persecute from cite to cite / & vpon you
maye come all the righteous bloude that was shed
vnto that bloud of Zacharias the sonne of Bara-
chias / whom ye slew betwene the temple and the al-
ter. Verely I saye vnto you / all these thinges shall
lyght vpon this generacion. Ierusalem / Ierusalem /
which kyllest Prophetes / and stonest them which
Luc. iij. 8
iii. El. i. c. are sent to the: how often wolde I have gathered
thy chyliden to gether / as the henne gaddereth her
chickens vnder her wynges / but ye wolde not. Be-
holde youre habitation / shalbe lefte vnto you deso-
late. For I saye to you / ye shall not see me hence for-
the / till that ye saye: blessed is he that cometh in
the name of the Lorde. **¶**

The destruction of the temple.

The tokens that shall come before the last daye
How false prophetes shall aryse before that daye
and with sottle miracles and straunge holly ter-
mes and with soche lyke deceaue the Christen /
makinge them to worship in secret places that
for God which is not / but beleue them not sayth
Christ.

Watch for no man knoweth the houre ner the
tyme.

The. xliij. Chapter.

mar. xliij. a **A**nd Iesus went out and departed from the
temple: & his disciples came to him. for to shew
him the byldinge of the temple. Iesus sayde vn-
to them: se ye not all these thinges? Verely I saye
vnto

vnto you thear shall not be here leste done stone
vpon another/ that shall not be cast doune.

And as he sat vpon the mount Oliuete/ his di- Luc. xix. 8.
sciples came vnto him secretly saying. Tell vs whe- Ephc. v. 6.
these thinges shall be: ad what signe shall be of thy co- Colo. ij. 6.
minge? of the ende of the worlde? And Iesus an-
swered & sayde vnto them: take heade that no mā
deceane you for many shall come in my name say-
inge. I am Christ: and shall deceane many.

Ye shall heare of warres/ and of the same war-
res: but se that ye be not troubled. For all these thin-
ges must come to passe/ but the ende is not yet. For
nacion shall ryle agaynst nacion/ & realme agaynst
realme: and thear shall be pestilence/ hunger & earth-
quakes in all quarters. All these are the begynnin-
ge of sorowes.

Then shall they put you to trouble/ & shall kyll
you: & ye shall be hated of all nacions for my names Jo. x. c. ad
sake. And they shall many be offended/ ad shall be Lvi. 8
traye done another/ & shall hate one & other. And
many false Prophetes shall aryle / & shall deceane
many. And because iniquite shall haue & vpper han-
de/ the loue of many shall abate. But he that endu-
reth to the ende/ the same shall be safe. And this glad
tidynges of the kyngdome shall be preached in all
swoulde/ for a witnes vnto all nacions: and then
shall the ende come.

When ye therfore shall se the abhominacion that
betokeneth desolacion/ spoken of by Daniel & Pro-
phet/ stonde in the holly place: let him that redeth it/
vnderstonde it. Then let them which be in Tury/
flye into the mountayns. And let him which is on
the housse toppe / not come downe to set eny thin- Dan. x.
ge out of his housse. Neither let him which is in
the felde/ returne backe to fetch his clothes. No
shall be in those dayes to them that are with childe/
and to them that geue sucke. But praye that yo-
ur flight be not in the winter/ nether on the
both

The Gospel.

both daye. For then shalbe greate tribulaciō / suchē
as was not frōm the beginninge of the worlde to
this tyme / nei shalbe. Ye & except those dayes shuld
be shortēd / there shuld no flesh be saued : but for
the chosens sake / those dayes shalbe shortēd.

Mat. xiii.
Luc. xviii.

Then yf any man shall saye vnto you : lo / here is
Christ / or there is Christ : belue it not . For there
shall arise falsē Christs / and falsē prophetes / and
shall do great myracles and wōdres . In so moche
that if it were possible / y verri electe shuld be decea-
ued. Take hede / I haue tolde you before. Wherefo-
re yf they shall saye vnto you : beholde he is in y de-
sert go not forth : beholde he is in y secret places / be-
leue not. For as the lighteninge cometh out of y east
& shyneth into the west : so shall the cōminge of the
sonne of man be. For where soeuer a dead tharke
is / euen thither will the egles resorte.

Mat. xxi. c.
Luc. xxi. c.
Ecc. xxxi. b.
Esaie. xlii. c.
Joel. iii. c.

Immediately after the tribulacions of those da-
yes / shall the sunne be darkened : & the moone shall
not geue hyr light / & the starres shall fall from hea-
uen / & the powers of heauen shall moue . And then
shall appere the signe of the sonne of man in heaue
And then shall all the kynneddes of y earth moue
and they shall se the sonne of man come in the clou-
des of heauen with power & greate glorie . And he
shall sende his angels with the greate voyce of a trō-
pe / & they shall gadder to gether his chosē / frō the
tōwer wyndes / & from the oone ende of the world
to the other.

Mat. xxi.
Luc. xxi.

Learnē a similitude of the fygge tree : when his
braunches are yet tender & his leues sprōge / ye kno-
we that somner is nye. So lyke wyl ye / when ye
see all these thinges / be ye sure that it is neare / euen
at the doores. Verily I saye vnto you / that this ge-
neraciō shall not passe till all these be fulfilled. Hea-
uen & earth shall perishe / but my wordes shall ab-
de. But of that daye & houre knoweth no man / no
not the angels of heauen / but my father only.

As the

As the tyme of Noe was / so ly he wylle Mall the
comminge of the sonne of man be. For as in the da-
yes before the floude: they dyd rate & drinke / marry &
were married / euen vnto the daye that Noe entered
into the Ark / & knewe of nothinge / tyll the flou-
de came and toke them all awaye. So Mall also the
comminge of the sonne of man be. Then two Mal-
be in the felde / the oone Malbe receaued / and the
other Malbe refused / two Malbe grindinge at the
myl the oone Malbe receaued / and the other Malbe
refused.

Wake therefore / because ye knowe not what houre mar. xiiij. e
Ere yowre maester wyl come. Of this be sure / that yf Luc. xiiij. e
the good man of the housse knewe what houre the
theft woulde come: he woulde surely wathe / and not
suffre his housse to be broken vpp. Therefore be ye
also redy / for in the houre ye thinke he woulde not
wyl the sonne of man come. If there be any sayth
ful seruaunt & wyse / whome his maester hath ma-
de ruler over his housholde to geue theme meate in
season conuenient: happy is that seruaunt whom his
maester (when he cometh) Mall finde so doynge. Ne-
rely I saye vnto you / he Mall make him ruler ouer
all his goodes. But & yf that euyl seruaunt Mall saye
in his herte / my maester will defer his comminge &
begynne to sleepe / his felowes / ye & to eate & to drin-
ke with the dronken: that seruaunts maester will co-
me in a daye when he loketh not for him / and in an
houre that he is not ware of / & wyl deuyde him /
and geue him his rewarde with hypocrites. And the
re Mall be weeping & gnashing of teth.

¶ The ten virgins of which fyue were wyse &
fyue were folish.

The parable of the talentes.

Of the commynge of Christ to iudgements / and
the maner of it.

¶ The xvj. Chapter.

¶ Then

The Gospel

Uhen the kyngdome of heauen shalbe opened
vnto ten virgins / which toke their lampes /
went to mete the bydgrome: syue of them were fo-
lysh / and syue were wyse. The folyshe toke their
lampes / but toke none oyle with them. But the wy-
se toke oyle with them in their vessels with their la-
pes also. Whill the bydgrome taryed / all slombered
and slepte. And euen at mydnyght / there was a
crye made: beholde / the bydgrome cometh / goo out
agaynst him. Then all those virgins arose: and pre-
pared their lampes. And the folyshe sayde to the
wyse / geue vs of youre oyle for our lāpes goo out.
But the wyse answered sayng: not so / lest ther be not
ynough for vs and you: but go rather to them that
sell and by for your selues. And whill they went to
bye the bydgrome came: and they that were redy /
went in with him to the weddinge / and the gate
was set vp. After wardes came also the other vir-
gins sayng: maester maester / open to vs. But he
answered and sayde: verely I saye vnto you: I
knowe not you. Watche therfore: for ye knowe no
ther the daye nor yet the houre / when the sonne of
man shal come.

Luc. xix. b. ¶ A lyke wyse as a certeyne man redy to take his
iourney to a straunge countre / cald his seruantes
and deliuered to them his gooddes. And vnto oone
he gaue .v. talentes / to another .ii. & to another one
to euery man after his abilitie / and straight waye de-
parted. Then he that had receaued the fyue talentes
A lyke wyse he that receaued two / gayned other two
But he that receaued that one / went and digged a
pit in the earth / & hid his maesters money. After a
longe season the lord of those seruantes came and
reckened with them. Then came he that receaued fy-
ue talentes / & brought other fyue talentes sayng:
maester thou deliueredst vnto me fyue talentes: be-
holde I haue gayned with them fyue talentes moo
Then

Then his maester sayde vnto him: Well good ser-
uaunt & faythfull. Thou hast bene faythfull in ly-
tell/ I will make the ruler ouer moche: entre in in-
to thy maesters ioye. Also he that receaued two ta-
lentes/ came & sayde: maester thou deliueredst vnto
me two talentes: beholde/ I haue wōne two other
talentes with them. And his maester sayde vnto
him/ Well good seruaunt & faythfull. Thou hast
bene faythfull in litel/ I will make þu ruler ouer mo-
che: go in into thy maesters ioye. †

Then he which had receaued the oone talent/
came and sayde/ maester/ I considered that thou
wast an harde man/ which repest where thou so-
wedst not/ and gaddest where thou strawedst not/
and was therefore afrayde/ and went and hid thy
talent in the earth: beholde/ thou hast thyn awone.
His maester answered and sayde vnto him: Thow
euill seruaunt and slothfull/ thou knewest that
I repe where I sowed not/ and gadde where I
strawed not: thou oughtest therefore to haue had
my money to the chaungers/ and then at my com-
minge/ shouldest thou haue receaued myne awone with
hauantage. Take therefore the talent from him/
and geue it vnto him which hath talentes. For
vnto euery man that hath shal be geuen/ and he
shal haue abondance/ And from him that hath
not/ shal be taken awaye/ euen that he hath.
And cast that vnprofitable seruaunt into viter
darknes: There shal be weeping and gnashinge
of teeth.

† When the sonne of man cometh in his ma. liii. e.
Glorie/ and all the holly angels with him/ then Luc. viii. c.
shal he syt vpon the seate of his glorie/ and before s. xix. d.
him shal be gaddred all nacions. And he shal sepa-
te them one from another/ As a shepherde denieth
the shepe fro gootes. And he shal set the shepe on
his right honde/ and the gootes on the lyfte. Then
E ii. shal

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efa. lviij. b
 Ecce. xviij. b
 eccle. viij. b
 Shall the kynge saye to them on his right honde: Co
 me ye blessed chyldren of my father / inherit ye the
 kyngdome prepared for you from the beginning of
 the worlde for I was an hongred / and ye gaue me
 meate. I thirsted / and ye gaue me drinke. I was her
 bourlesse / and ye lodged me. I was naked / and ye do
 clothed me. I was sicke / and ye visited me. I was in pre
 son and ye came vnto me. Then shall the righteous
 answer him sayinge: master / when sawe we the
 an hongred / and fed the: or a thirst / and gaue the drin
 ke: when sawe we the herbourlesse / and lodged the: or
 naked and clothed the: or when sawe we the sicke
 or in prison / and came vnto the: And the kynge shall
 answer and saye vnto the: verely I saye vnto you: in
 as moche as ye haue done it vnto one of the leest of
 these my brethren / ye haue done it to me.

Psal. vi. c
 Luc. xij. f
 Then shall the kynge saye vnto them that shall
 be on the lyfte honde: departe from me ye cursed / in
 to euerclastinge fyre: which is prepared for the deuill
 and his angels. For I was an hongred: and ye ga
 ue me no meate. I thirsted / and ye gaue me no drin
 ke. I was herbourlesse / and ye lodged me not. I was
 naked / and ye clothed me not. I was sicke and in prison
 and ye visited me not.

John. v. c
 Then shall they also answer him sayinge: mas
 ter when sawe we the an hongred / or a thirst / or her
 bourlesse / or naked / or sicke / or in prison / and dyd not
 minister vnto the: Then shall he answer them and
 saye: Verely I say vnto you in as moche as ye dyd
 it not to one of the leest of these / ye dyd it not to me
 And these shall go into euerclastinge payne: and the
 righteous in to lyfe eternall.

¶ The assemblynge of Cayphas and the hye prie
 stes / which counceled agayne Christ.

How Iesus was anoynted of mary of Bethany
 How Judas solde Christ vnto the Priestes and
 Scribes / for thyrty peces of syluer / which after
 he had betrayed Christ / he brought agayne.

Christ

Christ dyd eat the easter labe with his disciples. mar. xiiij. a
The institution of the sacrament of Christs bo Luc. xxiij. a
dye and bloud.

How Christ armed him selfe agaynst he shuld
suffer.

How Judas the betrayer came with them that
tooke him.

How Peter denyed that he knew Christ.

¶ The. xxvi. Chapter.

AND it came to passe / when Iesus had finish- Joh. xij. a.
shed all these sayings / he sayd vnto his disci- Mar. xij. a
ples: ✕ Ye knowe that after two dayes shalbe
easter / and the sonne of man shalbe deliured to be
crucified.

Then assembled togedder the chiefe prestes and
the scribes & the elders of the people to the palais of
the hye preste / caled Chayphas / and helde counsell /
how they myght take Iesus by suttelle and kyll
him. But they sayde / not on the holly daye / lest any
wyroure arys amonge the people.

When Iesus was in Bethany / in the house of
Simō & leper / ther came vnto him a womā / which
had an alabaster bore of precious oyntmēt / and pow-
red it on his head / as he sat at a boure. Whē his
disciples sawe that / they had indignacion sayinge:
What neded this wast. This oyntmēt myght haue mar. xxiij. a
bene wel solde / & geuen to the poore. When Iesus
vnderstode that / he sayde vnto them: Why trouble
ye the womā. She hath wrought a good worke
pon me. For ye shall haue poore folke al wayes
with you / but me shall ye not haue all wayes. And
in that she casted this oyntmēt on my bodye / she dyd
it to burye me with all. Verily I say vnto you / whē
re soeuer this gospell shalbe preached throughout
all the worlde / there shall also this that she hath do- Luc. xxiij. a
ne / be tolde for a memoriāll of her.

Then one of the twelue caled Judas Iscari-
oth went vnto the chiefe prestes / and sayde: What

¶ iiij.

Will

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Will ye geue me/and I will deliuer him vnto you.
And they apoynted vnto him thyrty peces of syl-
uer. And from that tyme he sought oportunitie to be-
traye him.

mar. xiiij. The fyrst daye of swete bread the disciples came
d.

Luc. xxiij. to Iesus sayinge vnto him: Where wilt thou that
we prepare for the to eate the paschall lābe? And he

Joh. xxiij. sayde: go into the cite/ vnto soche a mā/ & saye to him
the maester sayeth my tyme is at hande/ I will ke-
pe myne easter at thy house with my disciples. And
the disciples dyd as Iesus had apoynted them/ and
maede redde the easterlambe.

When the euen was come he sate doune with
the. xiiij. And as they dyd eate/ he sayde: Merely I
saye vnto you/ that oone of you shall betraye me.

And they were credynginge sorowfull / and beganne
euey one of the to saye vnto him: is it I maester?
He answered and sayde: he that deppeeth his honde
with me in the dylle/ & same shall betraye me. The
sonne of man goeth as it is written of him: but wo
be to that man/ by whom the sonne of man shall be
betrayed. It had bene good for that man/ yf he had
neuer bene borne.

Psal. xi

Then Judas which betrayed him/ answered/
and sayde: is it I maester? He sayde vnto him: thou
hast sayde. As they dyd eate/ Iesus toke bread and
gaue thanks/ brake it/ and gaue it to the disciples/
and sayde: Take/ eate this is my body. And he
toke the cup/ and thanked/ & gaue it them/ sayinge
drinke of it euey one. For this is my bloude of
new testament/ that shall be shedde for many/ for
remission of synnes. I saye vnto you: I will not
drinke hence forth of this frute of the vyne tree vn-
till that daye/ when I shall drinke it newe with you
in my fathers kyngdome.

mar. xiiij. c. And when they had sayde grace/ they went out

Luc. xxiij. b. into mounte oliuete. Then sayde Iesus vnto the

Jo. xviij. a. all ye shall be offended by me this nyght. For it is
written

wrytten: I will smyte the shepcherde / & the shepe of zach. xliij. c.
 the flocke shalbe scattered abrade. But after I am mar. xliij. c.
 rylen agayne I will go before you into Galile. Peter. xv. b.
 ter answered / and sayde vnto him: though all men
 shulde be offended by the / yet wolde I neuer be of-
 fended. Iesus sayde vnto him: Verely I saye vnto mar. xliij. c.
 the / that this same nyght before the cocke crowe / Luc. xxiij. b.
 thou shalt denye me thysse. Peter sayde vnto him: Joh. xliij. d.
 If I shulde dye with the / yet wolde I not denye
 & Lyke wyse also sayde all the disciples.

Then went Iesus with them into a place which
 is caled Bethsemane / and sayde vnto the disciples:
 sit ye here whill I go and praye yonder. And he to mar. xliij. d.
 ke with him Peter and the two sonnes of Zebede / Luc. xxiij. b.
 and began to sweare sorrowfull and to be in agonye
 Then sayde Iesus vnto them: my soule is heauy
 euen vnto the death. Carry ye here: and watche
 with me. And he went a lytell aparte / and fell flat
 on his face / and prayed sayinge: O my father / yf it
 be possible let his cuppe passe from me: neuerthe-
 lesse / not as I will / but as thou wilt. And he came
 vnto the disciples / and founde them a slepe / and
 sayde to Peter: what / coulde ye not watche with
 me one houre: watche and praye / that ye fall not
 into temptation. The spyte is willinge / but the fleshe
 is weake.

He went awayne ones moare and prayed / sayin-
 ge: O my father / yf this cuppe cannot passe awayne
 from me / but that I drinke of it / the will be fulfill-
 led. And he came / and founde them a slepe agayne.
 For their eyes were heuy. And he lefte the n & went
 agayne / & prayed the thyrde tyme sayinge the same
 wordes. Then came he to his disciples & sayde vn-
 to them. Slepe henceforth & take youre rest. Take
 hede the houre is at honde / & the sonne of man shal
 be betrayed into the handes of synners. Ryse / let
 vs be goinge: beholde / he is at honde that shal
 betraye me. Whill he yet spake: lo / Judas one
 of the

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mar. xlii. e. of & xli. came / & with him a greate multitude / with
 Luc. xlii. e. swerdes and stauces / sent from the chiefe prestes ad
 Joh. xviii. a. elders of the people. And he that betrayed him / had
 geue a toke / sayinge: whosoever I kysse / that same
 is he / laye hondes on him. And forth with all he ca
 me to Iesus / and sayde / haile master: and kysed
 him. And Iesus sayde vnto him: frende / wherfore
 arte thou come. Then came they and layed hondes
 on Iesus and toke him.

And beholde / one of them which were with Je
 sus / stretched oute his honde and drue his swear
 de / and stroke a seruaunt of the hye preste / and smote
 of his eare. Then sayde Iesus vnto him: put vp
 thy swearde into his sheathe. For all that lye hond
 on the swearde / shall perill the with the swearde. E
 ther thinkest thou that I cannot now praye to my
 father / & he shall geue me moo then xli. legions of
 angels: But how then shulde the scriptures be ful
 filled: for so must it be.

The same tyme sayde Iesus to the multitude: ye
 be come out as it were vnto a thefe / with swordes
 & stauces for to take me. I late daylie theachinge in
 the temple amonge you / & ye toke me not. All this
 was done that the scriptures of the Prophetes my
 mar. xliii. ght be fulfilled. Then all the disciples forsoke him
 Luc. xlii. f. & fled. And they toke Iesus and lede him to Cay
 Ioa. xlii. ephas the hye Preste / where the Scribes and the el
 ders were assembled. And Peter folowed him a
 farre of / vnto the hye prestes place: and went in / &
 late with the seruauntes to se the ende.

The chiefe Prestes and the elders / ad all the cou
 sell / sought false wytnes agaynst Iesus / for to put
 him to death / but founde none: in so moche & whe
 many false witneses came / yet founde they none.
 At the last came two false witneses / & sayde: This
 felowe sayde: I can destroye the temple of God / ad
 bylde it agayne in .iiij. dayes.

And the chiefe Preste arose / & sayde to him: an
 swe

sworest thou nothinge? Now is it that these beare
witness agaynst the. But Iesus helde his peace. And
the chefe Prieste answered and sayde to him: I char-
ge the in the name of the livinge God, that thou tell
vs / whether thou be Christ the sonne of God. Je-
sus sayde to him: thou hast sayd. Nevertheless I
saye vnto you, hereafter shall ye se the sonne of ma-
n sittinge on the right honde of power, and come in
the cloudes of the skye.

Then the hye Prieste rent his clothes sayinge: he
hath blasphemed: what nede we of any more wit-
nesses. Behold now ye haue hearde his blasphemy:
what thinke ye? They answered and sayde: he is
worthy to dye. Then spat they in his face and bof-
feted him with fistes. And outhere smote him with
the palme of their hondes on the face / sayinge: tell
vs thou Christ, who is he that smote thee?

Peter sate without in the paltre. And a damsell
came to him sayinge: Thou also wast with Je-
sus of Galile: but he denyed before them all saying:
I woot not what thou sayst. When he was goone
out into the pooche / another wenche sawe him, and
sayd vnto them that were there. This fellowe was
also with Iesus of Nazareth. And agayne he de-
nyed with an othe that he knew not the man. And
after a while came vnto him they that stoode by and
sayde vnto Peter: surely thou arte euen oone of
them / for thy speache betrayes the. Then beganne
he to cople and to sweare / that he knewe not the
man. And immediatly the cocke kreswe. And Pe-
ter remembered the wordes of Iesu which sayd vn-
to him: before the cocke crowe: thou shalt denye me
thrice: and went out at the doores & wepte bitterly.

Mar. xliij
Luc. xxij. f.
Jo. xviij. c

¶ Christ was deliuered to Pylate.

Judas repented.

Of the cruell Tormentes and paynes of Christ

C v.

How

The Gospell
How the bodye of Christ was begged and lay-
de in a sepulchre and comytted to keepers for to
kepe.

The .xxviiij. Chapter.

Mar. xv. a **U** When the morninge was come / all the chiefe
Lu. xxiij. a priestes and the elders of the people helde a
counsaile agaynst Iesus / to put him to death / and
brought him bounde & deliuered him vnto Pon-
cius Pilate the debite.

Then when Iudas which betrayed him / sawe
that he was condempned / he repented him selfe / and
brought agayne the .xxx. plaques of syluer to the che-
fe Priestes and elders sayinge : I haue synned be-
trayinge the innocent blond. And they sayde : what
is that to vs? He thou to that. And he cast doune þe
syluer plaques in the temple and departed / & went
and hounge him selfe.

Mat. i. And the chiefe Priestes toke the syluer plaques ad
sayde : it is not lawfull for to put them into the trea-
sure because it is the pyece of bloud. And they toke
counsell / & bought with them a potters felde to bu-
ry strangers in. Wherefore that felde is called the fel-
de of bloud / vntyll this daye. Then was fulfilled /
Isa. xl. c. that which was spoken by Ieremy the Prophet say-
inge & they toke .xxx. syluer plaques / the pisse of him
þe was valued / who they bought of the chyldren of
Israell / & they gaue them for the potters felde / as þe
Lorde appoynted me.

Mar. xv. a Iesus stode before the debite : ad the debite axed
Lu. xxiij. a him sayinge : Arte thou the kynge of the Iues? Iesus
sayd vnto him : Thou sayest. And when he was ac-
cused of the chiefe Priestes & elders / he answered no-
thinge. Then sayde Pilate vnto him : hearest thou
not / how many thinges they lape ageynst the? And
he answered him to neuer a woide : in so moche þe
the debite maruelled greatlie.

At that feast / the debite was wonte to deliuer
vnto

unto the people a prisoner / whom they wolde desire. He had the a notable prisoner / caled Barrabas And whē they were gadered together / Pilate sayd unto them: whether will ye that I geue lase unto you. Barrabas or Iesus which is caled Christ: For he knewe well / & for enue they had deliured him.

When he was set doune to geue iudgement / his wyfe ent to him sayinge: haue thou nothinge to do with that iuste mā. For I haue suffered many thynges this daye in dreame about him.

But the chiefe Priestes and the elders had perswaded the people, that they shoulde axe Barrabas / and shoulde destroye Iesus. Then the debite answered & sayd unto them: whether of & wayne will ye that I let louse vnto you? And they sayde / Barra. Mar. xv. a. bas. Pilate sayde vnto them: what shall I do then? Lu. xxiii. b. with Iesus which caled is Christ: They all sayd to Jo. xviii. ii. him: let him be crucified. Then sayd & debite: what & .xix. c. euyl hath he done: And they cryed the more sayinge: let him be crucified.

When Pilate sawe that he preuayled nothinge but that moare busines was made: he toke water & washed his hondes before the people sayinge: I am innoceēt of & blond of this iuste person / & that ye shall se. Then answered all the people & sayde: his blond be on vs / and on oure chyliden. Then let he Barrabas louse vnto them / and scourged Iesus / & deliuered him to be crucified.

Then the souldyours of the debite toke Iesus Mar. xv. b. vnto & comen hall / & gadered vnto him all the co Jo. x. v. a. pany. And they striped him & put on him a purpyll roobe / & platted a crowne of thornes and put vpon his head / ad a rede in his ryght honde: and bowed their knees before him & mocked him sayinge: haille kynge of the Iewes: & spitted vpon him / & tocke & Rede & smote him on the head.

And when they had mocked him / they tocke the Mar. v. b. roobe of him agayne / & put his awne rayment on Luc. xxi. d. him

The Gospell

him/and led him a waye to crucify him. And as they came out/they founde a ma of Cyrene/named Symon: him they compelled to beare his crosse. And when they came vnto the place/caled Golgotha/that is to saye/a place of dead mens skulles/they gaue him veneger to drinke mingled with gal. And when he had tasted therof/ he wolde not drinke.

Joh. xix.

When they had crucified him / they parted his garments/ & dyd cast lottes. to fulfyll that was spoken by the Prophet. They deuised my garments amonge them: & upon my vesture dyd cast lottes. And they sate & watched him there. And they set vpon his head the cause of his death written. This is Iesus the kynge of the Iewes. And there were two theues crucified with him/one on the ryght hande/ & another on the lyfte:

They that passed by/revyled him wagginge theyr heades & sayinge: Thou that destroyest the temple of God and heldest it in thre dayes / save thy selfe. D If thou be the sonne of God/ come downe from the crosse. And some also the hye Priestes mockinge him with the Scribes and elders sayde: He saved others: him selfe he cannot save. If he be the kynge of Israel: let him now come downe from the crosse/ & we will beleue him. He trusted in God / let him deliuer him now/ if he will haue him: for he sayde / I am the sonne of God. That same also the theues which were crucified with him/ cast in his teethe.

Psal. xxi.

From the sixte houre was there darkness ouer all the lande vnto the nyynth houre. And about the nyynth houre Iesus cryed with a loude voyce / sayinge: Eli Eli lama asbathani. That is to saye/my God/ my God/why hast thou forsaken me? Some of the that stode there/when they hearde that/sayde: This man calleth for Helyas. And streyght waye one of them ranne and tooke a spogne and filled it full of veneger/ & put it on a reede/and gaue him to drinke. Other sayde/let be: let vs se whether Helyas will come

come & deliuer him. Iesus cryed agayne with a loude voyce & yelded vp the goost.

And beholde the vayle of the temple dyd rent in twayne from the topp to the bottome / & the earth dyd quake / & the stones dyd rent / & graues dyd open & the bodies of many saines which slept / arose and came out of the graues after his resurrection / & came into the holly cite / & appered vnto many.

When the Centurion & they that were with him watchinge Iesus / sawe the earth quake and those thinges which happned / they feared greatly sayinge. Of a surete this was the sonne of God.

And many women were there / beholdinge him a farre of / which folowed Iesus from Galile / ministring vnto him. Amonge which was Mary Magdalen / & Mary the mother of James & Iohes / and the mother of Sebedes chylde.

Mar. x. 6

Luc. xiii.

Jo. xix. 8.

When & euen was come / there came a ryche man of Bramathia named Ioseph / which same also was Iesus discipyle. He went to Pylate and begged the bodye of Iesus. Then Pylate commaunded & bodye to be deliuered. And Ioseph toke the bodye / and wrapped it in a cleene linnen clooth / & put it in his newe tōbe / which he had hewe out / eue in & roke / & roled a greate stone to the doore of the sepulchre and departed. And there was Mary Magdalene & the other Mary sittinge ouer agaynst the sepulchre.

The nexte daye that foloweth good frydaye / & hye Priestes and Pharises gat them selues to Pylate and sayde. Syr / we remeber / that this deccaner sayde whill he was yet alyue . After thre dayes I will aryse agayne. Commaunde therefore that the sepulchre be made sure vntyll & thyrde daye lest peradventure his disciples come and steale him awaye / and saye vnto the people / he is risen from death / and the laste erroure be worse then the first. Pylate sayde vnto them . Take watchmen / Go / and make it as sure as ye can. And they went and watched the se-

The Gospell.

the sepulchre sure with watche men / and sealed the stone. ¶

¶ The resurrection of Christ. Of the keepers of the sepulchre which also were wytnesses of his resurrection. How Christ before all his Apostles ascended into heauen / geuyng them commaundement that they shuld preache his Gospell thorow the hole world.

The xxviii. Chapter.

mar. xvi. d. **T**he Sabbath daye at euen which dauneth
Joh. xx. c. more after the Sabbath / Mary Magdalene & the other Mary came to se the sepulchre. And beholde there was a greate earth quake. For all the angell of the lord descended from heauen / and came and roled backe the stone from the doore / and sat upon it. His countenance was lyke lightnyng / and his rayment whyte as snowe. And for feare of him the keepers were astunnied / and became as dead men.

The angell answered / & sayd to the women / feare ye not. I knowe that ye seeke Iesus which was crucified: he is not here: he is risen as he sayd. Come / & se the place where the Lord was put: & go quickly & tell his disciples / & he is risen fro death. And behold / he will go before you into Galile / there ye shall se him. Lo I haue tolde you. ¶

¶ And they departed quickly from the sepulchre with feare & greate Ioy: & dyd rüne to bringe his disciples worde. And as they went to tell his disciples: beholde / Iesus met the sayinge: All halle. And they came & held him by the fete & worshipped him. Then sayde Iesus vnto them: be not afrayde. Go & tell my brethren / that they go into Galile / & there shall they se me.

When they were gone: beholde / some of the keepers came into the cite / & shewed vnto the hye Priests / all the thinges that were happened. And they gaddered the togeder with the elders / & toke counsell /

sell / & gaue large money vnto the soldiers sayinge:
 Haye that his disciples came by myght / & stole him
 awaye wth bill ye slept. And yf this come to y^e rulers
 cares / we wil please him / & saue you harmeles. And
 they toke y^e money & dyd as they were taught. And
 this sayinge is noyed amōge the Jewes vnto this
 daye. ¶

¶ Then the .xj. disciples went awaye into Galile Mat. xvi
 into a mositayne where Iesus had apoynted them
 And whē they sawe him / they worshipped hi. But
 some of the doubted. And Iesus came & spake vnto
 the sayinge: All power is geue vnto me in heaue / & i
 earth. So therefore & teache all naciōs haptysing the
 in the name of y^e ffather & y^e sonne & y^e holly goost
 Teachinge the to obserue all thinges / what soeuer
 I commaunded you. And lo I am with you all wa-
 ye / euen vntill the ende of the worlde. ¶

¶ Here endeth the Gospell of
 S. Mattheu.

¶ Marke.

¶ Of Marke ye reade Actes. xij. how Peter (af-
 ter he was lousd oute of prison by the an-
 gell) came to Markes mothers housse / & ere manye
 of the disciples were prayinge for his delineraunce
 And Paul and Barnabas tocke him with them
 from Ierusalem and brought him to Antioche / Ac-
 tes. xij. And Actes. xiii. Paul and Barnabas to-
 ke Marke with them when they were sent oute to
 preache: from who me he also departed as it ap-
 reth in the sayde chapter / and returned to Ierusa-
 lem agayne. And Actes. xv. Paul and Barnabas
 were at variannce about him / Paul not willinge
 to take him with them because he forsoke them in
 their first Iourney. Not with stondyng yet /
 when Paul wrote the Epistle to the Collossians /
 Marke was with him / as he sayth in y^e fourth cha-
 pter: of whome Paul also testifieth / both y^e he was
 Barna-

The Gospell.

Barnabas sisters sonne & also his felowe wooper
in the kyngdome of God.

And. ii. Timothe. ii. i. Paul commaundeth Ti-
mothe to bringe Marke with him/affirmyng that
he was nedefull to him/to minister to him. And
when he wrote to Philemō/ Marke was with him
finally/ he was also with Peter when he wrote
his first epistle/ and so familiar that Peter calleth
him his sonne. Wherof ye se/ of whome he learned
his Gospell/ euen of the verye Apostles/ with who-
me he had his continuall conuersacion / ad also of
what auctorite his wytyng is/ and how woorthy
of credence.

The Gospell

Of S. Marke.

¶ Of John Baptist / and how Christ was bap-
tised of him in Iordane.

The calyng of Peter and Andrey and the son-
nes of Zebede.

Of him that was possessed of a deuell.

How Peters motherelaw was healed.

How Christ healed diuers diseases.

Of the leper that was cleansed.

mat. iii. a.
Luc. iii. a

Mat. iii. a

Clare. xl. a
Joh. i. c.



¶ The first Chapter.

¶ The beginnyng of the Go-
spell of Iesu Christ the
sonne of God / as it is written
in the Prophetes: beholde I sen-
de my messenger before thy face
which shall prepare thy waye be-
fore the.

The voyce of a cryer in the
wildernes: prepare ye the waye
of

pe of the Lorde/make his pates streyght.

John dyd baptise in the wildernes/and preache the baptisme of repentance/for the remission of synnes. And all the londe of iurie & they of Ierusalem/

Went out vnto him/ & were all baptised of him in the ryuer Jordā/ cōfessinge their synnes. John was clothed with camilles heare / & a gerdyll of askyn about his loynes. And he dyd eate locustes & wilde hony / & preached sayinge: a stronger then I cometh after me / whose shoe lather I am not worthy to stoupe downe and vnloose. I haue baptised you with water: but he shall baptise you with the holly goost.

And it came to passe in those dayes/ that Iesus cam from Nazareth/ a cite of Galile: & was baptised of John in Jordan. And as sone as he was come out of the water/ John sawe heauen open/ and the holly goost descendinge vpon him/ lyke a dove. And ther came a voyce from heane: Thou arte my dere sonne in whom I deelyte.

And immediatly the spete draue him into the wildernes: ad he was there in the wildernes xl. dayes/ and was tempted of Satā/ and was with wilde beestes. In the angels ministered vnto him.

After John was taken/ Iesus came into Galile/ preachinge the Gospell of the kyngdom of God/ and sayinge: the tyme is come / and the kyngdome of God is at hande/ repent and beleue the Gospell.

As he walked by the see of Galile he sawe Simon and Andrew his brother/ castinge nettes into the see for they were fyshers. And Iesus sayde vnto them: folowe me/ and I will make you fyshers of men. And straight waye/ they forsoke their nettes and folowed him.

And when he had gone a lytel further thence he sawe James the sonne of Zebede / & John his brother/ eue as they were in the shippe mendinge their nettes. And a none he caled the. And they left their father Zebede in the shippe with his lymed seruants/

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tes/and went their waye after him.

mat. viii. d And they entred into Capernaum: and streight
Luc. iiii. c waye on the sabbath dayes, he entred in to the syna-
goge and taught. And they merueled at his learnin-
ge. For he taught the as oone that had power with
him/and not as the Scribes.

And there was in their synagoge a man vexed
with an vnclene spirite/that cryed sayinge: let be/
what haue we to do with the thou Iesus of Naza-
reth: Arte thou come to destroye vs: I knowe the
what thou arte/even that holly of God. And Iesus
rebuked him sayinge: holde thy peace & come out of
him. And þ vnclene spirite thare him / & cryed with
a loude voyce/& came out of him. And they were all
amased/in so moche that they demaunded oone of a-
nother amöge the selues sayinge: what thige is this?
what newe doctrine is this: For he comaundeth the
foule spirites with power & they obey him. And im-
mediatly his fame spredde abroad throughout all
the region borderinge on Galile.

mat. viii. b And forth with / allone as they were come out
Luc. iiii. f of the synagoge/ they entred into the house of Sy-
mon & Andiew / with James & John. And Sy-
mons mother in lawe laye sicke of a fever. And ano-
ne they tolde him of her. And he came & toke her by
he honde & lyste her vp: and the feuer losse the hye
by/and by she ministred vnto them.

And at euen when the sunne was do wne / they
brought to him all that were dyscaised / & them that
were possessed with deuyls. and all the cite gaddred
to gether at the doore/ And he healed many that were
sicke of diuers diseases. And he cast out many de-
uyls/and suffered not the deuyls to speake/ because
they knewe him.

And in the mornynge very early / Iesus arose / &
went out into a solitary place / & there prayed. And
Symon and they that were with him felowed af-
ter him. And when they had founde him/they sayde
vnto

unto him: all men seeke for the. And he sayd vnto the: let vs go into the next cownes/ that I maye preache there also: for truly I can out for that purpose. And he preached in their synagoges / thought all Galile/ and cast the deuils out.

And there came a leper to him: beseeching him / *mat. viij. a*
 kneled doune vnto him / & sayde to him: y wilt thou *Luc. v. e*
 thou canest make me cleane. And Iesus had compassio
 on him & put forth his hōde / touched him / & sayde to
 him / I will / be thou cleane. And as sone as he had spo
 ken / immediatly the leprosy departed fro him / & he
 was cleaed. And he charged him / & sent him a waye
 forth with a sayde vnto him: Se thou saye nothin
 ge to anyman: but get the hence / & shewe thy selfe to
 the prieste / and offer for thy cleansing / those thinges
 which Moyses commaunded / for a testimoniall vnto
 them. But he (as sone as he was departed) beganne
 to tell many thinges / and to publyshe the dedde: in
 so moche that Iesus coulde no more openly entre
 into y cite / but was with out in desert places. And
 they came to him from euery quarter.

¶ Of him that had the palseye.

Of leuy the sounce of Alphay.

Iesus ate with publicans.

How the disciples did cate the eares of corne
 vpon the Saboth daye.

Acwe and olde agre not.

The Saboth was made for man.

¶ The. iiij. Chapter.

After a seawe dayes / he entred into Capernaumat. *fr. a*
 And againe / & it was noyded that he was in a *Luc. v. d*
 house. And anone many gadered to geder / in so
 moche that now there was no rōume to receaue
 the: no / not so moche as about the dore. And he pre
 ached the worde vnto the. And there came vnto him
 that brought oone sicke of the palse boye of fo
 wer men. And because they coulde not come

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nye vnto him for pteale/they vncouered the roffe of the houlle where he was. And when they had broken it open/they let doune the bed where in the sicke of the pallsie laye. When Iesus sawe their sayth he sayde to the sicke of the pallsie/sonne thy synnes are forgiuen the.

And ther were certayne of the Scribes syttinge there/a reasoninge in their hertes:how doeth this scloke so blasphemē? Who can forgiue synnes/ but God onely? And immediatly when Iesus perceaued in his spyte, that they so reasoned in them selues/ he sayde vnto them: why thinke ye soche thinges in youre hertes? Whether is it easer to saye to the sicke of the pallsie/thy synnes are forgiuen thee or to saye/aryle take vp thy bed/and walke? That ye maye knowe that the sonne of man hath power in earth to forgiue synnes/ he sparke vnto the sicke of the pallsie: I saye vnto the/aryle and take vp thy bed/ad get the hense into thynne awne houlle. And by and by he arose/toke vp the bed / and went forth before them all: in so moche that they were all amazed / ad glorified God sayinge: we neuer sawe it on this fassion.

Mat. xi. a.
Luc. v. f

And he went agayne vnto the see / and all the people resorted vnto him / and he taught them. And as Iesus passed by/ he sawe Lency the sonne of Alphey syt at the receyte of custome / and sayde vnto him: folowe me. And he arose & folowed hi. And it came to passe/as Iesus sat at meate in his houlle/ many publicans and synners late at meate also with Iesus and his disciples. For there were many that folowed him. And when the Scribes and Pharises sawe him eate with publicans and synners/they sayde vnto his disciples: howe is it / that he eateth and drinketh with publicans & synners? When Iesus heard that/ he sayd vnto them. The whole haue no neede of the phisicion / but the sicke. I came not to call the rightwofe / but the synners to re-

to repentance.

And the disciples of John and the Pharises dyd faste: & therefore came & sayde vnto him. Why do thy disciples of John & of the Pharises faste / & thy disciples fast not. And Iesus sayde vnto them: can ye chyl dren of a weddinge faste / whils the bydgrome is with them. As longe as they haue the bydgrome i. *Tim. i. e.* with them / they cannot faste. But the dayes will come *Mat. ix.* when the bydgrome shalbe taken from them & *Luc. v. f.* then shal they faste in those dayes.

Also no man soweth a pece of newe cloth vnto an olde garment / for then taketh he awaye the newe pece from the olde / & so is the rent worse.

In lyke wyse no man poureth newe wyne into olde vessels: for yf he do / the newe wyne breaketh the vessels / and the wyne runneth out / and the vessels are marred. But new wyne must be poured in to new vessels.

And it chaunced that he went thorow the corne *Mat. xij. a.* fel des on the Sabbath daye: and his disciples as *Luc. vi. a.* they went in their waye / beganne to plucke the eares of the corne. And the Pharises sayde vnto him: beholde / why do they on the Sabbath dayes that which is not lawfull. And he sayde to them: haue ye neuer rede what Dauid dyde / when he had neede / and was an hongred / bothe he and they that were with him: How he went into the house of God in *i. reg. xxi. b.* the dayes of Abiathar the hie Prieste / and dyd eate the halowed loues / which is not lawfull to eate / but for the Priestes only: and gaue also to them which were with him. And he sayde to them: The Sabbath was made for man / and not man for the Sabbath: Wherefore the sonne of man is Lord eue of the Sabbath daye.

¶ Of him that had the withered hand.

The calinge of the Apostles.

How the Apostles supposed Christ to be oute of his wyte.

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The blasphemy of the Scribes.

The blasphemy of the holly goost.

Chyrlles byethen sought him.

¶ The.iiij. Chapter.



And he entret agayne into the synagoge / and there was a man there which had a wyddied honde. And they watched him to see / whether he wolde heale him on the Saboth daye / that they myght accuse him. And he sayde vnto the man which had the wyddied honde: arse and stonde in the myddes. And he sayd to them whether is it lausfull to do a good dede on the sabboth dayes / or an euill: to saue lyfe or kylle: But they helde their peace. And he loked round aboute on the angerly / mournynge on the byndnes of their hertes / and sayde to the man stretch forth thyne honde. And he stretched it oute. And his honde was restoyed / euen as whole as the other.



And the Pharises departed / and streyght waye gaddred a counsell / with the that belonged to Herode / agaynst him that they myght destroye him. And Iesus auoyded with his disciples to the see. And a greate multitude folowed him fro Galile ad fro Iurie / and fro Ierusalem / & from Idumea / and fro beyonde Iordane: & they that dwelled about Tyre & Sidon a greate multitude: which when they had herd what thynges he dyd / came vnto him.

And he commaunded his disciples / that a shippe shuld wayte on him / because of the people / lest they shuld throunge him. For he had healed many / in so moche that they pleased upon him / for to touche him as many as had plagues. And when the vncleane spyttes sawe him / they fell doune before him / and cryed sayinge: thou arte the sonne of God. And he straytly charged them that they shuld not utter him.

Mat. x. a.

Luc. vi. b.

And he went vp to a mountayne / & caled vnto him whom he wolde / and they came vnto him. And he ordeyned the. xij. that they shuld be with him and that

that the myght sende them to preace: and that they myght haue power to heale sicknes / & to cast out deuyls. And he gaue Simon / to name Peter / and he caled James the sonne of zebede and John / James brother / and gaue the Bonarges to name / which is to saye / the sonnes of thonder. And Andrew and Philip / & Bartelmew / and Mathew ad Thomas / and James the sonne of Alphrey ad Taddcus and Simon of Cane & Judas Iscarioth / which sa me also betrayed him.

And they came vnto housse / & the people assembled mat. ix. d
 & togeder agayne / so greatly that they had not leysur and. xij. d.
 so moche as to cate bread. And when they that Ion. Luc. xij. b
 ged vnto him hearde of it / they wet out to holde hi. For they thought he had bene beside him selfe. And the Scribes which came from Jerusalem / sayde: he hath Belzebub / and by the power of the chiefe deuill casteth out deuyls. And he caled them vnto him / ad sayde vnto the: in similitudes.

How can Satan driue out Satan? For yf a realme be deuided agaynst it selfe / that realme can not endure. Or yf a housse be deuided agaynst it selfe / that housse cannot continue. So yf Satan make insurreccion agaynst him selfe / ad be deuided / he cannot continue / but is at an ende. No mā can entre in to a stronge mans housse / and take awaye his gooddes / excepte he fyist bynde that stronge man / and the spoyle his housse.

Merely I saye vnto you / all synnes shalbe for ge Mat. xij. a
 nen vnto mens chyliden and blasphemy wherwith Luc. xij. b.
 they blaspheme. But he that blasphemeth the holly goost / shal neuer haue forgeuenes: but is in danger of eternall damnacion: because they sayde / he had an vndene sprete.

Then came his moether & his brethren / and so Mat. ii. d
 de with out / and sent vnto him and caled him. And Luc. viij. e
 the people sate aboute him / & sayde vnto him: beholde thy moether & thy brethren seke for the with out.

f liij And

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And he answered them sayinge: who is my mother
and my brethren: And he looked rounde about on his
disciples/ which sate in compasse about him/ and say
de: beholde my moether & my brethren. For who
soeuer doeth the will of God/ he is my brother/ my
syster and moether.

¶ The parable of the sowre.

The sowre is expounded.

The worde of God maye not by hyd.

Iesus slept in the ship.

How Iesus rebuked the winde and see.

¶ The .iiii. Chapter. ✠

mar. xiiij. a **A**ND he began agayne to teache by the see syde. 3
Luc. viij. a And there gathered togeder vnto him mo-
che people/ so greatly that he entred into a ship and
sate in the see/ and all the people was by the see sy-
de on & Moore. And he taught them many thinges
in similitudes and sayde vnto them in his doctri-
ne. Verken to. Beholde/ There went out a sowre
to sow. And it fortuned as he sowd / & some fell
by the waye syde/ and the fowles of the ayre came
& deuored it vp. Some fell on stony grounde/ whe-
re it had not moche earth: and by and by sprang vp/
because it had not depth of earth: but allone as the
sunne was vp it caught heat/ and because it had not
rootynge/ wyddied awaye.

And some fell amonge the thornes/ and the thorn-
es grewe vp and choked id/ so that it gaue no fru-
te. And some fell vpon good grounde / & dyd yelde
frute that spronge and grewe/ & brought forth: so-
me thyrty folde/ some sixte folde/ & some an hūdyed
folde. And he sayde vnto them: he that hath eares
to heare/ let him heare. ✠

And when he was alone/ they that were aboute
him with the .xij. asked him of & similitude. And he
sayde vnto them. To you it is geuen to knowe the
mystery of the kyngdome of God. But vnto them
that are with out/ Shall all thinges be done in simi-
litudes

litudes: that when they se / they shall se / & not discern *Mat. vi. e*
 ne: and when they heare they shall heare / and not *mat. xiii. b*
 vnderstande: leste at any tyme they shulde tourne / *Luc. viii. b*
 and their synnes shuld be forgiven them. And he *Joh. xii. f*
 sayde vnto them: Perceane ye not this similitude: *Act. xxviii. b*
 how then shulde ye vnderstande all other simili- *Rom. xi. b*
 tudes?

The sowre soweth the worde. And they that
 are by the wayes syde / where the worde is sowen /
 are they to whō allone as they haue hearde it. Sa-
 tan cometh immediatly / and taketh a waye the wor-
 de that was sowen in their hertes. And lyke wyse
 they that are sowen on the stonye grounde / are they
 which when they haue hearde the worde / at once
 receaue it with gladnes / yet haue no rotes in them
 selues / and so endure but a tyme: and anon as trou-
 ble and persecution aryeth for the wordes sake /
 they fall immediatly. And they that are sowen
 amonge the thornes / are soche as heare the worde
 and the care of this worde and the dysseylfulnes
 of ryches and the lustes of other thinges / entre in
 and thooke the worde / and it is made vnfrutfull.
 And those that weare sowen in good grounde / are
 they that heare the worde and receaue it / and bryn-
 ge forth frute / some thirty folde / some sixty folde / so
 me an hundred folde.

And he sayde vnto them: is the candle lyghted / *Mat. v. b*
 to be put vnder a bushell / or vnder the table / & not *Luc. viii. c.*
 rather to be put on a candellstick? For there is no *Mat. x. c.*
 thinge so petye / that shall not be opened: nether so *Luc. viii. c*
 secret / but that it shall come abroade. If any man
 haue eares to heare / let him heare. And he sayde vn-
 to them: take heade what ye heare. With what me-
 asure ye mete / with the same shall it be measured
 vnto you agayne. And vnto you that haue / shall
 more be geuen. For vnto him that hath / shall it be ge-
 uen: and from him that hath not / shall be taken a waye
 euē that he hath.

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And he sayde: so is the kyngdome of God/ eue as
yf a man Buld sowse seede in the grounde / & Buld
slepe and ryse vp nyght & daye: and the seede Buld
sprynge & growe vp/ he not ware. For the earth brin
geth forth frute of her selfe: fyrst the blade / then the
eares after that full corne in the eares. And allone
as the frute is brought forth/ anon he throusteth in
the sybell/ because the heruest is come.

And he sayde: where vnto Shall we lyken the kyn
gdom of God: or with what comparison Shall we
compare it: It is lyke a grayne of mustardseed/ which
when it is sowen in the earth/ is the leest of all see
des that be in y^e earth: but after that it is sowen/ it
groweth vp / and is greater of all yerbes: and be
areth greate bryanches/ so that the fowles of the ayre
maye dwell vnder the shadowe of it.

mat. xij. c
Luc. xij. d

And with many soche similitudes he preached
the worde vnto them/ after as they myght heare it.
And without similitude spake he no thyng vnto the.
But wher they were a parte/ he expounded all thyn
ges to his disciples. And the same daye when euen
was come/ he sayde vnto them: let vs passe ouer vnto
the other syde. And they lefte the people/ and toke
him enen as he was in the Ship. And ther were also
with him other Bippes.

mat. viij. d
Luc. viij. d

And ther arose a great stourme of wynde / and
dashed the waues into the Ship/ so that it was full.
And he was in the sterne a slepe on a petlowe. And
they awoke him/ and sayde to him: Master/ hea
rest thou not that we perishe. And he rose vp/ and
rebuked the wynde/ and sayde vnto the see: peace &
be still. And the wynde alayed/ and thear folowed
a greate calme. And he sayde vnto them: why are
ye so fearefull: How is it that ye haue no fayth: ad
they feared exceedingly/ and sayde oone to another:
what felowe is this: For booth wynde and see obey
him.

Of the

¶ Of the legion of deuils.

The rulers daughter that was sick.

The woman that had the bloody issue.

¶ The .v. Chapter.

3 **A**nd they cam ouer to the other syde of the see
 into the cōtre of the Gadarenites. And whē
 he was come out of the shippe/ there met him out of mat. viij. D
 the graues a man possessed of an vncleane spīte/ Luc. viij. D
 which had his abyduge amonge the graues. And
 no man coulde bynde him: no not which cheynes/
 because y when he was often bounde with fetters
 and cheynes/ he plucked the cheynes a sundrie/ and
 brake the fetters in peces. Neither coulde any man
 tame him. And a wayes bothe nyght and daye he
 cryed in the mountaynes and in the graues / & br
 him selfe with stones. When he had spied Iesus a
 farre of / he rāne and whor / tipped him & cryed with
 a loude voyce ad sayde: what haue I a do with the
 Iesus the sonne of the moost hyst God? I requyre
 the in the name of god that thou torment me not.
 For he had sayd vnto him: come out of the mā thou
 foule spīte. And he aied him: what is thy name? &
 he answered sayinge: my name is Legion / for we
 are many and he prayd him instantly / that he wol
 de not sende them awayne out of the countre.

25 **A**nd thear was there nye vnto the mountayns a
 greate heerd of swyne feedinge / and all the deuils
 besought him sayinge: sende vs in to the heerde of
 swyne / that we maye enter into them. And anoue
 Iesus gaue them leaue. And the vncleane spītes
 went out ad entred in to the swyne. And the heerd
 starteled / ad rana he dling in to the see. They were
 about .ij. M. swyne / and they were drouned in the
 see. And the swyn heerdes flede / and tolde it in the
 cyte / and the countre. And they came out for to se
 what had hapened: and came to Iesus / and sawe
 him that was vexed with the fende and had the le
 gion / spt / booth clothed. And in his ryght myn
 de / and

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he / & were afrayed. And they that sawe it tolde the / how it had hapened to him that was possessed with the deuyl: and also of the swyne. And they beganne to praise him / that he wold departe from their coostes. And when he was come into the shippe / he & had the deuyl / prayed him that he myght be with him. Howbeit Iesus wolde not suffre him / but sayde vnto him: go home in to thyne owne house & to thy frendes / and shewe them what great thinges & the Lord hath done vnto the / and how he had compassed on on the. And he departed / & beganne to publish he in the ten citie / what greates thinges Iesus had done vnto him / and all men dyd meruel.

Mat. ix. c
Luc. vii. f. And when Iesus was come ouer agayne by shippe vnto the other syde / moche people gadered to him / and he was nye vnto the see. And beholde / there came one of the rulers of the Synagoge / whose name was Jairus: & when he sawe him / he fell doune at his fete / and besought him greatly sayinge: my daughter lyeth at point of death / I wolde thou woldest come & laye thy honde on her / that she myght be safe and liue. And he went with him / & moche people followed him / and thronged him.

And there was a certen woman / which was diseased of an yssue of bloude. xij. yeres / & had suffered many thinges of many phisicians / and had spent all that she had / & felte none amedement at all / but waxed worse & worse. When she had herde of Iesus: she came in to the preace behinde him / & touched his garnēt. For she thought: yf I maye but touche his clothes I shall be hole. And straight waye her fountain of bloude was dryed vp / and she felt in her body / that she was healed of the plague.

And Iesus immediatly felt in him selfe / the vertu that went out of him / and turned him round aboute in the preace / & sayde: who touched my clothes And his disciples sayde vnto him: seist thou the people thynke the / & yet are it / who dyd touche me / and be lo

he looked round about / for to se her that had done that thinge: The womā feared & trembled (for she knew what was done with in her) and she came & fell downe before him / & tolde him the trueth of euery thinge And he sayde to her: Doughter thy fayth hath made the whole: go in peace & be whole of thy plague.

E Whyll he yet spake / ther came from the ruler of the synagoges house / certayne which sayde: thy doughter is dead: why disealest thou the maister any further: Allone as Iesus hearde that worde spokē / he sayde vnto the ruler of the synagoge: be not afrayed thy beleeue. And he suffered no mā to folowe him more then Peter & James and John the brother of James. And he came vnto the house of the ruler of the synagoge / and sawe the wōdūnge: & them that wept & wayled greatly / & wēt in and sayde vnto the: why make ye this a doo and wepe: The maydē is not dead / but slepeth. And they laughit him to scorne.

Then he put them all out and toke the father & the moother of the maydē / and them that were with him and entred in where the mayden laye / and toke the maydē by the honde / and sayde vnto hy: Tūcū: which is by interpretation: mayden I saye vnto the / aryse. And stryght he maydē arose / & went on her fete. for he was of the age of twelue yeres. And they were astonyed of it out of measure. And he charged them straitly that no man shuld knowe of it / and commaunded to geue her meate.

T A Prophet hath none honoure in his awne countre.

How Christ sent forth his Apostles and gaue them powerto heale diseases.

Of Herode and John Baptyst.

Of the fyue loaves and two fyshes.

Iesus walked on the see.

T The. vi. Chapter.

A And he departed thence / and cam into his awne countre / & his disciples folowed him. And Ioh, iij. l. when

mat. xij. 9.

Luc. xij. 1.

Ioh. iij. l.

The Gospell.

When the Saboth daye was come / he beganne to teache in the synagoge. And many that hearde him were astonyed / & sayde: From wher hath he these thinges: & what wysdome is this that is geue vnto him: and suche vertues that are brought by his handes: Is not this that carpenter Wharves sonne the brother of James and Ioses: & of Juda & Simon: & are not his sisters herewith vs: And they were offended by him. And Iesus sayde vnto them, a Prophet is not despyed but in his awne countre / and amonge his awne kynne: & amonge them that are of the same householde. And he wolde there shewe no myracles / but layde his handes vpon a fewe like fool: he and healed them. And he merueyled at their vnbelefe. ¶

mat. x. a.
Luc. ix. a

Act. xj. g

And he went aboute by the townes that laye on euery syde / teachinge. And he called the twelue / and beganne to sende them two and two / and gaue the power ouer vncleane spytes. And commaunded them that they shuld take nothinge vnto their iourneye save a rodde onely: nether scrippe / nether bread / nether mony in their pourses / but shuld be shod with sandals. And that they shuld not put on two coats. And he sayde vnto them: whersocuer ye entre in to an house / there abyde tyll ye departe thence. And whosocuer shal not receaue you / nor heare you / when ye departe thence / shake of the duste that is vnder youre fete / for a witnesse vnto them. I saye verely vnto you / it shalbe easier for sodom and Gomor at the daye of iudgement / then for that cite.

And they went out and preached / that they shuld repent: and they cast out many deuyls. And they annoynted many that were sicke / with oyle and healed them.

mat. xij. a.
Luc. ix. a

And kynge Herode herde of him (for his name was spiede a broade) and sayde: John Baptiste is risen agayne from death / ad therfore myracles are brought

brought by him. Wother sayde it is Helias: and so
me sayde: it is a Prophet or as oone of þe Prophetes
But whē Herode hearde of hi/ he sayde: it is John
whō I he heded/ he is rysen from death agayne.

✠ For Herode him selfe had sent forth and had
taken John/ and bounde him and cast him into pris- mat. xliij.
Luc. iij. a
son for Herodias sake/ which was his brother Phi-
lipes wyfe. for he had maryed her. John sayde vn-
to Herode: It is not lawfull for the to haue thy
brothers wyfe. Herodias layd wayte for him/ and
wolde haue killed him/ but she coulde not. For He-
rode feared John / knowinge that he was a iust
man and an holly: and gaue him reuerence: & when
he hearde him/ he dyd many thinges / and hearde
him gladly.

But when a conuenient daye was come: Hero-
de on his birth daye made a supper to the lordes / ca-
ptayns and chiefe estates of Galile. And the dought-
er of the sayde Herodias came in and daunced / &
pleased Herode & the that sate at bourde also. Then
the kynge sayde vnto the mayde: are of me what þe
thou wilt/ & I wyll geue it the. And he sware vnto
hyr/ whatsoeuer thou shalt are of me/ I will geue it
the/ eue vnto the oone halfe of my kynngdome. And
she went forth and sayde to her mother: what shall
I aue? And she sayde: John Baptistes head. And
she cam in streyght waye with halfe vnto the kyn-
ge/ and axed sayinge: I will / that thou geue me by
and by in a charger the head of John Baptist. And
the kynge was sorry: howebeit for his othes sake/
and for their sakes which sate at supper also / he
wolde not put her besyde her purpose. And im-
mediatly the kynge sent the hangman and comma-
unded his head to be brought in. And he went and
beheaded him in the prison and brought his head
in a charger / and gaue it to the mayden and the
mayden gaue it to her mother. And when his dis-
ciples hearde of it / they came and toke by his
body

The Gospell.

body/and put it in a tombe. F

mar. xlii. b

Luc. ix. b

And the apostles gathered them selues to gether to Iesus/ & tolde him all thinges/ booth what they had done/ & what they had taught. And he sayd vn to the: come aparte into y^e wyldernes/ & rest a whyle. For there were many comers & goers/ & they had no leasure so moche as to eate. And he wet by Bypp

Mat. ix. d.

out of the waye into a desert place. But the people spyed them when they departed: and many knewe him/ & rane afote thither out of al cities/ & cam thither before them/ & to gether vnto him. And Iesus wet out & sawe moche people/ & had compassion on the because they were lyke shepe which had no shepherde. And he begane to teache them many thinges. B

mar. xlii. d

Luc. ix. b

John. vi. c

And when the daye was to farre spent/ his disciples came vnto him sayinge: this is a desert place/ & now the daye is farre passed/ let them departe/ that they maye go into the countreyreund about/ & into the tonnes/ & by the bread: for they haue nothinge to eate. He answered & sayd vnto them: geue ye the to eate. And they sayde vnto him: Shall we goo ad buye. i. L. pennyworth of bread/ & geue them to eate? He sayde vnto the: how many lones haue ye? Co & loke And when they had serched/ they sayde. v. and two fysshes. And he comaunded them to make them all syt doune by companyes vpon the grene grasse. And they sate doune here a rowe and there a rowe by hundredes and by fyftyes. And he toke the. v. lones & the two fysshes/ & loked vp to heauen & blessed ad brake the lones/ & gaue them to his disciples to put before them: and the: two fysshes he deuised amonge them all. And they all dyd eate/ & were satisfied. And they toke vp twelue baskettes full of y^e gobettes and of the fysshes. And they that att were about fye thousand men.

mar. xlii. a

Job. vi. a

And streyght waye he caused his disciples to go into the Bypp/ and to go ouer the water before vn to Bethsaida/ whyll he sent awaye the people. And allone

allone as he had sent them a waye / he departed into
a mountayne to praye.

D And when euen was come the shyppe was
in the middes of the see / and he alone on the londe /
¶ he sawe them troubled in rowinge for the wynde
was contrary vnto them . And aboute the fourth
quarter of the nyght / he came vnto them / walkinge
vpon the see / and wolde haue passed by them . Whē
they sawe him walkinge vpon the see / they suppo-
sed it had bene a spīte / and cryed oute for they all sa-
we him / & were afrayed . And anon he talked with
them & sayde vnto them: be of good chere / it is I / be
not afrayed . And he went vp vnto the into the shyp-
pe / and the wynde ceased and they were soze amased
in them selues beyonde measure / and marueyled .
For they remembred not / of the lours / because their
hertes were blinded .

And they came ouer / and went into the londe of mat. xlii.
Genesareth / & dyue vp into the hauen . And allone
as they were come out of the shyppe / streight they
knebe him / and ran forth throughtout all the region
rounde about / and began to carry aboute inbeddes
all that were sicke / to the place where they hearde
tell that he was . And whither soeuer he entred into
tounes / cities or villages / they layde their sicke in
the streates / & prayed him that they myght touche / and
te were but the edge of his vesture . And as many
as touched him / were safe . **I**

¶ How the disciples dyd eate with vnswalthen
handes.

Of the breakinge the commanndementes of God to
obserue the tradicions of men.

That which goeth in to the mouth defyleth not / but
that which cometh oute.

The Syrophenissa.

Of him that was borth deaffe and domme.

¶ The vii. Chapter.

G

And

The Gospell

Mat. xv. a And the Pharisees came to gadder vnto him / and diuers of the Scribes which came from Ierusalem. And when they sawe certayne of his disciples eate bread with common handes (that is to saye / with vnswollen handes) they complayned. For the Pharisees and all the Jewes / excepte they wash their handes ofte / eate not / obseruinge the traditions of the elders. And when they come from market / except they wash / they eate not. And many other thynges thear be / which they haue taken vpon them to obserue / as the washinge of cuppes and cruets / and of brassen vessels and of tables.

Mat. xx. d Then axed him the Pharisees and scribes / why walke not thy disciples according to the traditions of the elders / but eate bread with vnswollen handes. He answered and sayd vnto them: Well prophesied Elayas of you ypocrites / as it is written: This people honoureth me with their lippes / but their hearte is farre from me: In vayne they worshippe me teachinge doctryns which are nothinge but the commandementes of men. For ye laye the commandement of God a parte / and obserue the traditions of men / as the washinge of cruets and of cuppes / and many other suche lyke thynges ye do.

Ero. xx. c.
Deu. v. b.
Ephe. vi. a
Ero. xii. c.
Leuit. xx. b
Houer. xx

And he sayde vnto them: Well ye cast a syde the commandement / of God / to mayntayne youre awne traditions. For Moses sayde: Honour thy father and thy mother: and whosoever curseth father or mother / let him dye for it. But ye saye: A man shall saye to father or mother Corban: which is: that thou despyrest of me to helpe the which is gent God. And so ye suffer him no more to do ought for his father or his mother makinge the worde of God of none effecte / through youre awne traditions which ye haue ordeyned. And many suche thynges do ye.

And he caled all the people vnto him / and sayde vnto

be vnto them: Herken vnto me / every one of you
and vnderstande. There is nothinge with out a ma
that can defyle him when it entreth into him: but
thoo thinges which procede out of him / are those
which defyle the man. If eny man haue eares
to eare / let him heare. And when he came to how
se a waye fr om the people / his disciples axed him of
the similitude. And he sayde vnto them: are ye
so without vnderstandinge? Do ye not yet percei
ue / that whatsoeuer thinge from without / en
treth into a man / it cannot defile him / because it en
treth not into his hert / but in the belly: and goeth
Dout into the draught that porgeth out all meates:

And he sayde that defileth a man which co
meth oute of a man. For from with in euen oute
of the herte of me procede euill thoughtes aduontry
fornicacion / murder / theft / conuocousnes / wy
kednes / decepte / vncleannes / and a wicked eye /
blasphemie / pryde / folishnes: all these euill thin
ges come from with in / and defile a man.

And from thence he rose and went into the boy
bers of Tyre and Sidon: and entred into an hou
se / and wolde that no man shuld haue knowe. But
he coulde not be hyd. For a certayne woman who
se daughter had a foule spytte hearde of him and ca
me and fell at his fete. The woman was a Greke
oute of Syrophenicia / and she besought him that
he wolde cast out the demyll of her daughter.

And Iesus sayde vnto her: Let the chyld first be
fed. For it is not meete / to take the chyldrens bread /
and to caste it vnto whelpes: She answered and
sayde vnto him: euen so master / neuerthelesse /
the whelpes also eate vnder the table of the chy
ldrens cromes. And he sayde vnto her: for this say
inge go thy waye / the demyll is gone out of thy dou
ghter. And when she was come home to her hous
e / she founde the demyll departed / and her daugh
ter lyinge on the bed.

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✠ And he departed agayne from the costes of Tyre and Sydon / and came vnto the see of Galilee. **Mat. xv. c.** thorow the myddes of 7 costes of the x. cities. And they brought vnto him oone that was deffe and stammered in his speche / and prayde him to put his honde vpon him. And he toke him a syde from the people / and put his fingers in his eares & dyd spyt and touched his tongge / and looked vp to heauen and sighed / and sayd vnto him: Ephata / that is to saye / be opened. And straight waye his eares were opened and the stringe of his tongge was loosed / and he was able to playne. And he commaunded them that they shoulde tell no man. But the more he forbad them / so moche the moare a greate deale they published it. **Gene. i. d.** **Ecl. xxx.** done all thynges well / and hath made booth the deff to heare / & the dumme to spake. ✠

¶ Of the seuen looues and a fewe saythes.

The Pharises requyred a signe.

The leuen of the Pharises.

Of the blinde man.

Christ enuyred of his disciples w home men sayd that he was.

How Peter perswaded Christ.

Peter is caled Sathan.

Who is Christes discipule.

¶ The viii. Chapter. ✠

Mat. xv. d. **I**n those dayes when there was a very greete companie / and had nothyng to eate / Jesus caled his disciples to him and sayde vnto them: I haue compassion on this people / because they haue now bene with me .iiij. dayes / and haue nothyng to eate: And yf I shuld sende them a waye fasting to their auncient houses / they shuld fape by the waye. For disciers of them came from farre. And his disciples answered him: where shoulde a man haue breade here in the wil dernes to satiffie these? And he axed them, how many loaves haue ye? **They**

They sayde/Seven. And he commaunded the people to sit doune on the grounde. And he toke the .viij. loaves/gave thakes / brake and gave to his disciples/ to set before them. And they dyd set them before the people. And they had a fewe small fishes. And he blessed them and commaunded them also to be set before the. And they ate & were sufficed. And they toke vp of the broken meate that was left. .viij. baskettes full. And they that ate / were in number aboute fourty thousand. And he sent them awayne.

B And anon he entred into a Ship with his disciples/ and came into the parties of Dalmanutha. mat. xvi. a
Luc. xi. a.
And the Pharises came forth / and beganne to dispute with him / seekinge of him a signe from heaven and temptinge him. And he syghed in his spiete & sayde: why both this generacion seke a signe? Verily I saye vnto you / their shall no signe be geuen vnto this generacion. And he lette them and went into the Ship agayne / and departed ouer the water.

And they had forgotten to take bread with them neither had they in the Ship with them more then oone loofe. And he charged them saynge. mat. xvi. a

✠ Take heede / & beware of the leuen of the pharises / and of the leuen of Herode. And they reasoned amonge them selues saynge: we haue no bread. And when Iesus knewe that / he sayde vnto them: why take ye thought because ye haue no bread? percause ye not yet / neither vnderstonde?

Have ye poure hertes yet blynded? Have ye eyes and se not? and haue ye eares and hear not? Do ye not remember? When I brake .v. loaves amonge .v. M. Joh. vi. b.
How many baskettes full of broken meate toke ye vp? They sayde vnto him / twelue. When I brake .viij. amonge .iiij. M. How many baskettes of the leuinges of broken meate toke ye vp? They sayde / seven. And he sayde vnto them: how is it that ye vnderstonde not?

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✠ And he came to Bethsaida / & they brought a blinde man vnto him / and desired him to touche him. And he caught the blinde by the honde / and leade him out of the toun / and spat in his eyes and put his hondes vpon him / and axed him whether he saw ought. And he lok ed vp & sayde: I se the men for I se them walke / as they were trees. After that he put his hondes agayne vpon his eyes / and made him see. And he was restored to his sight / & sawe euery mā clearly. And he sent him home to his home saying: nether go into the toun / nor tell it to any in the thounne. ✠

mat. xxi. b.
Luc. ix. c.

And Iesus went out and his disciples into the townes that longe to the cite caled Cesarca Philip. And by the waye he axed his disciples saynge whom do men saye that I am: And they answered some saye that thou arte John Baptist: some saye Helias: some oone of the Prophetes. And he sayde vnto them: But whom saye ye that I am: Peter answered and sayde vnto him: Thou arte very Christ. And he charged them / that they shold tell no man of it. And he beganne to teache them / how that the sonne of man must suffer many thynges / & sholde be reprobued of the elders and of the hye Priestes & Scribes / & be kylled / and after thre dayes arise agayne. And he spake that saynge openly. And Peter toke him a sayde / and began to chide him. Then he tourned aboute / and looked on his disciples / and rebuked Peter saynge. Go after me Satan. For thou sauerest not the thynges of God but the thynges of men.

mar. xvi. d
and x. d
Luc. ix. e
and xiii. f

And he caled the people vnto him / with his disciples also / and sayde vnto them: whosoever will folowe me / let him forsake him selfe / & take vp his crosse / and folowe me. For whosoever will saue his lyfe shall lose it. But whosoever shall lose his lyfe for my sake and the gospels / the same shall saue it. What shall it profyte a man / yf he shold wyne all the

the worlde and looke his awne soule? or els what shall a man geue / to redeme his soule agayne? Who soeuer therfore shall be ashamed of me and of my wordes / amonge this aduoutrous and sinfull generation: of him shall the sonne of man be ashamed when he cometh in the glorie of his father with the holly angels. And he sayde vnto the: Mercly I saye vnto you: There be some of them that stande here / which shall not taste of death / till they haue seene the kyngdome of God come with power.

mat. xvi. v.
Luc. ix. c.

¶ How Iesus was transfigured.

The sperte of the fallinge sicknes is cast out.

The disciples disputed bethwene the selues who shuld be greatest.

Who be them that geue offences.

¶ The. ix. Chap.

After. vi. dayes Iesus toke Peter / James and John / and lede them vp into an hye mountayne out of the waye alone / and he was transfigured before them: And his rayment dyd shyne / and was made very whyte / euen as snowe: so whyte as no fuller can make vpon the earth. And ther apered vnto them Melyas with Moyses: and they talked with Iesu. And Peter answered and sayde to Iesu: Maester here is good beinge for vs let vs make. iij. tabernacles: oone for thee oone for Moyses / and oone for Melyas. And yet he wylt not what he sayde: for they were afrayde. And there was a cloude that shad doved the. And a voyce came out of the cloude saynge: This is my deare sonne / heare him. And sodenly they looked rounde aboute them / and sawe no man more then Iesus only wyth them.

mat. xvi. a
Luc. ix. d.

And as they came doun from the hyll / he charged them / that they shulde tell no man what they had seene till the sonne of man were risen from death agayne. And they kepte that saynge with

mat. xvi. b.

¶ iii.

them.

The Gospell

Mal. iii. b
Mat. xiii. b
Mar. xii. c
Luc. ix. c.

them: & demaunded oone of another / what that sygn-
ge from death agayne shuld meane: And they asked
him sayinge: why then saye the Scribes / that Melys
as muste fyrst come: He answered and sayde vnto
them: Melys verely shall fyrst come and restore all
things. And also the sonne of man as it is wyrtten /
shall suffre many thynges and shalbe set at noche.

Wherouer I say vnto you that Melys is come / &
they haue done vnto him whatsoeuer pleased them
as it is wyrtten of him.

And he came to his disciples & sawe moche peo-
ple aboute them / & the scribes disputinge with the.
And streyght waye all the people when they beheld
de him / were amased / & ran to him / ad saluted him.
And he sayde vnto the Scribes: what dispute ye
with them:

† And oone of the compaigne answered & saye. **E**
der Master / I haue brought my sonne vnto the /
which hath a downe spyte. And whensoeuer he ta-
keth him / he teareth him / & he someth / ad gnaweth
with his tethe / and pineth a waye. And I spake
to thy disciples that they shuld caste him out / and
they coulde not.

He answered him and sayde: O generacion wit-
hout fayth / how longe shall I be with you: How
longe shall I suffre you: Bynge him vnto me. And
they brought him vnto him. And assoune as the spye
te sawe him / he tare him. And he fell doune on the
grounde swallowinge & fominge. And he asked his fa-
ther: how longe is it a go / sens this hath happened
him: And he sayd / of a chylde / & ofte tymes casteth
him into the fyre / & also into the water / to destroye
him. But yf thou couldest do eny thyng / haue mercy on
vs / and helpe vs. And Iesus sayde vnto him: yf
thou couldest belue / all thynges are possible to him
that beluith. And streyght waye the father of the
chylde cryed with teares sayinge: Lorde I belue /
helpe myne vnbelefe.

When

When Iesus sawe that the people came rasinge
 together vnto him/ he rebuked the foule spyte/ say-
 inge vnto him. Thou dōme and desse spyte/ I char-
 ge the come oute of him/ & entre no more into him.
 And the spyte cryed/ & rent him soze/ and came out:
 And he was as oone that had benedead/ in so mo-
 che & many sayde/ he is dead. But Iesus taught his
 honde & lyfte him vp: & he rose. And whē he was co-
 me in to the housse / his disciples aied him secretly:
 why coulde not we calle him out? And he sayde vn-
 to them: this kynde can by no nother meanes come
 forth/ but by prayer and fasting. Mat. xviij.
Luc. ix. c.

¶ And thy departed thens/ and toke their iorney
 thorow Galilee/ and he wolde not & any man shuld
 haue knowen it. For he taught his disciples/ & say-
 de vnto them: the sonne of man shalbe deliuered in-
 to the hondes of men/ and they shal kyl him / and
 after that he is kylled he shal arise agayne the thyrde
 daye. But they wiste not what that sayinge ment/
 and were afrayed to axe him.

And he came to Capernaum: and when he was
 come to housse/ he aied thē: what was it that ye dis-
 puted by twene you by the waye? & they helde their
 peace: for by the waye they reasoned amōge them sel-
 ues/ who shulde be the chiefe. And he sate doune &
 cald the twelue vnto him/ & sayde to them: yf eny
 man desyre to be fyrst/ the same schallbe last of all/
 & seruaūt vnto all. And he toke a chylde/ & set him in
 the myddes of thē/ & toke him in his armes & sayde
 vnto thē: Whosoever receaueth any soche a chylde
 in my name/ receaueth not me. And whosoever re-
 ceaueth me/ receaueth not me/ but hi & sent me. Mat. xvij.
Luc. ix. f.

John answered him sayinge: ¶ Maister / we
 sawe oone castinge oute deuyls in thy name/ which
 folowed not vs and we forbade him/ because he fo-
 lowed vs not. But Iesus sayde forbid him not. For
 thecar is no mā & shal do a myracle in my name: &
 can lyghtlye speake euyl of me, whosoever is not a-
 gainst

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gaynst you is on youre parte. And whosoever shall geue you a cuppe of water to drinke for my names sake/ because ye belonge to Christe/ verely I say vnto you/ he shall not loose his rewarde.

And whosoever shall offende oone of these lytel ones/ & belue in me/ it were better for him/ & a myllstone were hanged abute his necke / & that he were cast into the see. Wherefore yf thy hande offende the cut hym of. It is better for the/ to entre into lyfe maimed/ the hauinge two handes go/ into hell/ into fyre that neuer shall be quenched / where there wounde dyeth not/ & the fyre neuer goeth oute. Likewise yf thy fote offende the/ cut hym of. For it is better for the to goo halt into lyfe/ the hauinge two fote to be cast into hell / into fyre that neuer shall be quenched: where there wounde dyeth not / & he neuer goeth oute. Euen so yf thyne eye offende the/ plucke him oute. It is better for the to go into the kyngdome of God with oone eye/ then hauinge two eyes to be cast into hell fyre: where there wounde dyeth not/ and the fyre neuer goeth oute.

Mat. 18. vi.

Euery man therfore shall be salted with fyre. And euery sacrifice shall be seasoned with salt. Salt is good. But yf & salt be vnslane wth / what shall ye salt it therewith? So that ye haue salt in youre selues: & haue peace amonge youre selues oone with another.

¶ Of deuorcement.

Of the riche man that demaunded of Christ what he might do to obtayne eternall lyfe.

It is hard for eych man to enter into the kyngdome of God. Of the sonnes of zebede.

Of Barthimeus that was blinde.

¶ The .x. Chapter.

And he rose from thence & went into the coostes of Iurie though the region that is beyon de Iordan. And the people resorted vnto him a freshe: & as he was wont / he taught them agayne. And the pharisees came & axed him a question

from whether it were lawfull for a mā to put a waye his wyfe to proue hi. And he answered and sayd vnto the: what byd Moses byd you doe? And they sayde: Moses suffred to wyte a testimoniall of deuorment / & to put hyr a waye. And Iesus answered & sayd vnto the: For the hardnes of youre hertes he wyte this precept vnto you. But at the fyrste creatiō

15

God made the man & woman. And for this thinges sake Shall mā leue his faether & mother & byde by his wyfe & they twayne Shall be oone fleshe. So the are they now not twayne but oone fleshe. Therefore what God hath cuppel / let not man separat.

And in the houlle his disciples axed him agayne of that matter. And he sayde vnto the. Whosoever putteth a waye his wyfe and marieth another / breaketh wedlocke to herwarde. And yf a woman forsake her husband and be maryed to another / She committeth adnourtrie.

And they brought chylde to him / that he should touche them. And his disciples rebuked thoose that brought them. When Iesus sawe that he was displeased and sayd to them: Suffer the chylde to come vnto me / and forbyd the not. For of suche is the kyngdome of God. Verely I saye vnto you / whosoever Shall not receaue the kyngdome of God as a chylde / he Shall not entre therein. And he toke them vp in his armes / and put his hondes vpon the and blessed them.

✠ And when he was come into the waye / there came oone runnyng and kneled to him / & axed him good maester / what Shall I do / that I maye enherect eternall lyfe. Iesus sayde to him: why callest thou me good? There is no man good but oone / which is God. Thou knowest the commaundementes: bea he not matrimony: kylle not: steale not / beaue no false witnes: defraude no man: honoure thy faether & mother. He answered and sayde to him: maester: all these I haue obserued from my youth. Iesus be-

Dent. viij.

mat. xij. a.

Gen. liij. d

1. Coz. vi. d

1. Co. vi. d

mat. xix. b.

Lu. xviij. s

mat. xix. b

Lu. xviij. s

Exo. xx. a

helde

The Gospell

helde him/and had a fauour to him and sayde vnto him: oone thinge is lackinge vnto the. Go and sell all that thou hast / and geue to the poore and thou shalt haue treasure in heauen: & come and folowe me / & take vpon thy crosse. But he was discomfited with that sayinge/and went awayne moynynge/ for he had greater possessions.

And Iesus looked rounde aboute/and sayde vnto his disciples: what an harde thinge is it for them that haue ryches/ to entre into the kyngdome of God. And his disciples were astonnyed at his wordes. But Iesus answered agayne and sayde vnto them: chylde how harde is it for them that trust in ryches to entre into the kyngdome of God: It is easer for a camell to go thoro we the eye of an needle/ then for a ryche man to entre into the kyngdome of God. And they were astonnyed out of measure/ saynge betwene them selues: who then can be saued. Iesus looked vpon them/ & sayde: with men it is vn possible / but not with god: for with god all thynges are possible.

And Peter beganne to saye vnto him. Lo we haue forsaaken all/and haue folowed the. Ihesus answered & sayde: Verely I saye vnto you/ there is no man that forsaketh housle/ or brythre/ or systers/ or fa- ther/ or mother / or wyfe/ other chyliden/ or londes for my sake & the Gospels / which shall not receaue an hundred foalde no we in this lyfe: houses/ & brythre/ and systers/ and mothers/ & chyliden/ and londes with persecutions: and in the worlde to come/ eternall life. Many that are fyrst/ shal be last: & the last fyrst. And they were in the waye goynge vnto Ierusalem. And Iesus went before them: and they were amased/ and as they folowed/ were asfayde.

And Iesus toke the .xij. agayne / and beganne to tel the what thynges shalde happen vnto him. Beholde we go vnto Ierusalem/ and the sonne of man shal be deliuered vnto the hye Pryetes and vnto the Scribes: and they shal condene him to death / and shal

mat. xij. d.
and. xx. b.
Lu. xviij. c

Shall deliuer him to the gentyls: and they shall thicke him / and scourge him / & lye vpon him / and kyll him And the thyrde daye he shall rylc agayne.

Mat. xx. 2

And then James & John the sonnes of zebede came vnto him / saynge: master / we wolde that thou shouldest do for vs what / soeuer we desyre. He sayde vnto the: what wolde ye? They sayde vnto you: They sayd to him: graunte vnto vs that we maye sytte oone on thy ryght honde / and the other on thy lyste honde in thy glory. But Iesus sayde vnto them: Ye wot not what ye are. Can ye drinke of the cup that I shall drinke of / & be baptised in the baptisme that I shall be baptised in? And they sayde vnto him: that we can. Iesus sayde vnto the: ye shall drinke of the cup & I shall drinke of & be baptised with the baptisme that I shall be baptised in: but to lye on my ryght honde and on my lyste honde is not myne to geue / but to them for whom it is prepared.

And when the x. hearde that / they began to disdayne at James and John. But Iesus cald them vnto him / and sayde to them: ye knowe that they which seme to beare rule amonge the gentyls / raygne as lordes ouer them. And they that be greates amonge them exerceyse auctorite ouer them. So shall it not be amonge you / but whosoener of you wil be greates amonge you / shall be youre minister. And whosoener wil be chiefe: shall be seruant vnto all. For euen the sonne of man came not to be ministered vnto: but to minister / and to geue his lyfe for the redemption of many.

mat. xx. 3

And they came to Hierico. And as he went oute of Hierico with his disciples / & a great nombre of people: Barthimeus the sonne of Thimeus which was blynde / sat by the hys wayes syde begginge. And when he hearde that it was Iesus of Nazareth / he began to crye and to saye: Iesus the sonne of Dauid / haue mercy on me. And many rebuked him / that he shuld holde his peace. But he cryed the moore a greater deale / thou sonne of Dauid haue mercy on me. And

Iesus

The Gospell.

Jesus stode still / and commaunded him to be caled
And they caled ¶ blinde / sayinge vnto him: Be of
good comforte: yf / he calleth the. And he tette a
waye his clooke / and roose and came to Jesus. And
Jesus answered / and sayde vnto him: What wille
thou that I do vnto the? The blinde sayde vnto his
master / that I myght see. Jesus sayde vnto him
go thy waye / thy sayth haeth saued the. And by and
by he receaued his sight / and folowed Jesus in the
waye.

¶ Of the colte which Jesus sent his disciples
to fette.

Of the figge tree that was dyed by.

How the byers and sellers were cast oute of
the temple.

What sayth in God can do.

Forgiue and ye will be forgiuen.

The question moued of the Scribes to Christ.

The question of Christ to them agayne.

¶ The .xj. Chapter.

AND when they came nye to Ierusalem vnto
Bethphage and Bethanie / besydes mo-
mat. xxi. a. unt Olynthe / he sent forth two of his disciples /
Luc. xix. c. and sayde vnto them: Go you the wayes in to
the towne that is opier agaynst you: And as sone
as ye be entred into it / ye shall fynde a colte bounde
de / wherou neuer man late: loose hi & bringe hi. And
yf any man saye vnto you: why do ye so: Saye that
the Lorde haeth neade of him: and streyght waye he
will sende him hydder. And they went their waye /
and found a colte tyed by the doze with out in a
place where two wayes met / and they loosed hi. And
diuers of them that stode there / sayde vnto them:
Joh. xij. d. What do ye loosinge the colte? And they sayd vnto
them euen as Jesus had commaunded the. And
they let them go. And they brought the colte to Je-
sus / and caste their garmentes on him: and he late
vpon him. And many spredde their garmentes in the
waye

Waye. Other cut doune braunches of the trees / and
 drawed the in the waye. And they that went before &
 they that folowed / cryed saynge: Hosanna: blessed
 be he that cometh in the name of the Lorde. Ble-
 ssed be the kyngdome & cometh in the name of hi &
 is Lorde of oure faether Dauid: Hosanna in & hpest.

And the Lorde entered into Ierusalem & into the
 temple. And when he had looked roundabout vnto mat. xxi. b.
 all thinges / & now the euen tyde was come / he went Luc. xix. g.
 out vnto Bethany / with the aselue. And oone mo-
 ro we whē they were come out from Bethany / he hi
 gred / & spied a fygge tree a farre of hauinge leues /
 & went to se whether he myght fynde eny thyng there
 on. But when he came therto / he fofide nothyng but
 leues: for the tyme of fygges was not yet. And Je-
 sus answered and sayde to it: neuer man eate frute
 of the here after whyll the worlde stondeth. And his
 disciples hearde it.

And they came to Ierusalem. And Iesus went
 into the temple / & beganne to cast out the sellers ad
 byers in the temple / and ouerthrewe the tables of &
 money changers / & the stoles of them that solde do-
 ues: and wolde not suffre that eny man carryed a ve-
 sel thoro the temple. And he taught sayinge vnto
 the: is it not written: my house shall be called the house
 of prayer vnto all nacions: But ye haue made it a
 denne of theues.

And the Scribes and hye Priestes hearde it and
 sought howe to destroye him. For they feared him / be-
 cause all & people marueled at his doctrine. And whē
 eue was come / he went out of the cite. And in & mor-
 nyng as they passed by / they sawe & fygge tree dry-
 ed vp by the cotes. And Peter remembred / & sayde vn-
 to him: master / beholde / & fygge tree which thou
 cursedst / is withered awaye. And Iesus answered &
 sayde vnto them: Haue confidence in God.

✠ Verily I saye vnto you / that whosoener shall
 saye vnto this mountayn: take a waye thy selfe / and
 cast

Esa. lvi. c.
 Mic. vii. b.

Mat. xxi.

Mat. xxi.

The Gospell.

mat. vii. a
and. xxi. c.
mat. vi. b.
Luc. xi. b

cast thy selfe into the see : and shal not waue in his
berte / but shal beleue those thinges which he sayeth
shal come to passe / what soeuer he sayeth / shal be do-
ne to him. Therfore I saye vnto you / whatsoeuer ye
desyre when ye praye / beleue that ye shal haue it / &
it shal be done vnto you. And whē ye stand & praye
forgiue / yf ye haue eny thinge agaynst eny man / that
poure farther also which is in heauen / maye forgiue
you your trespases.

eccl. xviii
mat. xxi. c.
Luc. xx. a

And they came agayne to Ierusalem and as he
walked in the temple / there came to him the hye prie-
stes / and the scribes / and the elders / and sayd vnto
him: by what auctorite dost thou these thinges? and
who gaue the this auctorite / to do these thinges? Je-
sus answered & sayde vnto them: I will also aske of
you a certayne thinge: & answer ye me / and I will
tell you by what auctorite I do these thinges. The
baptisme of John / was it from heauen or of men? An-
swer me. And they thought in them selues sayinge
yf we shall saye from heauen / he will saye why then
dyd ye not beleue him? but yf we shall saye / of men
then feare we the people. For all men counted John
that he was a verie prophete. And they answered
and sayde vnto Iesu: we cannot tell. And Iesus an-
swered and sayd vnto them: nether will I tell you
by what auctorite I do these thinges. R

¶ The vyneyard that was let oute to hyer.

The question of tribute.

The question of the Sadduces.

Of the scribe that demaunded of Christ which
was the chiefest commaundement.

The question that Christ moued to the scribes
Beware of ypocrites.

Of the poore wydow that offered .ij. mites.

¶ The xij. Cap.

mat. xxi. b

AND he beganne to speake vnto them in small
parables. A certayne man planted a vyneyar-
de / and compassed it with an hedge & ordeyned
a wyne

a wyne presse / and bylt a toure in it. and let it out to hyre vnto husbandmen / and went into a straunge contre. And whē the tyme was come / he sent to the tenauntes a seruant / that he myght receaue of the tenauntes of the frute of the vynearde.

And they caught him and bet him / and sent him agayne crypted. And moreover he sent vnto them another seruant / and at him they cast stones ad brahe his head / and sent him agayne all to crypted. And agayne he sent another / & him they kylled & many other / beatynge some and kyllinge some.

15 Yet had he oone sonne whom he loued tenderly / him also he sent at the last vnto them sayinge : they will feare my sonne. But the tenauntes sayde amongest them selues: this is the heyren come let vs kyll him and the inheritance shalbe oures. And they tooke him and killid him / and cast him out of the vynearde. What shal then the lord of the vynearde do? He will come and destroye the tenauntes & let out the vynearde to other. Haue ye not redde this scripture: The stoon which the bylders dyd refuse / is made the chiefe stoon in the corner: this was done of the Lorde / & is maruelous in oure eyes. And they went about to take him / but they feared the people. For they perceaued that he spake that similitude agaynst them. And they left him and went their waye.

16 And they sent vnto him certayne of the Pharisees with Herodes seruantes / to take him in his wordes. And allone as they were come they sayd vnto him: maester we knowe that thou arte true / & carest for no man: for thou considerest not the degree of men / but teachest the waye of God truly: Is it lawfull to paye tribute to Cesar / or not? Ought we to geue / or ought we not to geue? He vnderstode their simulacion & sayde vnto them: why teypte ye me? Shewe me a peny / that I maye se it. And they brought. And he sayde vnto them: Whose is this ymage and superscription? And they sayde vnto him Cessars. And Iesus

Luc. x. 2.
Esa. l. a.
Pie. ij. d.

Psal. cxxij.
Esa. xlvij.
Actu. iij. b
Rom. ix. 5
I. Pe. ij. a.

mat. xij.
Luc. x. d.

and was

The Gospell

Ro. xii. c.

mat. xxi.

Luc. x. d.

Gen. xxi. b.

answered & sayde vnto them: Then geue to Cesar that which belongeth to Cesar: & to God / that which belongeth to God. And they marvelled at him.

Then came the Saducees vnto him, which saye / there is no resurrection. And they axed him sayinge: Master / Moses wrote vnto vs yf eny man brother dye / and leue his wyfe behynde him / and leue no chyldren: that then his brother shold take his wyfe / and reyse vp seed vnto his brother. There were seuen brethren: and the first took a wyfe / and when he dyed left no seed behynde him. And the seconde took the fyrst / and dyed: neither left eny seed. And the thyrde lyke wyse. And seuen had her / and left no seed behynde them. Last of all the wyfe dyed also. In the resurrection then / when they shall reyse agayne / whose wyfe shall she be of them: for seuen had her to wyfe. Iesus answered and sayde vnto them. Are ye not therfore deceaved and vnderstonde not the scriptures / neither the power of God?

Exo. xxi. b.

mat. xxi. b.

Luc. x. r.

For when they shall reyse agayne from death / they neither marry / nor are marryed. but are as the angels which are in heauen. As touchynge the dead / that they shall reyse agayne: haue ye not redde in the booke of Moses / howe in the bulle the God spake vnto him sayinge: I am the God of Abraham and the God of Isaac / and the God of Jacob. He is not the God of the dead / but the God of the lyvinge. Ye are therfore greatly deceaved.

Deu. vi. a.

Leu. xxi. d.

And there came oone of the Scribes that had heard them disputynge togeder / & perceaued that he had answered them wel / & axed him: which is the fyrste of all the commaundementes? Iesus answered him. the fyrste of all the comaundementes is. Heare Israel: The Lorde God / is oone Lorde. And thou shalt loue the Lorde thy God with all thy heart / and with all thy soule / & with all thy mynde / & with all thy strenght: This is the fyrste comaundement. And the seconde is lyke vnto this: Thou shalt loue thy

neighbour

neighbour as thy selfe. There is none other comma-
ndement greater then these.

And the Scribe sayde vnto him: well master. mat. xxij. d.
thou hast sayde the tru the / that there is oone God & Rom. xij.
that there is none but he. And to loue him with all Gala. v. b.
the herte / & with all the mynde / & with all the soule /
& with all the strength: & to loue a mans neighbour
as him selfe / is a greater thinge then all burnt offe-
rings & sacrifices. And when Iesus sawe that he
answered discretly / he sayde vnto him. Thou arte
not farre from the kyngdome of God. And no man
after that / durst aske hym any question.

And Iesus answered and sayde / teachyng in mat. xxij.
the temple: how saye & Scribes & Churche is the sonne Luc. xx. g.
of Dauid: for Dauid him selfe inspired by the holly
gost / sayde: The Lorde sayde to my Lorde / sitte on
my / ryght honde / tyll I make thynne enemyes thy fo- Psal. cxl. a
etiole. Then Dauid him selfe calleth him Lorde: and
by what meanes is he the his sonne: And moche pe-
ple hearde him gladly.

And he sayde vnto them in his doctrine: be wa- mat. xxij.
re of & Scribes which loue to go in longe clothyng Luc. xi. f.
and loue salutations in the market places / and the
chefe seates in the synagoges / and to sitte in the vp-
permoost rounes at feastes / & deuoure wydowes
houses / and that vnder a coloure of longe prayngs.
These shall receaue greater dampnacion.

✠ And Iesus sat ouer agaynst the treasury / and
behelde how the people put monney into the treasu- Luc. xxi. d.
ry. And many that were ryche / cast in moche. And the-
re came certayne poore wydowe / and she threwe in
two myntes / which make a farthinge. And he calleth /
vnto him his disciples & sayde vnto them: Verely I
saye vnto you / that this poore wydowe hath cast
moare in / then all they which haue caste into the trea-
sury. For they all dyd cast in of their superfluyte:
but she of her pouerte / dyd cast in all that she had /
euen all her liuyngs.

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Ro. xii. c.

mat. xxi.

Luc. x. d.

Gen. xxi. b.

answered & sayde vnto them: Then geue to Cesar that which belongeth to Cesar: & to God / that which belongeth to God. And they marvelled at him.

Then came the Pharisees vnto him, which saye, there is no resurrection. And they axed him saying: Master / Moses wrote vnto vs yf any man brother dye / and leue his wyfe behynde him / and leaue no chyldren: that then his brother shold take his wyfe / and reyse vp seed vnto his brother. There were seuen brethren: and the first took a wyfe / and when he dyed left no seed behynde him. And the seconde took the first / and dyed: neither left any seed. And the thyrde lyke wyse. And seuen had her / and left no seed behynde them. Last of all the wyfe dyed also. In the resurrection then / when they shall reyse agayne / whose wyfe shall she be of them: for seuen had her to wyfe. Jesus answered and sayde vnto them. Are ye not therefore deceaved and vnderstonde not the scriptures / neither the power of God?

Exo. iii. b.

mat. xxi. b.

Luc. x. c.

For when they shall reyse agayne from death / they neither marry / nor are marryed. but are as the angels which are in heauen. As touchynge the dead / that they shall reyse agayne: haue ye not redde in the booke of Moses / howe in the bulle the God spake vnto him saying: I am the God of Abraham and the God of Isaac / and the God of Jacob: He is not the God of the dead / but the God of the lyvinge. Ye are therefore greatly deceaved.

Deu. vi. a.

Leu. xix. d.

And there came oone of the Scribes that had heard them disputynge to gedre / & perceaued that he had answered them wel / & axed him: which is the fyrste of all the commaundementes? Jesus answered him. the fyrste of all the commaundementes is. Heare Israel: The Lorde God / is oone Lorde. And thou shalt loue the Lorde thy God with all thy hert / and with all thy soule / & with all thy mynde / & with all thy strenght: This is the fyrste commaundement. And the seconde is lyke vnto this: Thou shalt loue thy

neighbour

neighbour as thy selfe. There is none other comma-
ndement greater then these.

And the Scribe sayde vnto him: well master, mat. xxiij. d.
thou hast sayde the tru the, that there is oone God & Rom. xiiij.
that there is none but he. And to loue him with all Gala. v. b.
the herte / & with all the mynde / & with all the soule /
& with all the strength: & to loue a mans neighbour
as him selfe / is a greater thinge then all burnt offe-
rings & sacrifices. And when Iesus sawe that he
answered discretly / he sayde vnto him. Thou arte
not farre from the kyngdome of God. And no man
after that / durst aske hym any question.

And Iesus answered and sayde / teachynge in mat. xxij.
the temple: how saye & Scribes & Chylde is the sonne Luc. xx. g.
of Dauid: for Dauid him selfe inspired & the holy
gost / sayde: The Lorde sayde to my Lorde / sitte on
my / ryght honde / tyll I make thynne enemyes thy fo- Psal. cxi. a
etshole. Then Dauid him selfe calleth him Lorde: ad
by what meanes is he the his sonne. And moche pe-
ople hearde him gladly.

And he sayde vnto them in his doctrine: be wa- mat. xxij.
re of & Scribes which loue to go in longe clothynge Luc. xi. f.
and loue salutations in the market places / and the
chefe seates in the synagoges / and to sitte in the vy-
permoost roumes at feastes / & deuoure wydowes
houses / and that vnder a colonne of longe praynge.
These shall receaue greater dampnacion.

† And Iesus sat ouer agaynst the treasury / and
behelde how the people put monney into the treasu- Luc. xxi. d.
ry. And many that were ryche / cast in moche. And the-
re came certayne poore wydowe / and she threwe in
two myntes / which make a farthinge. And he calleth /
vnto him his disciples & sayde vnto them: Verely I
saye vnto you / that this poore wydowe hath cast
moare in / the all they which haue caste into the trea-
sury. For they all byd cast in of their superfluyte:
but she of her pouerte / byd cast in all that she had /
euen all her liuynge.

The Gospell

The destruction of the temple.
Of the last daye and tyme knoweth no man.
The similitude of the figge tree.
Watche for ye knowe not the houre.

The .xiiij. Chapter.

Mat. xiiij. a. And as he went out of the temple come vt
his disciples sayde vnto him Maister/Is
what stones/ and what byldinges are heere.

And Iesus answered & sayde vnto him: Seyst thou
these greate byldinges: There shall not be lefte o-
ne stone vpon a another/ & shall not be throwe downe

And as he sate on mounte Oluete/ ouer agayn-
st the temple/ Peter/ and James and John/ & An-
drew asked him secretly/ tell vs / when shall these
thinges be? And what is the signe when all thinges
shalbe fulfilled? And Iesus answered them/
and began to saye: take heede lest eny man deceaue
you. For many shall come in my name sayinge: I
am Christ/ and shall deceaue many.

When ye shall heare of warre and tydings of
warre/ be ye not troubled. For soche thinges mu-
ste nedes be. But the ende is not yet. For thear
shall nacion aryse agaynste nacion/ and kyngdome
agaynst kyngdome. And thear shall be crach quakes
in all quarters/ and famyliment & troubles. These
are the begynnynges of sorowes.

But take ye herde in yowre selues. For they
shall bringe you vp to the counsels and into the sy-
nagoges and ye shall be beaten/ & shall be brought
before rulers and kynges for my sake for a testimo-
nial vnto them. And the Gospell must fyrste be pu-
blished amonge all nations.

Mat. x. b. But when they leade you and present you / ta-
ke no thought afore howe what ye shall saye nether
ymagin: what soruer is geuen you at the same tyme
that/ that speake. For it shall not be ye that shall
speake/ but the holly goost. Ye and the brother shall
deliuer the brother to death/ and the father the son
ne/ and

ne and the chyldren Shall ryse agaynst their facthers
and moethers/ and Shall put them to death. And ye
Shalbe hated of all men for my names sake. But
whoener Shall endure vnto the ende/ the same Shal
be safe.

Wherefore when ye se the abominacion & be-
tokeneth desolacion / wherof is spoken by Daniel
the prophet / stonde where it ought not / let him that
redeth vnderstonde. Then let them that he in Iu-
rie / fle to the mountaynes. And let him that is on
the housse toppe not descende doune into the housse/
neither entre therein / to fetch any thinge oute of his
housse. And let him that is in the seide/ not tour-
ne backe agayne vnto the thinges which he left be-
hynde him for to take his clothes with him. Who
Shall be then to them that are with chylde / & to the
that geue soucke in those dayes. But praye/ that
youre flyght be not in the wynter. For there Shalbe
in those dayes suche tribulacion/ as was not from
the beeginnyng of creatures which God created /
vnto this tyme/ neither Shalbe. And except that the
Lorde Shuld shorten those dayes/ no man Shuld be
saued. But for the electes sake/ which he hath chose
he hath shortened those dayes.

And then/ yf any mā saye to you/ lo/ here is Ch-
rist/ lo/ he is there/ beleue not. For false Christes Shall
ryse/ and false prophetes/ and Shall shewe miracles
and wondres/ to deceaue yf it were possible / enen
the electe. But take ye heede/ beholde I haue shewed
you all thinges before.

Wherefore in those dayes/ after that tribulacion/
the sunne Shall be darke/ and the mone Shall not
geue her light/ and & starres of heauen Shall fall/ and
& powers which are in heauen/ Shall moue. And the
Shall theyse the sonne of man commynge in & clou-
des/ with greate power & glory. And then Shall he
sende his angels / & shall gather togeder his electe
from the fower myndes/ and from the oone ende of

mat. xxiii.
Luc. xxi. d.
Dan. ix. a.

mat. xxviii.
Lu. xxi. b. e

Esa. xlii. b.
Joel. iii. c.

The Gospel

the worlde to the other.

Learne a similitude of the fygge tree. When his
braunches are yet tender / and hath brought forth
leues / ye knowe that sommer is nere. So in ly
ke maner when ye se these thinges come to passe:
vnderstand / that it is nye euen at the doores. Nea
rely I saye vnto you / that this generacion shall
not passe / tyll these thinges be done. Heauen & earth
shall passe / but my wordes shall not passe.

But of the daye and the houre knoweth no man
no not the angels which are in heauen: neither the so
ne him selfe / save the father onely.

Mat. xxiii.

Take heede / watche and praye / for ye knowe
not when the cyme is. As a man which is gone in
to a straunge contrey / and had left his house / and
geuen auctorite to his seruauntes / and to every man
his worke / and commaunded the porter to watche.
Watche therefore / for ye knowe not when the mas
ter of the house will come / whether at euen or at
my dryght / whether at y^e roche cros wyng or iⁿ y^e dan
nyng: lest yf he come sodenly / he shuld fynde you
sleepyng. And that I saye vnto you / I saye vnto
all men / watche.

¶ Of hir that anoynted Iesus with oyle.

Iesus was betrayed of Judas.

The easter lambe.

The institution of the Sacrament

Of the heuynes of Christ.

The denyng of Peter.

The sentence of the hye prestes.

¶ The. xiiij. Chapter.

mat. xxi. e

Luc. xxi. a

After two dayes folowed easter / and the day
was of sweete breed. And the hye prestes and
the scribes sought meanes / how they myght take
him by craft and put him to death.
But they sayed: not in the feast daye / least any busi
nes arys amonge the people.

mat. xxi.

Joh. xij. a.

When he was in Bethania / in the house of
Simon

Simon the leper / euen as he sat at meate / there came a woman hauinge an alabaster boxe of oyntment caled narde / that was pure and costly: and she brake the boxe and powred it on his head. And there were some that were not content in them seluings / and sayde: wat neded this waste of oyntment? For it myght haue bene solde for moze then thre hundred pens / and bene geuen vnto the poore. And they gendged agaynst hyr.

And Iesus sayde: let hyr be in rest / why trouble ye hyr: She hath done a good worke on me, For ye shall haue poore with you all wayes: and when soeuer ye will ye maye do them good: but yo ye shall not haue alwayes. She hath done that she coulde: she came a fore hande to anoynt my boddy to his buryinge warde. Verily I saye vnto you wher soeuer this gospel shall be preached thorow out the whole worlde: this also that she hath done / shall be rehearsed in remembraunce of her.

And Judas Iscariot / oone of the twelue / went a waye vnto the hie Priestes / is betraye him vnto them. When they herde that / they were gladd: & promised & they wolde geue him monney. And he sought / howe he myght conveniently betraye him.

And the fyrste daye of sweete bread / when men of fer & pasceall labe / his disciples sayd vnto him: wilt thou that we go & prepare / that thou mayest eate the easter lambe? And he sent forth two of his disciples / and sayde vnto them: Go ye into the cite / & there shall a man meete you beringe a pitcher of water / folowe him. And whither soeuer he goeth in / saye ye to the good man of the house: the maister saith whicare is the guest chāber / whicare I shall eate & easter lambe with my disciples. And he will shewe you a greete parlour / pained & prepared: the care make ready for vs. And his disciples went forth and came to the cite and founde as he had sayd vnto them: and made ready the easter lambe.

Mat. xxvi.
Luc. xxi. a

mat. xxvi.
Lu. xxi. a.

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mat. xxvi.
Luc. xxvi. b
Joh. xii.

And at euen he came with the. xli. And as they
sate at borde and ate. Iesus sayde: Verely I saye
vnto you: that oone of you shall betraye me which e-
ateth with me. And they begane to moorne / and to
saye to him oone by oone: is it I? And another sayde
is it I? He answered and sayde vnto them: It is oo-
ne of the. xli. & the same deppeth with me in the plata-
ter. The sonne of man goeth / as it is written of
him: but woo he to that man / by whome the sonne of
man is betrayed. Good were it for him / yf that man
had neuer bene borne.

Mat. xli. c.

Cor. xi. c.

And as they ate. Iesus toke breade / blessed and
brake and gaue to them and sayde: Take / eate / this
is my body. And he toke the cup / gaue thanks /
and gaue it to them / and they all dranke of it. And
he sayde vnto them: This is my bloude of the new
Testament wich is shedde for many. Verely I saye
vnto you: I will drinke no moore of this frute of
the vyne / vntyll that daye / that I drinke it new in
the kyngdome of God. And when they had sayd
grace: they went out to mount Olynete.

mat. xxvi.
Mat. xlii. a.

Luc. xxi. d
Joh. xviij.
Joh. xvi. a

And Iesus sayde vnto them: All ye shal be offen-
ded thorow me this nyght. For it is written: I
will smyte the shepheard / and the sheepe shal be scat-
tered. But after that I am risen agayne / I will go in
to Galile before you. Peter sayde vnto him. And
though all men shuld be offended / yet wolde not I.
And Iesus sayde vnto him: Verely I saye vnto
the / this daye euen in this nyght before the cocke cro-
we thre tyme / thou shalt denye me thre tyme. And he spake
boldly: no yf I shulde dye with the / I will not
deny the. A lyke wyse also sayd they all.

Mat. xxv.
Luc. xxi. d

And they came into a place named Gethsema-
ny. And he sayde to his disciples: Sit ye here whyll
I go aparte and praye. And he toke with him Pe-
ter / James and John / & he began to waite abashed
& to be in an agony & sayde vnto the: My soule is
very heuie vnto y death tarry here and watche.
And

And he went forth a litle and fell downe on the ground and prayed: that yf it were possible / the houre myght passe from him. And he sayd: Abba father / all thinges are possible vnto the take a waye this cup from me. Neuerthelesse not that I will: but that thou wilt / be done.

And he cam and founde them slepyng / and sayd to Peter: Symon sleepest thou? Couldst not thou watche with me oone houre: watche ye / and praye lest ye entre into temptation: the spere is redy but the flesh is weake. And agayne he went a waye and prayde and spake the same wordes. And he returned and founde them a slepe agayne for their eyes were heuy: nether wist they what to answers him. And he cam the thyrde tyme and sayd vnto them: Sleepe hens forth / and take your ease / it is ynough. The houre is come / beholde the sonne of man shal be deliuered into the handes of synners. Wyle vp / let vs go. Lo he that betrayeth me / is at hande.

And immediatly whyll he yet spake / came Judas oone of the twelue / and with him a greate number of people with swerdes and staves fro the hye Priestes & Scribes & elders. And he that betrayed him had geuen them a generall token sayinge: who soeuer I do kisse / he it is: take him and leade him a waye waerly. And as sone as he was come / he went streyght waye to him / and sayd vnto him: maester / and kissed him. And they layde their handes on him and toke him. And oone of them that stode by drew out a swerde / & smote a seruante of the hye Prieste and cut off his eare.

And Iesus answered and sayd vnto them: ye be come out as vnto a thefe with swerdes and with staves / for to take me. I was dayly with you in the temple teachinge / and ye toke me not: but that the scriptures shuld be fulfilled. And they all forsooke him and rane a waye. And thear folowed him a cer-

mar. xxi.
Luc. xxi. e.
Joh. xviij.

Thc. liij. d

The Gospell

they ponge man/clothed in linnen upon the bare/
 & y pongemen caught him/ & he leste his linnen/ & f
 fled from them naked.

mat. xxvi.
 Luc. xxi. f.
 Joh. xvij. And they lede Iesus a waye to the hyest P^rieste
 of all and to him came all the hye P^riestes/ and the el
 ders/ and the Scribes. And Peter folowed him a
 greate waye of cuen into the pallais of the hye P^rie
 ste/ and sat with the seruantes/ and warmed him
 selfe at the fyre.

Joh. iij. And the hye P^riestes and all the counsell sought
 for witnes agaynste Iesu/ to put him to death/ and
 founde noone. Yet many bare false witnes agaynst
 hi but their witnes agreed not together. And ther
 aroose certayne and brought false witnes agaynst
 him sayinge. Whe harde him saye: I will destroye
 this temple made with hondes / and with in thys
 dayes I will bylde another/ made with owt hōdes
 But their witnes agreed not to gether.

And the hyeste P^rieste stood by amongst them &
 asked Iesus sayinge: answerest thou nothings? Ho
 is it that these beare witnes agaynst the? And he hel
 de his peace/ and answered nothin. Agayne the hy
 este P^rieste asked him and sayde vnto him: Arte thou
 Christ the sonne of the blessed? And Iesus sayde: I
 am. And ye shall se the sonne of man sit on the ryght
 honde of power/ and come in the cloudes of heauen.
 Then the hye P^rieste rent his clothes & saye: What
 neede we any further of witnes? Ye haue hearde &
 blasphemy/ what thinke ye? And they all haue sente
 ce that he was worthy of death. And some began ne
 to spit at him/ and to couer his face/ & to beate him
 with fistes/ & to laye vnto him/ arede vnto vs? And
 the seruantes hocked him on the face.

mat. xxvi. g And as Peter was beneth in the pallais/ there
 Luc. xxi. f. came oone of the wenches of the hyest P^rieste: and
 Jo. xvij. c. when he sawe Peter warminge him selfe / He lo
 ked on him/ and sayde: wast not thou also with Je
 sus of Nazareth? And he denyed it sayinge: I knowe
 we him

Use him not / neither wot I what thou sayest. And he went out into the porche / & the cocke crowe. And a damsell sawe him / and agayne beganne to saye to them that stode by / this is oone of them. And he denyed it agayne. And anone after / they that stode by / sayde agayne to Peter: surely thou arte oone of them / for thou arte of Galile / & thy speache agreeth thereto. And he beganne to curse and to sweare sayinge I knowe not this man of whom ye speake. And agayne the cocke crewe / and Peter remembered the worde that Iesus sayde vnto him: before þe cocke crowe thre tyme / thou shalt denye me thre tyme / and beganne to weape.

mat. xxij.

Luc. xxij. 2

Jo. xvij. 2

¶ He was deliuered to Pilate.

He was deliuered to death.

His body was begged of Pilate.

How he was buried.

¶ The .xv. Chapter.

AD anone in the dawninge the hie Priestes helde counsell with the elders and the Scribes / and the whoole congregation / and bounde Iesus and lede him awaye / and deliuered him to Pilate. And Pilate asked him: arte thou the kynge of the Iewes? And he answered and sayde vnto him: thou sayest it. And the hie priestes accused him of many thinges. Wherefore Pilate asked him agayne sayinge: Answerest thou nothinge? Beholde how many thinges they laye vnto thy charge. Iesus yet answered neuer a worde / so þe Pilate incruled

mat. xxvij.

Luc. xxij.

Joh. xvij.

Mat. xxvij

Lu. xxiij. 2.

At that feast Pilate was wont to deliuer at their pleasure a prisoner: whomsoever they wolde desyre. And there was oone named Barrabas which all ye bounde with the that made insurreccion / ad in the insurreccion committed murder. And the people called vnto him / and began to desyre accordinge as he had euer done vnto them. Pilate answered them and sayde: Will ye that I loose vnto you the kynge of the Iewes? For he knewe that the hie Priestes

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Pharisees had deliuered him of enuy. But the pharisees
 ites had moued the people that he shulde rather de-
 liuer Barrabas vnto them.

mat. xxviij. And Pilate answered agayne / and sayde vnto
 Luc. xxiij. them: What will ye then that I do with him whom
 Jo. xviij. g. ye call the kyng of the Iewes? And they cryed a-
 and. xix. c. gayne: crucifie him. Pilate sayde vnto them: What
 euill hath he done? And they cryed & moare feruēt-
 ly: Crucifie him. And so Pilate willinge to content
 the people so wised the Barrabas / & deliuered Iesus
 when he had scourged him / for to crucified.

mat. xxviij. And the souldyers ledde him a waye into the com-
 men hall / and caled together the whole multitude / &
 they clothed him with purple / & they platted a crow-
 ne of thornes & crowned him with all / & begane to sa-
 lute him. Hail kyng of the Iewes. And they smote
 him on the head with a rebe / & spat vpon him / &
 kneeled doune and worshiped him.

mat. xxviij. And when they had mocked him / they toke the
 Luc. xxiij. purple of him / & put his a wone clothes on him & led-
 de him oute / to crucifie him. And they compelled oone
 that passed by / caled Simon of Cyrene (which cam
 oute of the realde / and was faether of Alexander &
 Rufus) to beare his crosse. And they brought him
 to a place named Golgota (which is by interpreta-
 tion / the place of dead mens scolles) and they gaue
 him to drink wyne mingled with myrr / but he re-
 ceaued it not.

mat. xxviii. And when they had crucified him / they parted his
 Luc. xxiij. garmētes / casting lottes for them / what euery mā
 Joh. xix. d. shulde haue. And it was aboute the thirde houre / &
 they crucified him. And the tittle of his cause was
 writen: The kyng of the Iewes. And they crucifi-
 ed with him two theues: the oone on the ryght ha-
 de / & the other on his lyfte. And the scripture was
 fulfilled which sayeth: he was counted amonge the
 wicked.

Esa. liij. d. And they that went by rayled on him: wagginge
 their

their his des and sayinge: Swetehe / that destroyed
the temple / and byldest it in thre dayes: saue thy sel-
fe / and come doune from the crosse. Lyke wyse also
mocked him the hye Priestes amonge them selues **Joh. ii. d.**
with the Scribes and sayde: he saued oother men /
him selfe he cannot saue. And Christ the kynge of
Israel now descende from the crosse / that we maye
se and beleue. And they that were crucified with
him / checked him also.

D And when the sixte houre was come / darknes
arose ouer all the earth vntill the nyenthe houre.
And at the nyenthe houre Iesus cryed with a loude
voyce sayinge: Eloi / Eloi / lamaasbathani / which is **Psal. xxi.**
yf it be interpreted: my god my god why hast thou for-
saken me. And some of them that stode by / when
they hearde that / sayde: beholde he calcth for Help-
as. And oone ran and filled a sponge full of venge-
ger & put it on a reede / & gaue him to drinke / sayng:
let him alone / let vs se whether Helias will come &
take him doune.

But Iesus cryed with a loude voyce / and gaue
vp the goost. And the vayle of the temple did rent in
two peces / from the toppre to the bottome. And whē
the Centurio which stode before him / sawe that he
so cryed and gaue vp the gooste / he sayde: truly this
mā was the sonne of God. There were also women
a good waye of beholdinge him: amonge whom was
Mary Magdalen and Mary the moother of James
the lytle and of Ioses / and Mary Salome: which
also when he was in Galile / folowed him / and mi-
nistred vnto him / and many other women which ca-
me wth vnto Ierusalem.

E And now whē nyght was come / because it was **Mat. xxvii.**
the euen that goeth before the saboth / Ioseph of Ar- **Luc. xxiii.**
matha a noble Conncellour which also loked for **Joh. xix. s.**
the kyngdome of God / came & went in holdely vnto
Pylate / and begged the body of Iesu. And Pylate
mirueled that he was already dead and cald vnto
him the

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him the Centurion / & a red of him / whether he had bene any while dead. And when he knewe the truth of the Centurion. he gave the body to Joseph. And he bought a linnen clothe / and toke him downe / and wrapped him in the linnen clothe / & layde him in a tombe that was hewen oute of the rocke / & roled a stone vnto the doore of the sepulchre. And Mary Magdalen and Mary Ioses beheld where he was layde.

The resurrection of Christ.

To whome he appered after he rylen.

How he committed his Gospell to his disciples to preache.

How he was receaved into heauen.

The .xvi. Chapter.

Luk. xxiv.
Joh. x. a.

And when the Saboth daye was past / Mary Magdalen / and Mary Iacoby / and Salome / bought spices / that they myght come & anoynt him. And early in the morninge the nexte daye after the Saboth daye / they came vnto the sepulchre / when the sonne was risen. And they sayde oone to another: who shall roole vs a waye the stoone from the doore of the sepulchre? And when they looked / they sawe how the stone was roled a waye: for it was a very greate done: And they went into the sepulchre / and sawe a yonge man sittinge on the ryghtside / clothed in a longe white garmēt / and they were abashed.

mat. xxv. f.
Joh. x. c.

And he sayd vnto the / be not a frayde: ye seeke Iesus of Nazareth / which was crucified. He is risen / he is not here. Beholde the place / where they put hi. But go your waye / and tell his disciples / and namely Peter: he will go before you into Galile: there shall ye see him / as he sayde vnto you. And they went oute quickly & fled fro the sepulchre. For they trembled & were amazed. Neither sayde they any thinge to any man / for they were afrayed.

mat. xxv. f.)

And when Iesus was risen the morow after the Saboth

Wherboth daye / he appered first to Mary Magda-
len / out of whom he cast seven demys. And he tolde
and tolde them that were with him / as they moined
and wepte. And though they herde that he was
alyue & had appered to hyr / yet they beleued it not.
After that / he appered vnto two of them in a stran-
ge figure / as they walked and went into the coun-
try. And they went and tolde it to the remnaunt.
And they beleued them nether.

Luc. xxiij.

¶ After that / he appered vnto the eleven as they
sate at meate: and cast in their thyet their vnbefeise &
hardnes of hert: because they beleued not the which
had sene him after his resurrection. And he sayde vn-
to them: Go ye into all the worlde / and preache the
glader tydings to all creatures / he that beleueth
and is baptised / shalbe saved. But he that beleueth
not / shalbe dammed.

mat. xxvij.
Lu. xxiij.
Joh. x. c.
mat. xxvij.

And these thinges shal followe them that bele-
ue: In my name they shal cast out demys / & shal
speake with newe tonges / and shal kylle serpentes.
And yf they drinke any deadly thyng / it shal not hur-
te them: They shal laye their handes on the sicke / &
they shal recover.

So then when the Lorde had spoken vnto the /
he was receaved into heauen / and sate him doune
on the ryght honde of God. And they went forth / &
preached every where. And the Lorde wrought with
them / and confirmed the worde with miracles that
followed.

Luc. xxiv.

¶ The ende of the Gospel of
S. Marke.

¶ Luke.

¶ There was Paulus companion / at the least
twave from the .xvi. of the Actes forth with
him in all his tribulacion. And he went with Pau-
le at his last gopng up to Ierusalem. And fro thence
he followed Paul to Cesarea / where he laye two
yere

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were in pryson: And from Cesarea he went with Paul to Rome / where he laye two other yeres in pryson. And he was with Paul when he wrote to the Colossians / as he testifieth in the fourth chapter sayenge: the beloued Lucas the phisician saluteth you And he was with Paul when he wrote the second epistle to Timothy / as he sayth in the fourth chapter sayenge: Don'te Lucas is with me. And I praye you when he wrote to Philemon / Lucas was with him. Wherby ye see the auctorise of the man and of what credence and reuerence his wytynges be worthy of and there to of whome he learned the storys of his Gospell / as he him selfe sayth / howe that he learned it and searched it oute with all diligence of them that sawe it & were also partakers at the doynge. And as for the Actes of the Apostles / he him selfe was at the doynge of them (at the feast) of the moost parte / and had his parte therein / and therfore wrote of his a sone experience.

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Of S. Luke.



How as moche as many haue taken in hand to compile a treatise of the thinges / which are surely knowne amonge vs / euen as they declared them vnto vs which from the beginning sawe them their selues / and were ministers at the doynge: I determined also / as sone as I had searched out diligently all thinges from the beginninge / that then I wolde wyte vnto the / good Theophilus

philus that thou myghtest knowe the certē of the
thynges wher of thou arte informed.

¶ Of the father and mother of John Bap-
tist / of his natyng.

The salutacon of our ladye.

How Mary visited Elizabeth her cōsē.

The songe of our ladye caled Magnificat.

The songe of zacharias caled Benedictus.

¶ The fyfte Chapter.

A Here was in the dayes of Herode the kynge
of Iurie a certayne Prieste named Zachari-
as / of the course of Abia. And his wyfe was
of the daughters of Aaron: and her name was Eli-
zabeth. Booth were perfect before God / and wal-
ked in all the lawes and ordynances of the Lorde /
that no man coulde fynde faulte with them. And
they had no chylde / because that Elizabeth was bar-
ren and booth were well stricken in age.

And it came to passe / as he executed the Priestes
office before God / as his course came (accordinge to
the custome of the Priestes office) his lot was to burne
incense. And he went into the temple of the
Lorde / and the whoale multitude of the people were
without in prayer whill the incense was a burn-
inge. And there appered vnto him an angell of the
Lorde standinge on the right syde of the altare of in-
cense. And when Zacharias sawe him / he was abas-
shed / and feare came on him.

And the angell sayde vnto him: feare not zacha-
ry / for thy prayer is heard: And thy wyfe Elizabeth
shall beare the a sonne / and thou shalt calle his na-
me John / & thou shalt haue ioye and gladnes / & ma-
ny shall reioyce at his birth. For he shall be greate in
the sight of the Lorde / & shall nether dryncke wyne
nor stronge drinke. And he shall be filled with the hol-
ly goost / euen in his mothers wombe: & many of
chylidren of Israel shall be toyme to thre Lorde God.
And he shall go before him in the spyte & power of

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Helps to tourne the hearts of the factious to the right
 way / And the unbelievers to the wisdom of the true
 men: to make the people ready for the Lorde.

Mal. iiii. And Zacharias sayde vnto the angell: where by
mal. iiii. a. Shall I knowe this: seinge that I am olde and my
mal. iiii. b. wyfe well stricken in yeares. And the angell answered
 and sayde vnto him. I am Gabriel that stande
 in the presence of God: and am sent to speake vnto
 thee: and to shewe thee these glad tydings. And beholde
 thou shalt be dōme: and notable to speake: vntill
 the tyme that these thinges be performed / because
 thou hast believed not my wordes which shall be fulfilled
 in their season.

And the people wayted for Zacharias and mar-
 uelled that he taried in the temple. And when he came
 oute: he coulde not speake vnto the. Whereby they
 perceaued that he had sene some vision in the temple.
 And he beckened vnto the: & remayned speechlesse.

And it fortuned / as soone as the tyme of his
 office was oute / he departed home into his owne
 house. And after those dayes / his wyfe Elizabeth
 conceived: and had her selfe fyue monethes sayinge
 This wyfe hath God dealt with me in the dayes
 when he looked on me / to take from me the rebuke
 that I suffered amonge men.

And in the sixte moneth the angell Gabriel was
 sent from God vnto a cite of Galilee / named Nazareth
 to a virgin sponsed to a mā whose name was
 Joseph / of the house of Dauid: and the virgins name
 was Mary: And the angell went in vnto her / &
 sayde: Hail full of grace / the Lorde is with thee /
 blessed arte thou amonge women.

When he sawe him she was abashed at his say-
 inge: and cast in her mynde what maner of saluta-
 tion that shuld be. And the angell sayde vnto her / feare
 not mary / for thou hast founde grace with God.

Esa. vii. d Lo: thou shalt conceive in thy wombe: & shalt beare
Isa. vii. d a sonne: & shalt call his name Jesus. he shall be grea-
 tely

¶shalbe caled the sonne of the hyest. And the Lorde God shall geue vnto him the seate of his father Dauid/ and he shall raygne ouer the housse of Jacob for euer/ & of his kyngdome shalbe none ende.

Then sayde Marye vnto the angell: How shall this be seinge I knowe not a man? And the angell answered/ and sayde vnto her: The holly goost shall come vpon the/ and the power of the hyest shall ouer shadowe the. Therefore also that holly thinge which shalbe borne/ shalbe caled the sonne of God. And beholde thy cousin Elyzabeth she had also conueined a sonne in her age. And this is hye sygne moeneth/ though she be caled barren: for with God can nothinge be vnpowrful. And Mary sayde: beholde the honde mayden of the Lorde/ be it vnto me euen as thou hast sayde. ¶ And the angell departed from her.

¶ And Mary arose in those dayes / and went into the mountayns with hast/ into a cite of Iurie & entred into the housse of Zachary/ and saluted Elizabeth. And it fortuned / as Elyzabeth hearde & salutation of Mary/ & babe spronge in her belly. And Elyzabeth was filled with the holly goost/ and cryed with a loude voyce / and sayde: Blessed arte thou amonge the women/ and blessed is the frute of thy wombe. And wence hapeneth this to me that the mother of my Lorde shold come to me: for lo/ allone as the voyce of thy salutation so wadded in myne eares/ the babe sprange in my belly for ioye. And blessed arte thou that beleuedst: for those thinges shalbe performed which were tolde the from the Lorde. And Mary sayde:

My soule magnifieth the Lorde.

And my sprete reioyseth in God my sauour ¶ For he had looked on the poure degre of his honde mayden. Beholde now from hence forth shall all generations call me blessed.

For he that is myghty hath done to me greates things.

The Gospell

ges/and holpe is his name.

And his mercy is on them that feare him thorowly on
ee all generacions.

He streweth/strenght wher his arme / he scattereth
them that are proude in the ymaginacion of their
vertes.

He putteth downe the myghty from their seates / and
eralteth them of lowe degre.

He filleth the hongry with good thinges: & sendeth
a waye the ryche emptye.

He remembreth mercy: and helpeth his seruaunt
Israel.

Euē as he promised to oure facthers/Abraham &
to his seede for euer.

Esa. xl. d. And mary abode with hyr aboute a. liij. monethes/
and returned agayne to hyr awne house.

Esa. xxx. d
and. liij. b
Isa. xxi. a
Isa. xxi. a
Gene. xxi. And Elisabethes tyme was come that she shoulde be
deliuered/and she brought forth a sonne. And her
neighboures and her colins harde tell how the lord
had shewed great mercy vpon her / and they reioysed
with her.

And it fortuned the eyght daye: they came to cir-
cumcise the chyld: & caled his name Zacharias/af-
ter the name of his father. Howbeit his mother as-
swered/and sayd: not so/ but he shalbe caled John.
And they sayd vnto hyr: There is none of the kyn-
ne that is named with this name. And they made si-
gnes to his father/ how he shoulde haue him caled.
And he axed for wrytyng tables and wrote sayyng
his name is John. And they marvelled all. And
his month was opened immediatly/and his tonge
also/and he spake laud ynge God. And feare ca-
me on all them that dwelt nye vnto them. And all
these sayynges were noyed abroade through out all
the hoolle countre of Iurie & all they that herde the
layde them by in their hertes sayyng: What manner
chylde shall this be? And the hode of the lord was
with him.

And

And his father Zacharias was filled with the holly goost / and prophesied sayinge.

Blessed be the Lorde God of Israel / for he hath visited and redeemed his people.

And had reysed vp an horne of saluacion vnto vs in the house of his seruante Dauid.

Even as he promised by the mouth of his holly prophetes which were sens the worlde began.

That we shoeld be saved from oure enemies / from the hondes of all that haet vs.

To fulfill the mercy promised to oure fathers / & to remember his holly couenaunt.

And to performe the oote which he sware to oure father Abraham / for to geue vs.

That we deliuered oute of the hondes of oure ennemyes / myght serue him with oute feare / all the dayes of oure lyfe / in suche hollynes & ryghte welnes as are accepte before him.

And thou shylde / Shalt be caled the prophet of Iherusalem: for thou shalt goo before the face of the lorde / to prepare his wayes.

And to geue knowlege of saluacion vnto his people for the remission of synnes.

Throughe the tender mercy of oure God / wherby the daye springe from an hye had visited vs.

To geue light to them that late in darcknes & in shadowe of death / and to gyde oure fete into the waye of peace.

And the chyldre grew and waxed stronge in sperte / & was in wilderness / tyll the daye came when he shoeld seme him selfe vnto the Israelites.

¶ The taxation of the worlde.

The birth of Christ.

Of the Sheperdes that songe Gloria in excelsis. A signe was geuen to the Sheperdes.

The circumcision of Christ.

The songe of Simeon caled Runc dimittis.

Anna the prophetesse.

Isa. lxxv.

ad. cxxi. d.

Isa. lxxv. a

and. xxx. b.

Isa. lxxv.

Gene. xxx.

The Gospell

Christ is founde disputinge in the temple)

The ii. Chapter.

And it chaunced in those dayes: that there went
out a commaundment from Auguste the Em-
perour / that all the world shulde be taxed.

And this taxinge was the fyrst and executed
when Syrius was leftenant in Syria. And eue-
ry man went vnto his owne cite to be taxed. And
Ioseph also ascended fro Galile / oute of a cite caled
Nazareth into Iurie: vnto the cite of Dauid which
is caled Bethleem. because he was of the house and
lynage of Dauid / to be taxed with Mary his wy-
fed wyfe which was with chylde.

And it fortuned whill they were there / her tyme
was come / she shulde be deliuered. And she brou-
ght forth her fyrst begotten sonne / & wrapped him in
swadlinge clothes: & layed him in a manger / because
there was no rounge for them with in the ynn.

And ther were in the same region shepherdes
abydinge in the felde and watching their flocke by
nyght. And lo the angell of the Lorde stode by
them / and the bryghtnes of the Lorde shone rou-
nde aboute them / and they were sore afrayed. But
the angell sayde vnto them: Be not afrayed. for be-
holde / I bringe you tydings of greate ioye that
shall come to all the people: for vnto you is borne
this daye in the cite of Dauid / a sauoure which is
Christ the Lorde: And take this for a signe: ye shall
fynde the chylde swadled / and layed in a manger.
And straight waye there was with the angell a mul-
titude of heauē ly so sodiers / laudinge God and say-
nge. Glory to God an hve / & peace on the earth: and
vnto men reioysynge.

And it fortuned / as sone as the angels were go-
ne a waye from them in to heauen / the shepherdes
sayd oone to another: let vs goo eue vnto Bethleē /
to see this thyng that is happened which the Lorde
hath shewed vnto vs. And they came with haste: and
founde

The Gospell

Mat. vii. c.
Rom. x. g.
1. Pet. i. b.

those thinges which were spoke of him. And he
meon blessed them / and sayde vnto Mary his mo-
ther: beholde / this chyld shall be & fall and resurrecti-
on of many in Israel / and a signe which shall be spo-
ken agaynst. And moreover the sworde shall pen-
ce thy soole / that the thoughtes of many hertes maye
be opened.

And there was a Prophetesse / oone Anna / the
doughter of Phanuel of & tribe of Aser: which was
of a greate age / and had lyue with an husbands
vi. yeres from her virginite.

And she had bene a wedowe aboute. liii. yeres
and. liii. yere / with went neuer oute of the temple /
but serued God with fastinge and prayer nyght and
daye. And she came forth that same houre / and
prayed the Lorde / and spake of him to all that loo-
ked for redemption in Iherusalem.

And assoune as they had performed all thinges
accordinge to the lawe of the Lorde / they returned
into Galile to their auncle site Nazareth. And & chyld
be grewe & waxed stronge in spirite / & was filled with
wyssdome / & the grace of God was with him.

And his faether and mother wet to Iherusalem
euery yere at & feaste of easter. And whē he was
xii. yere oolde / they went vp to Iherusalem after &
custome of the feaste.

And when they had fulfilled the dayes / as they
retourned home / the chyld Iesus boode hym in Ie-
rusalem vnknowynge to his faether & mother. For
they supposed he had bene in the company / and ther-
fore came a dayes iorney & sought him amonge the
kynsfolke and aquayntaunce. And when they fo-
unde him not / they wente backe agayne to Iherusa-
lem / and sought him. And it fortunēd after. iij. day-
es. that they founde him in the temple / sittinge in
myddes of the doctours / booth hearinge them ad po-
singe them. And all that hearde him / marvelled at
his wit and answers.

And

And when they saw him / they were astounded.
 And his mother sayde vnto him: Sonne / why had
 thou thus dealt with vs: Beholde thy father & I /
 haue sought the / for so wenge. And he sayde vnto the
 how is it that ye sought me: Wilt ye not that I must
 goo aboute my fathers belines: And they understo-
 de not the sayinge that he spake to the. And he went
 with hem / & came to Nazareth / & was obedient to
 them. But his mother kept all these thinges in her
 heart. And Iesus increased in wisdom and age / and
 in fauour with god and man.

¶ John preached the baptyme of repentance.

Of them that asked John what they shuld do.

Of Herode and John.

Christ is baptised.

The genealogie of Christ.

¶ The .iii. Chapter.

In the .xv. years of the raygne of Tiberius the
 Emperoure / Pontius Pilate beinge lefte-
 naunt of Iurie / and Herode beinge Tetrach of
 Galile / and his brother Philip Tetrach in Iturea
 and in the region of Traconites / and Lysanias the
 Tetrach of Abylene / when Anna & Cayphas were
 hys priestes & worde of God came vnto John the
 sonne of Zacharias in the wildernes. And he came
 into all the coastes aboute Iordan / preachinge & bap-
 tyme of repentance for the remission of synnes: as
 it is writte in the booke of the sayinges of Esaias
 Prophet which sayeth. The voyce of a cryer in wil-
 dernes: prepare the waye of the Lorde / make his pa-
 thes strayght. Euer valley shalbe fylled / and eu-
 ery mountayne and hill shalbe brought lowe. And
 crooked thynges shalbe made straight: & the rough
 wayes shalbe made smooth: & all this shall be the
 launcour sent of God.

¶ Then sayde he to the people that were come to
 be baptised of him: O generation of vipers / who
 hath taught you to fye fro the wrath to come: Wryn-

I. v.

ge foych

mat. iij. a.
 Mar. i. a.

Esai. xl. a.
 Johan. i. c.

Mat. i. f.

The Gospell

ge forth due frutes of repentance / and begynne not
to saye in ydure selues / We haue Abraham to our
father. For I saye vnto you : God is able of these
stones to rease vp chyl dren vnto Abraham. Now
also is the axe leyd vnto the roote of the trees: so that
euery tree which bringeth not forth good frute / shall
be hewen doune / and casten in to the fyre.

And the people asked him sayinge: What shall
we do then? He answered and sayde vnto them:
He that hath twos cootes / let him parte with him
that hath none: and he that hath meate / let him do
lyke wyse.

Then came there publicans to be baptised / and
sayde vnto him: Maister / what shall we do. And he
sayde vnto them: requyre no more then that which
is appoynted vnto you.

The loud pourses lyke wyse demaunded of him
sayinge: a what shall we do. And he sayde to them:
Do violence to noo man: neither trouble any man
wylfully: but be content with yowre wages.

As the people were in a doute / and all men dis-
puted in there hertes of John / whether he were ver-
ry Christ: John answered and sayde to them all:
I baptise you with water / but a stronger then I com-
meth after me / whose shoe latcher I am not wor-
thy to vnlouise: he will baptise you with the holly
goost / and with fyre: which hath his fanne in his
hond / and will pource his floore / and will gadde
the corne in to his barn: but the chaffe will he burne
with fyre that neuer shalbe quenched. And ma-
ny other thinges in his exhortation preached he vnto
the people.

Then Herode the Tetrach (when he was rebu-
ked of him for Herodias his brother Philippos
wyfe / & for all & euyls which Herode had done / ad-
ded this aboute all / & leyd John in prison.
And it fortunied as all the people receaued baptisme
(and when Iesus was baptised and did praye)
that

mat. iii. b.
Mar. iii. b.
John. i. d.

Mat. iii. a.
Mar. i. b.

that heauē was opened and the holly gost came downe in a bodely shape lyke a doue vpon him / & a voyce came from heauen sayinge: Thou arte my dere sonne / in the do I deelyte.

E And Iesus him selfe was about therty yere of age when he beganne / beinge as men supposed the sonne of Ioseph.

which was the sonne of Meli:

which was the sonne of Mathati:

which was the sonne of Leui:

which was the sonne of Melchi:

which was the sonne of Ianna:

which was the sonne of Ioseph:

which was the sonne of Matathias:

which was the sonne of Amos:

which was the sonne of Rahum:

which was the sonne of Eli:

which was the sonne of Ragge:

which was the sonne of Maath:

which was the sonne of Matathias:

which was the sonne of Semel:

which was the sonne of Ioseph:

which was the sonne of Iuda:

which was the sonne of Iohanna:

which was the sonne of Rhesa:

which was the sonne of Iorobabel:

which was the sonne of Salathiel:

which was the sonne of Peri:

which was the sonne of Melchi:

which was the sonne of Iddi:

which was the sonne of Colam:

f which was the sonne of Helmadam:

which was the sonne of Ieri:

which was the sonne of Ieso:

which was the sonne of Melchier:

which was the sonne of Ioram:

which was the sonne of Martha:

which was the sonne of Acup:

which

The Gospell

Which was the sonne of Simeon:
Which was the sonne of Juda:
Which was the sonne of Joseph:
Which was the sonne of Ioram:
Which was the sonne of Heliasim:
Which was the sonne of Melca:
Which was the sonne of Menam:
Which was the sonne of Mathathani:
Which was the sonne of Nathan:
Which was the sonne of David:
Which was the sonne of Jesse:
Which was the sonne of Obed:
Which was the sonne of Boos:
Which was the sonne of Salmon:
Which was the sonne of Raalon:
Which was the sonne of Aminadab:
Which was the sonne of Aram:
Which was the sonne of Elrom:
Which was the sonne of Pharez:
Which was the sonne of Juda:
Which was the sonne of Jacob:
Which was the sonne of Isaac:
Which was the sonne of Abraham:
Which was the sonne of Tharra:
Which was the sonne of Nachor:
Which was the sonne of Haruch:
Which was the sonne of Ragam:
Which was the sonne of Phalec:
Which was the sonne of Heber:
Which was the sonne of Sala:
Which was the sonne of Casnan:
Which was the sonne of Terpharai:
Which was the sonne of Heni:
Which was the sonne of Noe:
Which was the sonne of Lamech:
Which was the sonne of Matusalai:
Which was the sonne of Enoch:
Which was the sonne of Jareth:

Which

Which was the sonne of Malalech
 Which was the sonne of Canan;
 Which was the sonne of Enos;
 Which was the sonne of Seth;
 Which was the sonne of Adam
 Which was the sonne of God.

¶ Now Christ fasted & was tempted of Satan
 Jesus beyng brought of the Jewes vnto the ed-
 ge of an hye mountayne to haue been throwen
 downe / hyd him selfe ad departed from them.
 Of the vncleane spete.

Of Symon Peter moethere lawe.

How he healed diuerse that were diseased.

¶ The .iii. Chapter.

Iesus then full of the holly goost returnyd fro
 Jordan and was caried of the spete into
 wilderness / and was .xl. dayes tempted of the de-
 uyll. And in those dayes ate he nothinge. And
 whē they were ended / he after ward hongred. And
 the deuyll sayde vnto him : yf thou be the sonne of
 God commaunde this stone that it be bread. And
 Jesus answered him sayinge: It is writte / mā shall
 not liue by bread only / but by euery worde of God.

mat. lvi. s.
 Mar. i. b.

And the deuyll toke him vp into an hye moun-
 tayne / & shewed him all the kyngdome of the worl-
 de rue in the twinklynge of an eye. And the deuyll
 sayde vnto him: all this power will I geue the euery
 with & the glory of them: for that is deliuered to me
 and to whosoever I will / I geue it. If thou ther-
 fore wilt worshiipe me / they shall be all thine. Je-
 sus answered him and sayde: hence from me Satā.
 For it is written: Thou shalt honour the Lord
 thy God and him only serue.

Deu. viii.

Deu. vi. s.
 And .i. b.

And he caried him to Ierusalem / & set him on a
 pynacle of the temple / and sayd vnto him: Yf thou
 be the sonne of God / cast thy selfe downe from henc.
 For it is written / he shall geue his Angells charge
 ouer the to kepe the / and with their hōdis they shall
 be the

Psal. cx. s.

The Gospell.

Deu. xl. c.

Key the vp that thou dost he not thy fote agaynst a stone. Iesus answered & sayde to him / it is sayd: thou shalt not tempte the Lorde thy God. Allone as the deuill had ended all his temptacions / he departed from him for a season.

Mat. iiii. b

Mat. i. b.

Iohn. iiii. f

mat. xiii. b

Mar. vi. a

Ioh. iiii. f.

Clay. lxi.

And Iesus returned by the power of the spirit into Galile: and there went a fame of hi throughout all the region rounde aboute. And he taught in their synagoges & was commended of all men. And he came to Nazareth where he was nourished & as his custome was / went into the synagoge on the Sabbath dayes and stode vp for to reade. And there was deliuered vnto him the booke of the prophete Esaias. And when he had opened the booke / he founde the place / where it was written. The spirit of the Lorde vpon me / because he hath anointed me: to preach the Gospell to the poore he hath sent me: ad to heale the broken harted: to preach the liuiraunce to the captiue: and syght to the blynde / ad frely to set at libertie them that are brused / & to preach the acceptable yeare of the Lorde.

And he closed the booke / & gaue it agayne to the minister / & sat doune. And the eyes of all that were in the synagoge / were fastened on him. And he began to saye vnto the. This daye is this scripture fulfilled i youre eares. And all bare hi witnes / & wondred at the gracious wordes which proceeded oute of his mouth. And sayde: Is not this Iosephs sonne?

Ioh. iiii. f.

And he sayde vnto them: Ye maye very well saye vnto me this prouerbe. Whilicion / heale thy selfe. Whatsoener we haue heard done in Capernaum do the same here lyke wyse in thyne awne countre. And he sayde / verely I saye vnto you: No prophet is accepted in his awne countre.

A. Be. xviij

Iaco. v. d.

But I tell you of a trueth / many wyddowes were in Israel in the dayes of Helyas / when heauyn was wet thre yeares and sixte monethes / when greete samylment was through oute all the londe / and vnto

unto none of them was Helias sent / came into Nazareth besydes Sydon unto a woman that was a wydow. And many lepers were in Israel in the tyme of Helissens the Prophet: and yet none of them was healed savinge Naaman of Syria.

And as many as were in the synagoge when they hearde that / were filled with wrath: & roose vp and thrust him oute of the cite / and ledde him eue to the edge of the hyl / where on the cite was bylde to cast him doune headlonge. But he went his wayes euen thoro^w the myddes of them: and came unto Capernaum a cite of Galile: & there taught they on the Saboth dayes. And they were astonied at his doctrine: for his preachinge was with power.

And in the synagoge there was a man which had a spiete of an vncleane deuell / ad cryed with aloud voice sayinge: let me alone / what hast thou to do with vs thou Iesus of Nazareth? Wilt thou come to destroye vs? I knowe the what thou arte / euen the holly of God. And Iesus rebuked him sayinge: holde thy peace & come oute of him. And the deuell threwe him in the myddes of them and came oute of him and hurt him not. And feare came on them all & they spake amongethem selues sayinge: what manner a thinge is this? for with auctorite and power he commaundeth the foule spietes / & they come oute. And the fame of him spredde abroode thoro^w oute all places of the contre round aboute.

And he roose vp and came oute of the synagoge / and entered into Symons house. And Symons mothere lawe was taken with a greater feuer: & they made intercessio to hi for her. And he stode ouer her and rebuked the feuer: & it left her. And immediatly he arose and ministered vnto them.

When the daye was donne / all they that had sicke taken with diuers diseases / brought them vnto him: and he layde his handes on eury oone of them & healed them. And deuyls also came out of many of the

iii. Re. b. d

mat. iiii. 5.
Marc. i. c.mat. vii. d.
Marc. i. c.mat. viii. a
Marc. i. a

The Gospel.

of them crying and saying: thou art Christ the sonne of God. And he rebuked them and suffered them not to speake: for they knewe that he was Christ.

Mar. I. d.

Alone as it was daye/ he departed and went a waye into a desert place/ and the people sought him and came to him/ & kept him that he should not departe from them. And he sayde vnto them I muste to other citie also preache the kyngdome of God: for therefore am I sent. And he preached in the synagogues of Galile.

¶ Of the draught of fyshes.

Of the leper.

Of him that had the palseye.

Of Leuy the Publican.

Howe Iesus did eate with publicans & synners
Wherefore the disciples of Iohn dyd fast and
Christes not.

Acte and olde agre uot.

¶ The v. Chapter.

mat. xiii. c.
Mar. I. d.

It came to passe as the people pressed vpon him / to heare the worde of God/ that he shoulde be by the lake of Genesareth: and sawe two shippes londe by the lake syde / but the fyllher men were gone out of them/ and were washyng their nettes. And he entred into oone of the shippes/ which perteyned to Simon/ and prayed him/ that he wolde thrust out a lytell from the londe. And he satte downe and taught the people out of the ship.

When he had left speakyng/ he sayde vnto Simon: Launche out into the depe/ and let slippe your nettes to make a draught. And Simon answered & sayde to him: Master/ we haue labored all nyght/ & haue taken nothinge. Nevertheless at thy worde I will loose forth the net. And when they had so done/ they inclosed a greate multitude of fyshes. And their net brake: but they made signes to their felowes which were in the oother ship/ & they wuld come & helpe them/ and they came & filled booth the shippes.

pes that they sonke agayne.

When Simon Peter sawe that he fell downe as
Jesus knes sayinge: Lorde go from me / for I am
a synfull man. For he was viterly astonyed and all
that were with him / at the draught of synne which
they tooke. & so was also James & John the sonnes
of Zebede which were partners with him. And
Jesus sayde vnto him: feare not / from hence for
the thou shalt take men. And they brought the sym-
poc to londe / & forsooke all and folowed him.

mat. viij. 8
Mar. i. d.

And it fortuneth as he was in a certayne cite be-
holde / there was a man full of leprosy: & when he had
spyed Jesus / he fell on his face / & besought him say-
inge: Lorde if thou wilt / thou canst make me clea-
ne. And he stretcheth forth the hand / & touched him say-
inge: I will / be thou cleane. And immediatly the le-
prosy departed from him. And he warned him / that
he shold tell no man. but that he shold go ad see
him selfe to the Priest / and offer for his cleansing /
accordinge as Moyses commaundement was / for a
witness vnto them.

Leuit. xij. 8

But so moche the moare wet there a fame abroa-
de of him / & moche people came to geber to heare / &
to be healed of him / of their infirmities. And he ke-
pte him selfe aparte in the wilderness / and gaue
him selfe to prayer.

And it happened on a certayne daye / that he
thought and there came the Pharisees and doctours of
lawe / which were come out of all the countes of Ga-
lile / Iurie / and Ierusalem. And the power of the Lorde
was to heale the. And beholde / me brought a man
lyinge in his bedde which was taken with a palsey
sought meanes to bringe him in and to laye him be-
fore him. And when they coulde not fynde by what
waie they myght bringe him in / because of the mea-
se / they went vpon the toppe of the house / and let hi
downe thorow the tynage / bedde and all in the
myddes before Jesus. When he sawe their faith / he
sayde

Mat. ix. a.
Marc. ij. 8

The Gospell

sayde vnto him: man / thy synnes are forgiven the.
And the Scribes & the Pharises began to thinke
saige: What felow is this which speaketh blasphemie:
Who can forgive synnes but God onely.

When Iesus perceaved their thoughtes / he answered & sayde vnto them: What thinke ye in your hartes: Whether is easier to saye / thy synnes are forgiven the / or to saye: rise and walke: But that ye maye knowe that the sonne of man hath power to foregve synnes on earth / he sayde vnto the siche of the pallsie: I saye to thee / arise / take vp thy bedde and go home to thy house. And immediately he rose vp before them / & toke vp his bedde where on he laye / & departed to his owne house praysinge God. And they were all amazed & they lauded God / and were filled with feare sayinge. We haue sene strange thinges to daye.

Mat. ix. a.
Mar. ii. b. And after that he went forth and sawe a publick named Leuy / sittinge at the receypte of custome / and sayde vnto him: folow me. And he left all / roose vp and folowed him. And that same Leuy made him a greate feaste at home in his owne house. And there was a greate company of publicans & of other that sat at meate with him. And the Scribes & Pharises murmured agaynst his disciples / sayinge: Why eate ye and drincke ye with publicans and synners? Iesus answered and sayde vnto them: They that are whole neede not of the phisicion. but they that are siche. I came not to call the ryghtewys / but synners to repentance.

Mat. ix. b.
Dan. ii. c. Then they sayde vnto him: Why do the disciples of Iohn fast often and praye / and the disciples of the Pharises also: and thynne eate and drincke? And he sayde vnto them: Can ye make the chyl dren of the weddinge fast / as long as the bydgrome is present with the? The dayes will come / when the bydgrome shalbe taken awaye from them: the Hall they fast in those dayes.

Then

Then he spake vnto them in a similitude: As
man putteth a peece of a newe garment / into an olde
vesture: for yf he do: then breaketh he the newe / & the
peece that was taken out of the newe / agreeth not
with the olde. Also / no man poureth newe wyne in
to olde vessels. For yf he do / the newe wyne brea-
keth the vessels / & runneth out it selfe / & the vessels
perishe: But newe wyne must be poswed into newe
vessels / & boote are preserved. Also / no man y drin-
keth olde wyne / strayght waye can a waye with ne
we for he sayeth / the olde is plesaunter.

¶ The disciples beinge hungrye did eate of
the corne as they went on the Saboth daye.

Of him that had the wythered hand.

The election of chossinge of the Apostles.

Of the blessings.

We must loue oure enemyes.

Forgeue and ye shall be forgiven.

It is not lawfull to cōdempne oure neyghboure.

The tree is knowne by his fruite.

The tonge speaketh of the aboundance of the
hert.

To bylde on a rocke & on sande what it is.

¶ The. vi. Chapter.

It happened on an after Saboth / that he
went thorow the corne felde / and that his
disciples plucked the eares of corne / and ate / and
rubbed them in their hondes.

And certayne
of the Pharises saye vnto them. Why do ye that
which is not lawfull to do on the Saboth dayes?

And Iesus answered them and sayde: Haue ye
not redde what Dauid did: when he him selfe was
anhungred and they which were with him: how he
went into the house of God / & toke and ate the lo-
ues of halowed bread / and gaue also to them which
were with him: which was not lawfull to eate / but
for y Priestes only.

And he sayde vnto them.
The sonne of man is Lord of y Saboth daye.

B. ij

✠ And

mat. xxi. d.
Mar. i. d.

l. We. xii. g

The Gospel

mat. xxi. a
Mar. ii. a

✠ And it fortuneth in another Saboth also/ that he entred into the synagoge and taught: And there was a mā whose right honde was dyed vp. And the Scribes and Pharisees watched him / to se whether he wolde heale on the Saboth daye / that they myght fynde an accusacion agaynst him. But he knewe their thoughtes / and sayde to the mā which had the wyddred honde: Wyle vp / and stonde forth in the myddes. And he arose & stepped forth: Then sayde Iesus vnto them: I will aske you a question: Whether is it lawfull on the Saboth dayes to do good or to do euill: to saue lyfe or for to destroye it? And he behelde them all in compasse / and sayed vnto the man: Stretch forth thy honde. And he dyde so: and his honde was restored / and made as whole as the other. And they were filled full of madnes and comenred oone with another / what they myght do to Iesu. **I**

Mat. x. a.
Mar. ii. b

And it fortuneth in those dayes / that he went out into a mountayne for to praye / and continued all nyght in prayer to God. And as it was daye / he caled his disciples / and of them he chose twelue / which also he caled Apostles. Simon whom he named Peter / and Andrew his brother. James and John / Philip / and Bartlemew / Mathew and Thomas / James the sonne of Alphens / and him which was called Helotes and Judas James sonne / & Judas Iscariot / which same was the traytoure. **D**

✠ And he came doune with them and rode in the playne feilde with the company of his disciples / & a greate multitude of people out of all parties of Iudea and Ierusalem and from the see cooste of Tyre and Sidon / which came to heare him / & to be healed of their diseases: and they also that were vexed with foule spytes / and they were healed. And all people pressed to thouch him: for there went virtue out of him / and healed them all.

And he lifted vp his eyes & pon the disciples / & sayde

sayde. Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shal laugh. Blessed are ye when men hate you and thrust you oute of their companie / and rayle / and adhoze your name as an euill thinge / for the sonne of mannes sake. Reioyse ye then / and be glad: for beholde / your rewarde is greates in heauē. After this manner their fathers entreated the prophets.

Mat. v. a.

But wo be to you that are ryche: for ye haue therein youre consolacion. Wo be to you that are full: for ye shal hunger. Wo be to you that now laugh: for ye shal wepe and waille. Wo be to you whē all men prayse you: for so did their fathers to the false prophets.

Amos. vi. a.

Eccl. xxi. a.

But I saye vnto you which heare: Love your enemies. Do good to them which hate you. Blesse the that curse you. And praye for the which wrongfull ye trouble you. And vnto him that smyteth the one on the oone cheeke / offer also the other. And him that taketh away thy gowne: forbyde not to take thy coate also. Geue to every man that axeth of the. And of him that taketh away thy goodes / are they not agayne. And as ye wolde that men shold do to you so do ye to them lyke wyse.

Mat. v. a.

If ye loue them which loue you: what thanke are ye worthy of? For the very synners loue their louers. And yf ye do for the which do for you: what thanke are ye worthy of? For the very synners do euen the same. If ye lende to them of whome ye hope to receaue. what thanke shall ye haue: for the very synners lende to synners to receaue as much agayne. Wherefore / loue ye your enemies / do good and lende / lokenge for nothinge agayne and your rewarde shalbe greates: and ye shalbe the chyliden of the hyst: for he is kynde vnto the vnkynde and to the euill.

Mat. vii. b.

Co. iiii. c.

Mat. v. g.

The Gospell

Mat. vi. a ✠ Be ye therefore mercyfull / as your father is
mercifull. Judge not / & ye shall not be iudged. Con-
demne not: & ye shall not be condemned. For geue /
Mat. xij. a ye shall be forgiven. Geue / and it shall be geue vnto
mar. iij. c. you: good measure / pressed doune / shaken together
& runnyng ouer: shall men geue into your holmes
for with what measure ye mete / with that same shall
men mete to you agayne.

Mat. xv. b And he put forth a similitude vnto the. Can the
blynde leade the blynde? Do they not booth the fall
into the dyche? The discipyle is not aboue his mas-
ter. Every mā shall be perfecte / euenas his master
is. Why seest thou a moote in thy brothers eye / & ch
syderest not the beame that is in thyne awne eye?
Mat. x. c. Either how cannest thou saye to thy brother: Bro-
ther / let me pull out the moothe that is in thyne eye
whē thou perceauest not the beame that is in thyne
awne eye? Ypocrite cast out the beame out of thyne
Joh. xij. b awne eye first / & then shalt thou se perfectly / to pull
mat. vi. a. out the moote out of thy brothers eye.

Mat. viij. a It is not a good tree that bringeth forth the euyl
Mar. xij. frute: neither is that an euyl tree / that bringeth forth
the good frute. For every tree is knowen by his fru-
te. Rather of thornes gadder we fyges / nor of bus-
shes gadder they grapes. A good mā out of his good
treasure of his hert / bringeth forth that which is go-
od. And an all euyl mā out of his euyl treasure of his
hert / bringeth forth that which is euyl. For of the
aboundaunce of the hert his mouth speaketh.

Why call I me Master Master / & do not as
I bide you: whosoener cometh to me / & heareth my
sayinges / and doth the same / I will seue you to
whome he is lyke. He is lyke a mā which bylt an
houste: & dregged depe & layde his foundation on a ro-
cke. When the waters arose / the flode bet upon that
houste / & coulde not moue it. For it was grounded
upon a rocke. But he that careth & doth not / is ly-
ke a mā that with out foundacio bylt an houle upon
the

The earth/agaynst which the flnde did bet; and it fell by & by And the fall of that house was greate.

The Centurions seruauit was sycke.

The onely sonne of the wedowe.

John sent disciples to Christ.

Of hir that anoynted Jesus with oyntment.

The. vii. Chapter.

U When he had ended all his sayinges in the audience of the people / he entered into Capernaum.

Mat. viii.

And a certayne Centurions seruante was sicke and redy to dye / whom he made moche of.

And when he hearde of Jesu he sent vnto him the elders of the Iewes / besechinge him that he wolde come and heale his seruant.

And they came to Jesus and besought him instantly sayinge: It is worthy that thou shouldest do this for him.

For he longeth oure nation / & hath belyd vs a synagogue. Jesus went with them.

And whē he was not farre from the house / the Centurion sende fydres to him sayinge vnto him.

Lorde trouble not thy selfe: for I am not worthy & thou shouldest enter vnder my roffe.

Wherfore I thought not my selfe worthy to come vnto the: but saye the worde / and my seruant shalbe whole.

For I lyke wyse am a man vnder power / and haue vnder me souldiers / and I saye vnto wone / goe and he goeth.

And to another / come: and he cometh. And to my seruant / do this: and he doeth it.

Whē Jesus harde this / he mercyfuld at him / and turned him about and sayd to the people that folowed him.

I saye vnto you / I haue not fowde so greate sayeth no / not in Israel.

And they that were sent / turned backe home agayne / & fowde the seruant that was sicke / whole.

+ And it fortunēd after that / & he went into a cite caled Nain / and many of his disciples went with him & moche people. When he came nye to the gate of the cite: beholde there was a dead man carped

The Gospell

out which was the only sone of his moether? & he
was a wydowe/ and moche people of the cite was
with her. And whē þe Lorde sawe her/ he had compas-
sion on her/ & sayde vnto her: wepe not. And he wet-
te & touched the cossyn/ & they that bare him/ stode still.
And he sayde: Yonge man/ I saye vnto the/ aryse.
And the dead satte vp/ & beganne to speake. And he
deliuered him to his moether. And there cam a feare
on them all. And they glorified God sayinge: a grea-
te Prophet is risen amonge vs / & God hath visi-
ted his people. ¶ And this rumor of him wote for
the trowthout all Iurie/ and thowow out all the re-
gions which lye rounde about.

Mat. xi. a.

And the disciples of John asked him of all the
se thinges. And John caled vnto him. i. of his dis-
ciples/ and sent the to Iesus sayinge: Arte thou he
& holde come: or Shall we louke for another? Whē
the men were come vnto him they sayde: John ba-
ptiste sent vs vnto the sayinge: Arte thou he that
sholde come. or Shall we waite for another? And
at that same tyme he cured many of their infirmities
and plages/ and of euill spytes / & vnto many that
were blinde he gaue sight. And Iesus answered /
and sayd vnto them: Go youre wayes and shewe
John/ what thinges ye haue sene and harde: how
that the blynde se/ the halt go/ the lepers are cleansed
the deafe heare / the dead a ryse/ to the poore is the
glad tydinges preached/ & happy is he/ that is not of-
fended by me.

Clay. ix.

When the messengers of John were departed /
he began to speake vnto the people of Iohn. What
went ye oute into the wilderness for to se? wet ye to
se a reede shaken with the wynde? But what went
ye out for to se? A man clothed in lustre rayment? Be-
holde they which are gorgeously apparellled/ and ly-
ue delpectly/ are in kynges courtes. But what wet
ye forth to se? A Prophete? Ye I saye to you/ and
moare then a Prophete. This is he of whom it is
written

Written: Beholde I sende my messenger before thy face / to prepare thy waye before the. For I saye vnto you: a greater Prophet than John / amonge wemen's chyliden is ther none. Neuerthelesse oone that is lesse in the kyngdome of God / is greater then he. And all the people that hearde / and the publicans / iustified God / and were baptised with the baptim of John. But the Pharises and Scribes despised the counsell of God agaynst them selues / and were not baptised of him.

Mat. iii. a.

And the Lorde sayd: Whear vnto shall I lyke men of his generacib / and what thinge are they lyke? They are lyke vnto chyliden sittinge in the market place / and cryinge oone to another / and sayinge: We haue pypped vnto you / & ye haue not dauided: we haue mourned to you / & ye haue not wept. For John Baptist cam / neither eatynge bread ner drynkyng wyne / & ye saye: he hath the deuyl. The sonne of man is come and eateth & dryncketh / and ye saye: beholde a man / which is a glotten / and a dryncker of wyne & frende of publicans & synners. Yet is wysdome iustified of all her chyliden.

¶ And oone of the Pharises despyed him that he wolde eate with him. And he went into the Pharises house / and late doune to meate. And beholde a woman in that cite / which was a synner / as sone as she knewe that Iesus late at meate in the Pharises house / she brought an alabaster boxe of oynment / and she stode at his fete behynde him wepyng / & began to welthe his fete with teares / and did wipe the with the heares of her head / and kissed his fete / and anoynted them with oynment.

When the Pharise which had him / sawe that he spake with in him selfe / sayinge: If this man were a Prophet / he wolde surely haue knowen who and what maner woman this is which toucheth him / for she is a synner. And Iesus answered and sayde vnto him: Simon I haue some what to saye vnto the.

L. v.

And

The Gospel

And he sayd maester saye on. There was a certayn lender which had two debtors, the oone oughe fiftie hundred pence and the oether fiftie. When they had nothynge to paye he forgave them booth. Which of them tell me / will loue him moost. Simon answered and sayde: I suppose / that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman and sayde vnto Simon: Heist thou this woman? I entred into thy house, & thou gauest me no water to my fete: but she hath washed my fete with teares / & ddyed the with the heeres of her head. Thou gauest me no kisse: but she sence & tyme I came in / hath not ceased to kisse my fete. Whyn heath with oyle thou dydest not anoynte: but she hath anoynted my fete with oymment. Wherefore I saye vnto the: many synnes are forgyuen her / for she loued moche. To whom lesse is forgyuen / the same doeth lesse loue.

And he sayde vnto her / thy synnes are forgyuen the. And they that sate at meate with him / beganne to saye with in them selues: who is this which forgyueth synnes also? And he sayde to the woman: Thy faeyth hath saued the: Go in peace.

¶ The parable of the sowre.

The sowre is expounded.

Of the mother and brethren of Christ.

How Christ rebuked the see.

Of him that had a legion of deuyles.

Of the rulers daughter.

Of the woman which had an ysue of bloude.

¶ The viij. Chapter.

And it fortuneth after that / that he hi selfe went throughout cities and townes / preachynge / and besorgynge the kyngdome of God / and the twelue with him. And also certayne women / which were healed of euell spertes / & infirmities: Mary called Magdalen / out of whom went seuen deuyles / & Joanna

Anna the wyfe of Chusa Herodes steward/ and Sar-
 ranna & many oether: which ministred vnto them of
 their substance. ¶ When moche people were gadied
 to gether/ and were come to him out of all cities/ he
 spake by a similitude. A sower wet out to sowe his
 seed: & as he sowed some fell by the waye syde/ and it
 was troden vnder fete / & the foules of the ayre de-
 uoured it vp. And some fell on stones/ & allone as it
 was spronge vp/ it withered awaye/ because it lacked
 moystnes. And some fell amonge thornes/ & the thor-
 nes spynge vp with it/ & choked it. And some fell on
 good ground/ and spronge vp & bare frute/ an hon-
 dred fold. And as he sayde these thynges/ he cryed.
 He that hath eares to heare/ let him heare.

And his disciples asked him sayinge: what ma-
 ner similitude is this? And he sayde vnto you it is
 geuen to knowe the secretes of the kyngdome of
 God: but to oether in similitudes / that when they
 shuld not se / and when they heare they shuld not
 vnderstonde.

The similitude is this. The seede is the worde
 of God. Those that are besyde the waye / are they
 that heare/ and afterwarde cometh the deuyl and ta-
 keth awaye the worde out of their hertes lest they
 shold beleue and be saued. They on the stones/
 are they which when they heare / receaue the worde
 with ioye. But these haue no rootes/ which for
 a while beleue/ and in tyme of temptation goo awaye.
 And those which fell amonge thornes / are they which
 heare / and goo forth / and are choked with cares
 and with riches/ and voluptuous lyminge/ and bry-
 ge forth noo frute. That in the good grounde /
 are they which with a good and pure hert / heare &
 worde and kepe it and brynge forth frute with pa-
 cience. ¶

No man lighteth a candell/ & couereth it vnder
 a vessel/ nether putteth it vnder the table but setteth
 it on a candellsticke/ that they that enter in/ maye se
 the

Mat. xij. &
 mar. iij. &

Mat. xij. &
 mar. xij. &
 mar. xij. &
 John. xij. &
 Ro. xi. &

Mat. x. &
 Mar. xij. &
 Mat. x. &
 Mar. xij. &

The Gospell

the lyght. Nothyng is in secret that shall not come
abroode: Neither any thinge hyde/that shall not be
knowe/ & come to lyght. Take herde therfore how
ye heare. For whosoever hath/to him shall be given
And whosoever hath not / from him shall be taken /
even that same which he supposed that he hath.

mat. xiii. b
and. xiv. c.
mat. xiii. c.
Mat. xiii. d
Mar. ii. d

Then came to him his moether and his brethren /
and coude not come at him for plesse. And they tol-
de him sayinge: Thy moether and thy brethren stande
with out/and wolde se the. He answered and sayde
vnto them: my moether and my brethren are theye
which heare the worde of God and do it.

mat. viii. c.
mar. iii. d.

¶ And it chafsed on a certayne daye that he went
into a shippe and his disciples also/and he sayde vnto
them: Let vs go ouer vnto the oether syde of the la-
ke. And they lanchted forth. And as they sayled/ he
fell a sleape /and there arose a storme of wynde & of
lake/ & they were fylled with water/and were in le-
opardy. And they went to him and awooke him say-
inge: Maister/ we are lost. Then he arose and rebu-
ked the wynde and the tempest of water/ and they
ceased/and it waxed calme.

mat. viii. c.
Mar. v. a.

And he sayd vnto
they: where is youre faith? They feared & wobbyed say-
inge oone to another: what felow is this/ for he com-
maundeth booth & wyndes & water/ and they obey
him. ¶ And they sayled vnto the region of & Gaba-
renites/ which is ouer agaynst Galile.

And as he went out to londe/ there met him a cer-
tayneman out of the cite/ which had a deuyll longe
tyme / and ware no clothes / nether aboode eny
house: but amonge graues.

When he sawe Iesus/ he cryed/and fell doune
before him/and with a loude voyce sayde: What ha-
ue I to do with the Iesus the sone of the God moost
hycht? I be the the torment me not. Then he com-
maunded the foule sperte to come out of the man. For
of tyme he caught him/and he was bounde with
chaynes and kept with fetters: and he brake the bon-
des.

des / & was carryed of the fende / into wyldernes.

And Iesus axed him sayinge: what is thy name?
 And he sayde: Legion / because many deuyls were en-
 tred into him. And they besought him / that he wolde
 not commaunde them to go out into the depe. And
 ther was there by an herde of many swyne / se-
 dyng on an hyll & they besought him / & he wolde
 suffer them to entre into them. And he suffered them.
 Then went the deuyls oute of the man / and entred
 into the swyne: And the herd toke theer course and
 ran headlyng into & lake / and were choked. Whe
 the herdmen sawe what had chaunced / they fledde ad
 tolde it in the cite and in the byllages.

And they came out to se what was done & came
 to Iesus / & founde the man / out of whos & deuyls
 were departed / syttinge as the fette of Iesus / clothed
 and in his right mynde / & they were asfayde. They
 also which sawe it / tolde them by what meanes he &
 was possessed of the deuyl / was healed. And all the
 whole multitude of the contrye of the Gadrenites /
 besought him that he wolde departe from them: for
 they were taken with greates feare. And he gate him
 into the shippe and returned backe agayne. The &
 man out of whos the deuyls were departed / besought
 him that he myght be with him. But Iesus sent him
 a waye sayinge. Go home agayne into thyne owne
 houlle / & shewe what great thinges God hath done
 to the. And he went his waye / and preached thorow
 out all the cite what great thinges Iesus had done
 vnto him.

And it fortuneth when Iesus was come agayne
 that the people receaued him. For they all waited
 for him. And beholde there came a man named Ja-
 irus / & he was a ruler of & synagoge / & he fell doone
 at Iesus fette / and besought him & he wolde come
 into his houlle / for he had but a daughter onely a-
 pon a twelue yere of age / and she laye a deyng.
 And as he went & people thronged him,

And

Mat. ix.
 Mat. v. d.

The Gospell.

And a woman hauinge an issue of bloud threene
 yeres (which had spent all her substance amōge phi-
 sicians/ nether coulde beholpen of eny) came behinde
 him/ & touched the hem of his garmēt/ and immedi-
 atly her issue of bloud stannched. And Iesus sayde:
 Who is it that touched me? When euery man deny-
 ed/ Peter and they that were with him/ sayde: Mae-
 ster, the people thrust the and were the: & sayest thou
 who touched me? And Iesus sayde. Some bo-
 dy touched me. For I perceaue that vertue is go-
 ne out of me. When the woman sawe that she was
 not hyd/ she came tremblinge/ and fell at his fete/
 and tolde him before all the people for what cause
 she had touched him/ and howe she was healed im-
 mediately. And he sayde vnto hyr: Doughter be
 of good comfort: Thy faeth hath made the whole/
 goo in peace.

Whyll he yet spake, there came oone from them
 rulers of the synagogis housse which sayde to him:
 thy doughter is dead / descease not the master. When
 Iesus hearde that, he answered the faether/ sayin-
 ge: feare not / beleue oonly ad she shalbe maede wo-
 hole. And when he came to the housse he suffred no
 man to goo in with him / saue Peter / James and
 John/ and the faether and the moether of the may-
 den. Euery body wept and sorowed for her. And
 he sayde: wepe not: for she is not dead/ but slepeth.
 And they leaugh him to scoorne. For they knew
 that she was dead. And he thrust them all out/ and
 caught her by the honde/ and cryed sayinge: May-
 de aryse. And hyr sprete came agayne/ and she roo-
 se straight waye. And he commaunded to geue her
 meate. And the faether and the moether of hyr were
 astonped. But he warned them that they shuld tell
 noo man what was done.

Mat. x. a.
 Mar. ii. b

And how Iesus sent forth the xij. and gane
 them power and auctorite,
 Peter heard of Iesu what myracles he did.

Of the

Of the fyue lounes and two fyshes.

How Christ axed of his disciples whome men sayde that he was.

The transfiguration of Christ.

The spirite of the fallinge sickness is cast out.

The disputacion who shalbe be the greatest of the Apostles.

Of him that was forbydden of the Apostles that he sholde not cast out demyle:

Christ forbydden that they sholde desyer vengeance of the & wold not receaue the to harbour

The .ix. Chapter.

Athen called he the .xij. to gether and gaue them powre / & auctorite ouer all demyle / and that they myght heale diseases. And he sent them to preache the kyngdome of God / and to cure the sick. And he sayed to them: Take nothyng to sicker you by the waye: nether staffe / nor scripe / nether bread / nether monney / nether haue two coetes. And whatsoeuer house ye enter into there abyde and thence departe. And whosoever will not receaue you / when ye go out of that cite / Shake of the very dust from youre fete / for a testimony agaynst them. And they went out / and went thorow the townes / preachinge the gospel and healinge euery we heare.

Mat. x. a.

Mar. x. a.

Mat. x. a.

Mar. vi. a.

Act. xij.

And Herod the tetrarch harde of all that was done by him / and doubted / because that it was sayde of some that Iohn was risen agayne from death: and of some / that Elias had apered: and of some / that some of the olde prophetes was risen agayne. And Herod sayde: Iohn haue I beheaded: who then is this of whom I heare suche thinges? And he desired to se him.

mat. xij. a.

Mar. vi. b.

And the Apostles returned / & tolde him what great thinges they had done. And he toke them and went a syde into a solitary place / nye to a citie calle Bethsaida.

mat. xij. b.

Mat. vi. d.

folowed

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folowed him. And he recreated them/and spake vnto them of the kyngdome of God & healed them that had neede to be healed. And when the daye begane to weare a waye/then came & twelue & sayde vnto him: sende the people a waye/ that they maye go into the townes & villages rounde about & lodge / and get meate: for we are here in a place of wyldernes. But he sayde vnto them: C'ue ye them to eate. And they sayde. We haue no moo but fyue loues & two fishes/except we shuld go and bye meate for all this people. And they were about a fyue thousand men. And he sayde to his disciples: Cause the to lye doune by systies in a company. And they diide soo/ & made them all lye doune. And he toke the fyue loues/ & the two fishes/and loke vnto heauen / and blessed them/and brake/and gaue to the disciples/ to set before the people. And they ate/ & were all satisfied. And there was taken vp of that remayned to them/ twelue baskets full of broken meate.

mat. xvi. b.
Mar. viij.

And it fortuned as he was alone prayinge/ his disciples were with him/ & he axed the sayge: Who saye the people that I am? They answered & sayde: Iohn Baptiste: Some saye Helias. And some saye/ oone of the olde prophetes is risen agayne. He sayde vnto them who saye ye that I am? Peter answered and sayde: thou arte the Christ of God. And he warned & commaunded them that they shuld tell no man that thinge sayinge: that the sonne of man must suffer many thinges/and be reprovied of the elders/ and of the hye Priestes and Scribes and be slayne / and the thirde daye rise agayne.

mat. xviij. d.
Mar. xij.

Mat. x. d.
And xvi.
Mar. xij.
Ioh. xij. d.

And he sayde to them all/ yf eny man will come after me/ let him denye him selfe/ & take vp his crosse dayly and folowe me. Whosoener will save his lyfe shall lose it. And whosoener shall lose his lyfe for my sake/ & same shall save it. For Hannanias is a man to wyne the whole worlde/ yf he loose his lyfe or tyme in domage of him selfe: For whosoener is ashamed

Mat. x. d.
Mar. xij.

affamed of me / and of my sayings: of him / Shall the
sonne of man be affamed / when he cometh in his aw
ne glorie of his father / and of the holle angels. And
I tell you of surety: There be some of them that ston
de here / which shall not tast of death / tyll they see the
kyngdome of God.

Mat. xvi. 8

Mark. ix. 9

Math. xviii

Mark. ix. 9

And it folowed about an. viii. dayes after thoo
the sayings / that he toke Peter / James and John and
went vp into a mountayne to praye. And as he prayed /
the fashion of his countenance was chaunged / and
his garment was whyte and shone. And beholde /
two men talked with him / and they were Moyses
and Helias / which appered gloriously / and spake
of his departing / which he shuld ende at Jerusalem
Peter and they that were with him / were heavy with
sleepe. And when they woeke / they sawe his glorie /
and two men stondinge with him.

And it chaunced as they departed from him / Pe
ter sayde vnto Iesus: Master / it is good bringe
heerefor vs: Let vs make thre tabernacles / oone for
the / and oone for Moyses / and oone for Helias: and
wilt not what he sayde. Whyll he thus spake / the
re came a cloude and shadewd them and they feared
when they were come vnder the cloude. And there
came a voyce out of the cloude sayinge: This is my
deare sonne heare him. And as sone as the voyce was
past / Iesus was founde alone. And they kept it clo
se: and tolde noo man in those dayes any of those
things which they had seene.

And it chaunced on the nexte daye as they came
downe from the hyll / moche people met him. And be
holde a man of the company cryed out sayinge: Mae
ster / I beseeche the beholde my sonne / for he is all
I haue: and se / a spere taketh him and suddenly he
cryeth / and he tearcth him that he se meth agayne /
with moche payne departeth fro him / when he hath
seen him / and I besought thy disciples to cast him
out / and they coulde not. Iesus answered / and say
des

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der D generation with our faith / and crosed: how longe shall I be with you: and shall suffice you: Bunge thy sonne hidder. As he yet was a commynge / the fende rent him and tare him. And Iesus rebuked the unclene spere / and healed the childe and deliuered him to his faether. And they were all amazed at the myghty power of God.

Whyll they wondred every oone at all thynges which he did he sayd vnto his disciples Let these saynges synke doune into youre eares. The tyme will come / when the sonne of man shall be deliuered into the hondes of men. But they wist not what that worde ment / and it was hyd from them / that they vnderstode it not. And they feared to aske him of that saynge.

Mat. xvi. b
Mark. ix. c

Then there arose a disputacion amonge the who shuld be the greatest. When Iesus perceaued the thoughtes of their hertes / he toke a chylde / & set him hard by him / & sayd vnto them whosoever receaueth this chylde in my name / receaueth me. And whosoever receaueth me / receaueth him that sent me. For he that is least amonge you all the same shall be greates.

And Iohn answered and sayde Master we see we come casting out devyls in thy name / and we forbad him / because he foloweth not with vs. And Iesus sayd vnto him / forbyd ye him not: for he that is not agaynst vs / is with vs.

And it folowed when the tyme was come that he shulde be receaued vp / then he set his face to go to Iherusalem / and sent messengers before him. And they went and entred into a cite of the Samaritans to make redy for him. But they wolde not receaue him / because his face was as though he wolde go to Ierusalem. When his disciples James and Iohn sawe that / they sayde. Lorde / wille thou that we commaunde / that fyre come doune from heauen and consume them / cuen as Elias did. Iesus turned aback / and rebuked them sayunge: ye wote not what manner

maner spere ye are of. The sonne of man is not come to destroye mennes liues/ but to saue them. And they went to another toun.

¶ And it chaunced as he went in the waye/ a certayne man sayd vnto him: I will folowe the whithersoever thou go. Iesus sayd vnto him: Foxes haue holes/ and byddes of the ayre haue nestes: but the sonne of man haeth not where to laye his head. Mat. viii. a

And he sayde vnto a nother: folowe me. And the same sayde: Lord suffer me first to go and burye my father. Iesus sayd vnto him: Let the dead burye their dead: But go thou & preach the kyngdome of God.

And another sayde: I will folowe the Lord: but let me first goo bid them fare well/ which are at home at my house. Iesus sayde vnto him: No man that putteth his hande to the plow: and looketh backe/ is apte to the kyngdome of God. †

¶ The seuentie are sent.

The question of the lawyer.

Of the Samaritan & fell in the handes of theues

Of Mariha and hyr syster Mary.

¶ The .x. Chapter. †

¶ After these thinges/ the Lord apoynted of the seuentie also/ and sent them two & two before him into every citie & place / whither he him self wolde come. And he sayde vnto them: the harvest is greete but the laborers are fewe. Praye therefore the Lord of the harvest/ to send forth laborers into his harvest. Go your wayes: beholde / I sende you forth as lambes amonge wolues. Beare noo wallet nether scrippe/ noo shouers/ & salute no man by the waye. Into whatsoeuer house ye enter/ first saye: Peace be to this house. And yf the sonne of peace be there/ your peace shall rest vpon him: yf not/ it shall turne to you agayne. And in that same house eary still eatinge & drynkinge soche as they haue. For the laborer is worthy of his rewarde. †

Go not from house to house and into whatsoe-

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Math. x. c.
1. Tim. v. c.

uer citie ye entre / if they receaue you / eache soche
things as are set before you / and heale the sicke that
are there / and saye vnto the the kyngdome of God
is come nye vpon you. But into what soeuer citie ye
shall enter / yf they receaue you not go youre wayes
out into the stretes of the same and saye: euen the very
dust which cleaueth on vs of your citie / we wipe
of agaynst you: Not with standinge / marke this that
the kyngdome of God was come nye vpon you. Ye
and I saye to you that it shall be casten in that daye
for Sodome then for that citie.

Wo be to the Chorazin: wo be to the Bethsaida.

For yf the miracles had bene done in Tyre and Sidon /
which haue bene done in you / they had a grea
te whyle agone repented / sitting in heere and ashes.
Neuerthelesse it shall be casten for Tyre and Sidon /
at the iudgement / then for you. And thou Caperna
um which arte exalted to heauen shalt be thrust dou
ne to hell. He that heareth you / heareth me: and he

Math. x. d.
Ioh. xiii. c. that despiseth you / despiseth me: and he that despi
seth me / despiseth him that sent me.

And the seuentie turned agayne with ioye / say
inge: Lorde euen the very deuyls are subdued to vs
thorowe thy name. And he sayde vnto them: I sawe
Satan / as it had bene lightening / saele doune from
heauen. Beholde I geue vnto you power to treade
on serpentes and scorpions / and ouer all manner po
wer of the enemye / and nothinge shall hurt you. Ne
uerthelesse / in this reioyse not / that the spytes are
vnder your power: but reioyse / because youre names
are written in heauen.

Math. xi. d

That same tyme reioysed Iesus in the spyte /
and sayde: I confesse vnto the faether / Lorde of hea
uen & earth: that thou hast hid these things fro the
wyse and prudent / and hast opened them to the ba
boz. Euen so faether / for so pleased it the. All thinges
are geue me of my faether. And no man knoweth who
the sonne is / but y faether. neither who the faether is /
saue

Math. i. d

saue the sonne: & he to whō & sonne wyll beſwe him.

And he turned to his disciples and ſayd ſecretly. Mat. xiii. d
 Iv. Happy are the eyes which ſee that ye ſee. For
 I tell you that many Prophetes and kyngeſ haue de-
 ſired to ſee thoſe thinges which ye ſee/ and haue not ſe-
 ne them: and to heare thoſe thinges which ye heare/
 and haue not heard them.

And beholde a certayne lawyer ſtoode/ and tēp- Mat. xxii. d
 ted him/ ſayinge: Maſter what ſhall I do to inhe- Mark. xiii.
 rit eternall lyfe? He ſayd vnto him: What is writte
 in the lawe? How readeſt thou? And he answered/
 and ſayde: Loue thy Lorde God/ with all thy heart/
 and with all thy ſoule/ and with all thy ſtrength/
 and with all thy mynde: and thy neyghbour as thy
 ſelfe. And he ſayde vnto him: Thou haeſte anſwe-
 red right. This do and thou ſhalt liue. He wil linge
 to iuſtifie him ſelfe/ ſayde vnto Ieſus: Who is then
 my neyghbour?

Ieſus answered and ſayde: A certayne man de-
 ſcended from Ieruſalem into Hierico/ and fell in to
 the hondes of theues/ which robbed him of his rai-
 ment and wounde d him / & departed leauinge him
 halfe dead. And by chaunce ther came a certayne
 Prieſte that ſame waye/ and when he ſawe him/ he
 paſſed by: And lyke wyſe a Leuite/ when he was
 come nye to the place/ went and locked on him / and
 paſſed by: Then a certayne Samaritane/ as he for-
 nyed / came nye vnto him/ and went to and bounde
 vp his woundes / and poured in oyle and wyne / &
 put him on his awne beaſte / and brought him to a
 comen ynne / and made prouiſion for him. And
 on the morowe when he departed/ he tooke out two
 pence and gaue them to the hoſt / and ſayde vnto
 him: Take cure of him/ and whatſoeuer thou ſpedeſt
 moare / when I come agayne/ I will recompence y.
 Which now of theſe thye thynteſt thou / was neygh-
 bour vnto him that fell into the theues hondes? And
 he ſayde: he that ſhewed mercy on him. Then ſayde
 Ieſus

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Jesus vnto him: Good and do thou lyke wyse. ¶

† It fortunied as they went / that he antred in to a certayne towne. And a certayne woman named Martha / receaued him into her housse. And this woman had a sister caled Mary / which satt at Jesus fete / and harde his preachigne. And Martha was troubled about moche seruinge / and stonde and saeyde: Maester / deest thou not care / that my sister haeth left me minister alone: Wile her therefore / that she helpe me. And Jesus answered / and saeyde vnto her Martha / Martha / thou carest / and arte troubled about many thinges: Verely oone is nedfull. Mary haeth chesen her that good parte / which shall not be taken awaye from her. ¶

¶ The pater noster.

Prayer what it dooth.

Of him that was donne.

Of the woman that cryed to Christ.

Who be happie.

Of them that requyred a signe.

Of the Pharisee that bade Christ to dyne.

How Christ rebuketh Scribes / Pharisees and ypocrites.

¶ The. xi. Chapter.

Math. vi. b And it fortunied as he was prayeing in a certayne place. When he ceased / oone of his disciples saeyde vnto him: Maester / teache vs to praye / as Iohn taught his disciples. And he saeyde vnto them: When ye praye / saye: O our father which arte in heauen / hallowe be thy name. Thy kyngdome come. Thy will be fulfilled / euen in earth as it is in heauen: Dure dayly bread geue vs euermore. And forgiue vs oure synnes: For euen we forgiue euery man that trespasseth vs. And ledde vs not into temptation. But deliuer vs from euill.

And he saeyde vnto them: † Many of you shuld haue a frende / and shuld go to him at mydnyght and

and saye vnto him: frende lende me thye loues: for a frende of myne is come out of the waye to me: and I haue nothinge to set before him: & he withyn shald answer and saye: trouble me not: the doore is now shut: and my seruantes are with me in the chamber: I can not ryse & geue them to the. I saye vnto you: though he wolde not arise and geue him: because he is his frende: yet because of his importunite he wolde ryse: and geue him as many as he neded.

And I saye vnto you: are / and it shalbe geuen
 Byou. Seeke and ye shal finde. Knocke / and it shalbe
 opened vnto you. For euery oone that axeth / recea-
 ueth: & he that seeketh findeth: & to him that knocketh /
 shal it be opened. Yf the sonne shal axe bread of any
 of you that is a father: will he geue him a stone? Or
 yf he axe a fyre: will he for a fyre geue him a serpent?
 Or yf he axe an egge: will he offer him a scorpion?
 Yf ye then which are euill / can geue good gyftes vn-
 to youre chyldren: how moche moare shal the fa-
 ther of heauen geue an holly spete to them: that de-
 syre it of him? Mat. vii. a
and. xxi. c
Mark. xi. c
Joh. viii. d
and. xvi. c
Jaco. i. a
Mar. vii. a
Math. ix. a
and. xii. b
Mark. iii. a

✠ And he was a castinge out a deuyl / which
 was domme. And it folowed when the deuyl was
 gone out: the domme spake: and the people won-
 dred. But some of them sayde: he casteth out deuyls
 by the power of Belzebub the chefe of y deuyls. And
 oother tempted him schynge of him a signe from hea-
 uen. But he knewe their thoughtes: and sayde vnto
 them: Euery kyngdome deuided with in it selfe shal
 be desolate: and oone house shal fall vpon another.
 So yf Satan be deuided with in him selfe: how
 shal his kyngdome endure? Because ye saye that
 I cast out deuyls by the power of Belzebub. If I / by
 the power of Belzebub caste out deuyls: by whome
 do youre chyldren cast them out? Therefore shal they
 be youre iudges. But if I / with the finger of God cast
 out deuyls: no doute the kyngdome of God is come
 vpon you.

L.iiii When

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When and stronge mā armed watched his house
that he posselleth is in peace. But when a strong-
ger then he cometh vpon him and ouercommeth him
he taketh from him his harnes wher in he trusted/
and deuideth his gooddes. He that is not with me/
is agaynst me. And he that gadreth not with me/
scattereth.

When the vnclene spite is gone oute of a man/
he walketh through waterlesse places / sekinge rest.
And when he findeth none / he sayeth: I will retur-
ne agayne vnto my house whence I came out. And
when he cometh / he fyndeth it swept and garnish-
hed. Then goeth he and taketh to him seuen other
spites worse then him selfe: and they enter in / and
dwell there. And the ende of that man / is worse
then the beginninge.

And it fortuned as he spake those thinges / and
certayne woman of the company lyste vph her voyce/
and sayde vnto him: Happy is the wombe that bare
the / and the pappes which gaue the Locke. But he
sayde: Ye / happy are they that heare the worde of
God and keape it. ¶

When the people were gadered thicke to gether
Math. xii. d he began to saye: This is an euill nacion: they seke
a signe / and thear shall no signe be geuen them / but
the signe of Jonas the prophet. For as Jonas was
a signe to the Ninuites / so shall the sonne of man
be to this nacion. The quene of the southe shall ryle
at iudgement / with the men of this generacion / and
condempne them: for she came from the ende of the
worlde / to heare the wysdome of Salomon. And be-
hold a greater then Salomon is here. The men of
Ninive shall ryle at the iudgement with this genera-
cion: and shall condemne them: for they repented at
the preachinge of Jonas. And behold a greater then
Jonas is here.

Math. v. b.

¶ No man lighteth a candell / and putteth
it in a pryue place / nether vnder a busshell. But on
a candell

a candlelike / that they shoulde come in and make the light. The light of thy body is thyne eye. Therefore when thyne eye is single: then is all thy body full of light. But if thyne eye be euill: then shall all thy body be full of darknes. Take hede therefore that the light which is in the / be not darknes. For if all thy body shalbe light / hauinge no parte darcke: then shall all be full of light / euen as when a candle doeth light the world with his brightnes. ¶

Math. xi. 17.

And as he spake / a certayne Pharise besought him to dyne with him: and he went in and sate downe to meate. When the Pharise sawe that / he merueyled that he had not fyrst welshed before dynner. And the Lorde sayde to him: Now do ye Pharises / make cleane the out syde of the cup / and the platter: but your inward parties are full of raueninge and wickednes. Ye foules / didde not he make that which is without: make that which is within also.

Math. xxiii.

¶ Nevertheless geue almosse of that ye haue / and beholde all is cleane to you.

But wo be to you Pharises / for ye tythe the mint and rewe / and all manner erbes / and passe ouer iudgement and the loue of God. These ought ye to haue done / and yet not to haue left the other vndone.

Wo be to you Pharises: for ye loue the vpper moost seates in the synagoges / and gretinges in the marketes.

Wo be to you scribes and Pharises ypocrites / for ye are as graues which appere not / and the men that walke ouer them / are not ware of them.

Then answered oone of the laweyars / & sayed vnto him: Master / thus sayinge / thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye laweyars: for ye lade men with burthens greuous to be borne / and ye your selues touche not the packes with oone of youre syngers.

Mat. xxiii.

Wo be to you: ye bylde the sepulchres of the Prophets

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phetes / & your fathers killed the truly prophete wit-
nes / that ye also we the deedes of your fathers : for
they killedd them / & ye holde their sepulchres.

Therefore sayd the wisdom of God. I will send
the Prophetes & Apostles / and of the they shall see
& persecute : that the bloude of all Prophetes / which
was shedd from the beginninge of the worlde / maye
be requyred of this generation / from the bloud of A-
belle vnto the bloud of Zachary / which perished be-
twene the alter & the temple. Verily I saye vnto
you : it shall be requyred of this nation.

Gen. lili
u. Pa. xlii.

Woe be to you laweyars : for ye haue take aswape
the keye of knowledg / ye entredd not in your selues
and them that came in ye forbade.

When he thus spake vnto them / the laweyars &
the Pharises began to were belye about him / & to
stop his mouth with many questions / sayinge way-
te for him / and seekinge to catche some thinge of his
mouth / wherby they might accuse him.

The leuen of the Pharises.

Of him that requyred Christ to deuide his enhe-
ritance betwene his brother and him.

The parable of the rich man.

For crathly thinges we ought to take no thoght.

Leuitousnes must be despised.

Of the watchinge seruaint.

Contende not with your aduersaries.

The. xii. Chapter.

Math. xvi.
Mark. viii.
Math. x. c
Mark. iiii. a

As they gathered together an innumerable
multitude of people (in so moche that they
trood one a nother) he began to saye vnto his disci-
ples : first of all beware of the leuen of the Pharises
which is ypocrisy. For they are is no thinge couered / &
shall not be vncouered : neither hide that shall not be
knownen. For whatsoeuer ye haue spokē in darknes
that same shall be harde in lycht. And that which ye
haue spoken in the eare / euen in secret places / shall be
preached euen on the rappe of the houses.

I saye

I saye vnto you my frendes: Be not assayde of them that kyll the body / & after that haue no more that they can do. But I will serue you / whom ye shall feare. feare him which after he hath kylled / hath power to cast into hell. Ye I saye vnto you him feare. Are not fyue sparowes bought for two farthings? And yet not oone of them is forgotte of God. Also euen the very heares of youre heddes are renowned. feare not therfore: Ye are moare of value then many sparowes.

I saye vnto you. Whosoever confesseth me before men / euen him shall the sonne of man confesse also before the angels of God. And he that denyeth me before men: shall be denyed before the angels of God. And whosoever speaketh a worde agaynst y^e sonne of man / it shall be forgiven him. But vnto him that blasphemeth the holly goost / it shall not be forgiven.

Math. x. d
Mark. iiii.

When they bringe you vnto the synagoges / and vnto the rulers / and officers take no thought how or what thinge ye shall answer / or what ye shall speake. For the holly goost shall teache you in the same houre / what ye ought to saye.

Math. xii. c
Mark. iiii.

¶ Done of the company sayde vnto him: Master didde my brother deuide the inheritaunce with me. And he sayde vnto him: Man / who maede me a iudge or deunder ouer you? Wherefore he sayde vnto them: take heede / and beware of couetousnes. for no mannes lyfe stodeth in the aboundaunce of the thinges which he possesseth. And he put forth a similitude vnto them sayinge.

The grounde of a certayne ryche man brought forth frutes plentiously / & he thought in him selfe sayinge: what shall I do? because I haue no roume where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes / & bylde greater / & therein will I gadder all my frutes / & my goodes: and I will saye to my soule: Soule thou hast moche goodes layde vp in stooze for many yeares / take thyne

Eccle. xi. c

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thyne ease: eate/dryncke/and be mery. But God say
de vnto him: Thou folle/this nyght will they fetch
a waye thy soule agayne from the. The whole Ball
those thinges be which thou hast prouyded? So is
it with him that gadereth ryches? and is not ryche
in God.

Matt. vi. c
L. Pr. x. b
Mat. lxxi

And he spake vnto his disciples. Therefore I
saye vnto you: Take no thought for youre lyfe/
what ye shall eate: nether for youre body/what ye
shall put on. The lyfe is moare then meate/and the
bodye is moare then rayment. Consydre the rauens/
for they nether sowe nor reape/which nether haue sto
cke house nor barne/and yet God fedeth the. How
moche are ye better then the foules.

Which of you with takynge thought can adde to
his stature oone cubit? If ye then be not able to do
the thinge which is least/why take ye thought for
remnaunt? Consydre the lilies how they growe: they
laboure not: they spine not: and yet I saye vnto you/
that Salomon in all this royalte/was not clothed ly
ke to some of these.

If the grasse which is to daye in the felde/and
to morowe shall be cast in to the fornaice / God so clo
theth how moch moore will he cloth you/o ye endued
wyltell sayth: And are not what ye shall eate/o
ye shall dryncke/nether clyme ye vp an hye: for all su
ch thinges the hethen people of the worlde seke for.
Your father knoweth that ye haue neede of suche

Matt. v. c.

things. Wherefore seke ye after the kyngdome of
God/and all these thinges shall be ministred vnto you.

Fear not lytell flocke / for it is youre fathers
pleasure/to geue you a kyngdome. Sell that ye ha
ue/and geue almes. And make you bagges/which
were not olde/and treasure that fayleth not in hea
uen/where no thefe cometh/nether moth corrupteth.
For woere youre treasure is/there will youre hertes
be also.

Let your loynes be girded about / and youre
lyghtes

lyghtes brannyng/and ye poure selues lyte vnto men/that wayte for their maester/when he will retorne from a weddyng: that as sone as he cometh & knoepeth/they may open vnto him. Happy are those seruantes/which the Lorde when he cometh/shal fynde wachyng. Verely I saye vnto you/he will gydde him selfe about/and make them sitte doune to meate/& walke by/and minister vnto them.

And yf he come in the seconde watche/ye yf he come in the thyrde watche/and shal fynde them so/happy are those seruantes.

E This vnderstonde/that yf the good man of the house knewe/what houre the thefe wolde come/he Mat. xliii. wolde suerly watche/and not suffer his house to be brycked by. Be ye prepared therfore for the sonne of man will come at an houre when ye thinke not.

Then Peter sayede vnto him: Maester/ tellest thou this similiude vnto vs/oz to all men: and the Lorde sayde: If there be eny faythfull seruant/ & soyle/whom his lord shal make ruler ouer his house/ to geue them their deutie of meate at due season: happy is that seruant/whom his maester when he cometh/shal fynde so doinge. Of a trouth I Ipo. xvi. saye vnto you/that he will make him ruler ouer all that he hath. But and yf the euyll seruant shal saye in his herte: My maester will deferre his cominge/and shal begynne to smyte the seruantes/& maydens and to eate and drinke/and to be dronken: the lord of that seruant will come in a daye/when he thinketh not / and at an houre when he is not ware/and will deuide him / and will geue him his rewarde with the vnbelaers.

The seruant that knewe his masters will/ & prepared not him selfe/nether dide accordinge to his will/shalbe beaten with many strypes. But he that knewe not/and yet dide committe thinges worthy of strypes/shalbe beaten with fewe strypes. For vnto whom moche is geuen/of him shalbe moche requered

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quired. And to whom men moche comyn / the more
are of him will they are.

I am come to sende fyre on earth: and what is
my desyre / but that it were all redde kyndled: Not
with standinge I must be baptised with a baptisme:
and how am I payned tyll it be ended: Suppose ye
that I am come to sende peate on earth: I tell you
naye / but rather debate. For from hence forth the hear
shall be fyre in done house deuided / thre agaynst
two / and two agaynst thre: The father shall be deu
ided agaynst the sonne / and the sonne agaynst the fa
ther. The mother agaynst the daughter / and the
daughter agaynst the mother. The motherelawe
agaynst hyr daughterelawe / and the daughterela
we agaynst hyr motherelawe.

Mat. xvi.
Mar. vii

Then sayde he in the people: when yee see a cloude
deriue out of the west / straight waye ye saye: we
shall haue a shower / and so it is. And when ye see the
south wynde blowe / ye saye: we shall haue heat / and
it cometh to passe. Ypocrites / ye can skyl of the falli
on of the earth / & of the skye: but what is the cause for
ye can not skyl of this tyme: Ye & why iudge it not of
yours selues what is ryghte?

Math. v. d.

Whyl thou goest with thine aduersary to the
rules: as thou art in the waye / geue diligence that
thou maeyst be deliuered from him / least he bringe
the to the iudge / and the iudge deliuer the to the iay
lar / and the iaylar cast the in to prison. I tell the /
thou departest not thence / tyll thou haue made good
the vniuersall myte.

¶ Of the Galileans and them of Siloe.

The hygge tree that bare no fruite.

The womā that was bowed to gether is healed

The Saboth is broken.

The parable of mustard seed & leuen.

Of him that enquired whether there shuld be
mannys saued or no.

Of them that shewed Christ that Herode layde
waite

waite for him.

Jerusalem killeth the Prophetes.

The. xiii. Chapter.

A Hear where present at the same season / that
 he wed him of the Galileans / whose blouds
 Pilate mengled with their awne sacrifice. And Je-
 sus answered / and sayde vnto them : Suppose ye
 that these Galileans were greater synners then all
 the other Galileans / because they suffered suche pun-
 ishment? I tell you naye: but except ye repent/
 ye shall all in lyke wyse perishe. Of those. xliii. op^s
 which the toure in Syloe fell / and slewe the / thinke
 ye that they were synners about all men that dwell
 in Jerusalem? I tell you naye: But except ye repent
 ye all shall lyke wyse perishe.

¶ He put forth this similitude: A certayne mā
 had a fygge tree planted in his vyneyard / & he ca-
 me & sought frute thereon / & founde none. The sayde
 he to the dresser of his vyneyard: Beholde this thre
 yere haue I come & sought frute in this fygge tree /
 & fynde none: cut it downe: why cōbureth it the groun-
 de: And he answered & sayde vnto him: Lord let it
 alone this yere also / till I drygge rounde aboute it /
 & donge it / to se whether it will beare frute: & yf it
 beare not then / after that / cut it downe.

¶ And he taught in none of their synagoges on the
 Saboth dayes. And beholde ther was a woman
 which had a sprete of infirmite. xliii. yeres: and was
 bowed to gether / and coulde not lyfte vp her selfe at
 all: When Iesus sawe her / he caled her to him / and
 sayde to her: Woman thou arte deliuered fro thy dy-
 sence. And he layde his handes on her / and immediat-
 ly she was made strayght / & glorified God and the
 ruler of the synagoge answered with indignacion (be-
 cause that Iesus had healed on the Saboth daye) &
 sayde vnto the people. Ther are sixe dayes in which
 men ought to worke: in them come and behealed /
 and not on the Saboth daye.

Then

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Then answered him the Lorde/and sayde. Yp-
erite dooth not eache one of you on the Saboth daye/
loose his oxe or his asse from the tall / & leade him
to the watter. And ought not this daughter of Abra-
ham/whom Satan hath bounde lo. xviij. yeares / be
loosed from this bonde on the Saboth daye. And
when he thus sayde/all his aduersaries were asha-
me / & all the people reioyced on all the excellent de-
des that were done by him. ¶

Then sayde he. What is the kyngdome of God
lyke? or wher to shall I compare it? It is lyke a gray-
ne of mustard seede/which a man toke and sowde in
his garden/and it grewe and wered a grate tree/
and the foules of the ayre made nestes in the braw-
ches of it.

And agayne he sayde. Where vnto shall I lyken
the kyngdome of God? it is lyke leuen / which a wo-
man toke/and hydde in thre busshels of floure / till
all was therewith leuended. And he went thorow all
maner of cities/and townes teachynge/and iorney-
inge to wardes Ierusalem.

Then sayde oone vnto him. Lorde/are ther tra-
ue with youre selues to enter in at the strait gate:
for many I saye vnto you/will seke to enter in/ and
shal not be able. When the good man of the house is
yslen by/and hath shett to the doze/ye shall begin-
ne to stonde with out/and so knocke at the doze say-
inge. Lorde/lorde open vnto vs: and he shall answer/
and saye vnto you. I knowe you not where ye are.
The shall ye begin to saye. We haue eate/in thy pre-
sence and dronke/and thou hast taught in oure stre-
tes. And he shall say. I tell you I knowe you not
whence ye are: departe from me all ye workers of
iniquite. There shall be wepyng and gnashinge of
teeth/when ye shall see Abraham and Isaac and Ja-
cob/ & all the Prophetes in the kyngdome of God/
and youre selues thrust oute at dozes. And they shall
come

Matt. xiii.

Matt. vii.

Matt. xxi. d.

come from the east & from the west and from the north and from the south / and shall sit downe in the kyngdome of God. And beholde / there are last / which shall be first. And there / are first which shall be last.

The same daye there came certayne of the Pharisees and sayd vnto him: Get thee out of the waye / & Mat. vi. c depart hence: for Herode will kyll the. And he sayd Mat. vii. c vnto hem. Go ye and tell that folke / beholde I cast and. xlv cure devyls and heale the people to daye and to morowe / and the thirde daye I make an ende. Heuer. Mat. xiv. d. the lesse / I must walke to daye and to morowe / and y. and. xx. b. daye solowynge: for it cance be / that a Prophet perishe in any other where / save at Jerusalem.

In Jerusalem / Jerusalem / which kyllest Prophetes / and stonest them that are sent to thee: how oft I wolde I haue gathered thy chyldren togedder / as the hen gathereth her nest vnder her wynges / but ye wolde not. Beholde youre habitation shall be left vnto you desolate. For I tell you / ye shall not see me vntill the tyme come that ye shall saye / blessed is he that cometh in the name of the Lorde.

¶ Of him that had the dropsie.

Couet not the vppermost seates.

Feast the poore rather then thy frendes.

Of them that were bidden to the supper.

The parable of the towre.

Salt is good.

¶ The. xliii. Chapter.

And it chaunced that he went into the house of oone of the chiefe Pharisees to eate bread / on a Sabbath daye: and they watched him. And beholde there was a man before him / which had the dropsie. And Iesus answered and spake vnto the lawyers and Pharisees sayinge: is it lawfull to heale on the Sabbath daye? And they helde their peace. And he toke him and healed him / and let him go: and answered them sayinge / whiche of you shall haue an asse or an oxe falle into a pit / and will not straight waye

¶

ye pull

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ye pull him out on the sabboth daye: And they could do
not answer him agayne to that.

He put forth a similitude to the gestes/when he
marked how they pleased to the hyest rounes/and
saeyd vnto the. When thou arte bidden to a weddyn-
ge of any man/sit not doune in the hyest rounge/ lest
a more honorable man then thou be bidden of him/ &
he that badde boethe him & the/come & saeye to the:
geue this man rounge/& thou the beginne with Bas
me to take the lowest rounge. But rather when
thou arte bidden/go & sit in the lowest rounge / that
whē he that badde the cometh/he maye saeye vnto þ
frede sit vp hyer. Then shalt thou haue worshipp in
the presence of them that sit at meate with tho. For
whosoever exalteth him selfe/shal be brought lowe.
And he that humbleth him selfe/shal be exalted.

Þrou. xxb.

Mat. xxiii.

Cobi. iii. a

Þrou. iii. b.

Then saeyde he also to him that had desyred him
to dinner: ¶ Whē thou makest a dinner or a supper:
call not thy frendes/nor thy brethre neither thy kyn-
men or yet thyne neighbours: lest they bidde the agay-
ne/and recompence be maede the. But when thou
makest a feast/call the poore/the maymed/the lame
and the blynde/and thou shalt be happy/for they ca-
not recompence the: But thou shalt be recompensed
at the resurrection of the iustemen.

Mat. xxiii. a

Þpe. xix.

When oone of the that sate at meate also harde
that / he saeyde vnto him: happy is he that eateth
bread in the kyngdome of God. ¶ Then saeyd he
to him. ¶ A certayne man ordered a greate sup-
per/& hadde manny/and sent his seruaunt at supper
tyme/to saeye to them that were bidde/come for all
things are now redy. And they all at once began-
ne to make excuse. The first saeyd vnto him: I ha-
ue bought a ferme/and I must nedes go and se it/
I praye the haue me excused. And another saeyd:
I haue bought fyue yoke of oxen/and I go to plo-
ue them/ I praye the haue me excused. The thyr-
de saeyd: I haue maryed a wyfe and therefore I ca-
not co-

not come. And the seruante went/and brought his
maester worde therof.

Then was the good man of the housle displea-
sed/and saeyd to his seruante: Go out quickly into
the streates and quarters of the cite/ & bryng in hyd-
der the poore and the meymed & the halt & that blyn-
de. And the seruante saeyd: Lorde it is done as thou
commaundest/and yet there is roume. And the Lor-
de saeyd to the seruante: Go out into the hye wayes
and hedges/and compell them to come in/that my
housle maye be filled. For I saye vnto you/that
noone of those men which were bidden/ Shall tast
of my supper. Math. x. d.

D There went a grete company with him/ & he tur-
ned and saeyde vnto them: Math. x. d.
If a man come to me/ and. xvi. d.
& haue not his father & mother & wyfe and chyl- Mat. viii. d.
dren/ & brythre and systers/ moreouer and his awne
lyfe he cannot be my disciple. And whosoever beare
not his crosse/ & come after me cannot be my disciple.

Which of you disposed to bylde a toure/ sytteth
not doune before and counteth the cost whether he
haue sufficient to performe it: lest after he haeth layd
de the fundacion/and is not able to performe it/ all
that beholde it begynne to mocke him saeyinge: this
man beganne to bylde/ & was not able to make an
ende. Or what kynge goeth to make batayle aga-
ynst another kynge/and sytteth not doune fyrst/and
casteth in his mynde/ whether he be able with ten
thousande/ to meete him that cometh agaynst him
xx. thousand. Or els whyll the oether is yet a grete
waye of/ he will sende ambassetours/and desyre pe-
ce. So lyke wyse noone of you that forsaketh not
all that he naeth/ can be my disciple. Math. v. b.
Mat. ix. g

Salt is good/ but yf salt haue losse hyz saltnes/
What Shall be seasoned thear with: It is nether
good for the londe nor yet for the dongehyll/ but me
cast it out at the doores. He that haeth cares to hea-
re/ let him heare.

The Gospel

The parable of the hundred Sheepe & ten groates.
Of the wastfull and riotouse sonne.

The .xv. Chapter.

23 ch. xvi.

When resoured vnto him all the Publicans & Sinners / for to heare him. And the Pharisees and Scribes murmured sayinge: He receaueth to his company sinners / and eateth with them. Then put he for the this similitude to them sayinge: What men of you hauynge an hundred Sheepe / yf he loose oone of them / doeth not leaue nynty and nyne in the wyldeernes / and goeth after that which is lost vntyll he fynde him: And when he hath founde him. he putteth him on his shoulders with ioye. And as sone as he cometh home / he calleth to geder his louers and neighbours sayinge vnto them: reioyce with me / for I haue founde my Sheepe which was lost. I saye vnto you / that lyke wyse ioye shalbe in heauē ouer oone synner that repenteth / more then ouer nynty and nyne iuste persons whiche make no repentance. Either what woman hauynge .x. groates / yf she loose oone / doeth not light a candell / and swepe the housse / and sekerth diligently till she fynde it: And when she hath founde it she calleth her louers and her neighbours sayinge: Reioyce with me / for I haue founde the groate which I had lost. Lyke wyse I saye vnto you / ioye is made in the presence of the aengels of God ouer oone synner that repenteth.

+ And he sayde: a certayne man had two sonnes / and the yonger of them sayde to his father: farther geue my parte of the goodes that to me belongeth. And he deuided vnto them his substance. And not longe after / the yonger sonne gaddered all that he had to geder / and toke his iorney into a farre countrey / & there he wasteth his goodes with riotous livinge. And when he had spent all that he had / there arose a greate dearth thowso out all that came londe / & he began to lacke. And he went and came to a cite syn of that

of that same chere / which sent him to his feelde / to kee-
pe his worne. And he wolde sayne haue fylled his bel-
ly with the coddys & yf worne ate: a no mā gaue him.

Then he came to himselfe and sayde: how ma-
ny hyred seruauntes at my faethers / haue bread y-
nough / and I dye for hunger. I will aryse / and go to
my father and will saye vnto him: father / I haue
synned agaynst heaue and before the / and am no mo-
are worthy to be caled thy sonne / make me as oone of
thy hyred seruauntes. And he arose and went to his
father. And when he was yet a greete waye of
his father sawe him and had compassion / and ran &
fell on his necke and kysed him. And the sonne sayd
vnto him: father / I haue synned agaynst heaue / &
in thy sight and am no moare worthy to be caled thy
sonne. But his father sayde to his seruauntes: bringe
for that best garment and put it on him / and put
a ryng on his honde / and shooes on his fecte. And
brynge hydder that fatted caulfe and kyll him / and let
vs eate and be mery: for this my sonne was dead / and
is aloue agayne / he was loste / and is now founde.
And they began to be merie.

The elder brother was in the feelde / and whn
he came and dysswe nye to the house / he harde min-
strelcy and daunsyng / and caled oone of his seruaun-
tes / and asked what those thynges meante. And he
sayd vnto him: thy brother is come / and thy faether
haeth kyllled the fatted caulfe / because he haeth recei-
ued him safe & sounde. And he was angry / and wol-
de not go in. Then came his faether out and entrea-
ted him. He answered / and sayde to his faether:
Lo these many yeres haue I done the seruice / nei-
ther brake at any tyme thy commaundement / and yet
gauest thou me neuer so moche as a kide to make
mery with my louers: but allone as this thy sonne
was come / which had deuoured thy goodes with
harlots / thou heste for his pleasure kyllled the fat-
ted caulfe. And he sayd vnto him: Sonne / thou

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swast ever with me/and all that I haue is thynne: it
was meete that we shuld make mery and be glad: for
this thy broether was dead/and is alque agayne/and
was losse/and is founde. †

The wycked steward.
Don tyle of the laswe Hall not scape till all be
fulfilled.

To deuoyte is not lasw full.

Of the ryche glotted and poore Lazarus.

The .xvi. Chapter.

And he sayd also vnto his disciples. 3
† There was a certayne rich mā/which
had a steward/that was accused vnto him/ that he
had waeste his goodes. And he caled him/ and sayd
vnto him: How is it/ that I heare this of the? Gette a
comptes of thy stewardshippe: for thou mayeste be
no longer steward. The steward sayd with in
himselfe: What shall I do: for my maester will take
awaye from me the stewardshippe. I can not dig-
ge/and to begge/ I am ashamed. I swore what to
do/that whē I am put out of the stewardshippe/ they
maye receaue me into their houses.

Then caled he all his maesters deiters/ & sayd
vnto the first: how moche owest thou vnto my ma-
ster? And he sayd: an hondred tonnes of oyle. And
he sayd to him: Take thy byll/ and sit e doune quic-
kly and wyte fofite. The sayd he to another: what
owest thou? And he sayd: an hondred quarters of
whete. He sayd to him: Take thy byll/ and wyte
te foure scoore. And the Lord commended the vni-
steward because he had done wyfly. For the chy-
dren of this worlde are in their kynde/ wyfter then
the chyldren of lyght. And I saye also vnto you:
make you frendes of the wycked mannyon/ that whē
ye shall departe/ they may receaue you in to euerla-
stinge habitacions. †

† He that is saythfull in that which is lesse/ the
same is saythfull in moche. And he that is vnsayth-
full

still in the least is vnfaithfull also in moche. So then
 yf ye haue not ben faithfull in the wicked mammon:
 who will beleue you in that which is true? And yf ye
 haue not beno faithfull in another mannes busynesse:
 who shall geue you youre owne? No seruaunt can ser-
 ue two masters: for other he shall hate to the oone &
 loue the oether/or els he shall lene to the oone & despy-
 se the oether. Ye can not serue God and mammon.

Math. vi. 24

L All these things hearde the Pharisees also which
 were couetous/and they mocked him. And he sayd
 vnto them: Ye are they which iustifie youre selues be-
 fore men: but God knoweth youre hertes. For that
 which is hyghly esteemed amonge men/is abhominable
 in the syght of God.

Math. xi. 23

The lawe and the Prophetes raghned vntyll
 the tyme of Iohn: since that tyme the kyngdome of
 God is preached/& euery man stryueyth to go in.

Math. v. 2

Sooner shall heauen & earth perill he then oone ty-
 fle of the lawe shall perill he. Whosoever forsaketh
 his wyfe and marryeth another/breaketh matrimony
 And euery man which marryeth her that is deuorced
 from her husbände/committeth aaduocery also.

Math. v. 32

Mark. x. 11

1. Cor. v. 11

D There was a certayne ryche man / which
 was clothed in purple and fyne byllye/and fared deli-
 ciously euery daye. And there was a certayne begger
 named Lazarus/whiche laye at his gate full of sores
 desyringe to be refresshed with the cromes whiche fell
 from the ryche mannes boorde. Neuerthelasse/the
 dogges came and licked his sores. And it fortuned
 that the begger dyed/and was carryed by the angel-
 les into Abrahams bosome. The ryche man also dyed/
 and was buryed.

And beinge in hell in tormentes/he lyfte vp his
 eyes and sawe Abraham a farrre of / and Lazarus in
 his bosome/and he cryed and sayd: Father Abra-
 ham/haue mercy on me/ & sende Lazarus that he ma-
 ye dippe the tippe of his fynger in water/& coole my
 tonge: for I am tourmented in this flame. But Abraham

sayd

The Gospell.

saeyd vnto him: Sonne/ remembre that thou in thy lyfe tyme / receauedst thy pleasure / and contrary wylle Lazarus payne. Now thearfore is he comforted / and thou art punished. Beyond all this / bytwene you and vs thear is a greate space set / so that they which wolde go from hence to you cannot nether maye come from thence to vs.

Then he saeyd: I praye the therefore faether / send him to my faethers housse. For I haue foue brethren for to warne them lest they also come into the place of torment. Abraham saeyd vnto him: they haue Moyses and the Prophetes / let them heare them. And he saeyd: naye faether Abraham / but yf oone came vnto them from the dead / they wolde repent. He saeyd vnto him: If they heare not Moyses and the Prophetes / nether will they beleue / though oone rose from death agayne.

Wo be to him that grieveth offences.
Forgeue thy brother yf he offende the.

What saevth mayedo.

Of the ten lepers.

The Pharises axed of Christ when the kyngedome of God shulde come.

The .xvii. Chapter

Mat. xviii.
Marke. ix. f

When saeyde he to his disciples / it can not be answered but that offences will come. For ever thelesse wo be to him thowso whoon they come. It were better for him that a myllstone were hanged aboute his necke / and that he were cast into the see / then that he shuld offende oone of this lytle ones. Take heede to youre selues. If thy brother trespass agaynst the rebuke him / and yf he repent / forgeue him. And though he synne agaynst the seven tymes in a daye / and seven tymes in a daye tourne agayne to the sayinge: it repenteth me / forgeue him.

Mat. xviii.
Leu. xix. d.
Eccl. i. x.
Math. xviii.

And the apostles saeyde vnto the Lorde: increaske oure facyth And the Lorde saeyde: yf ye had facyth
lyke

Take a grayne of mustard seede/ and Build thy selfe vnto
this syracine tree/ plucke thy selfe vp by the rootes &
plant thy selfe in the see: he should obey you.

L Who is it of you yf he had a seruante plowinge
or sedinge catell / that wolde saye vnto him when
he were come fro the felde : God quickly & sitte downe
to meate : and wolde not rather saye to him / dresse
where with I maye sop/ and gyde by thy selfe and
serue me/ till I haue eaten and droncke: and after
warde/ eate thou/ and drinke thou: Doeth he thanke
he that seruante because he did that which was com-
maunded vnto him : I trowe not. Soe the wyse ye
when ye haue done all those : thynges which are com-
maunded you saue/ we are vnprofitable seruantes.
We haue done that which was oure dute to do.

D And it chaunced as he went to Ierusalem
that he passed thorow Samaria and Galile. And as
he entred into a certayne toun / there met him ten
men that were lepers. Which stode a farre off and put
forth their voyces & sayde: Iesu maester/ haue mercy
on vs. When he sawe them / he sayde vnto the: Go
and shewe youre selues to the Priestes. And it chaun-
ced as they went / they were censed. And come of
them/ when he sawe that he was censed/ turned ba-
cke agayne / and with a loude voyce praysed God/
and fell downe on his face at his feete / and gaue him
thankes. And the same was a Samaritane. And Je-
sus answered and sayde: are there not ten censed?
But where are those nyue? There are not foonde
returned agayne/ to geue God prayse saue onely this
straunger. And he sayde vnto him: aryse/ and go thy
waye/ thy faeyth hath made the whole. **f**

C And when he was demaunded of the Pharises/
when the kyngdome of God shuld come: he answered
the and sayde: The kyngdome of God cometh
not with wytyng for. Neither shall men saye: Lo
heere/ lo thare. For behold: the kyngdome of God
is with in you.

The Gospell

And he sayde vnto the disciples: The dayes will come/whē ye shall desire to see oone daye of the sonne of man/ & ye shall not se it. And they shall saye to you: He here/ He there. Go not after them/ nor folowe them/ for as the lightenyng that apereth out of the oone parte of the heauen/ and shyneth vnto the oether parte of heauen: So shall the sonne of man be in his dayes. But first must he suffer many thynges/ and be refused of this nation.

Mat. xxiii. Is it happened in the tyme of Noe: So shall it
Gene. viii. f be in the tyme of the sonne of mā. They ate/they drā

Gene. xix

ke/they maryed wyues and were maryed/ euen vnto that same dayes that Noe went in to the arke: & the floud came & destroyed the all. Lyke wyse also as it chaunced in the dayes of Lot: They ate/they drāke/they bought/they solde/they planted/they bilte. And euen the same daye that Lot went out of Jodd it rayned fyre & brimstone from heauen & destroyed them all. After theese ensamples/ shall it be in y daye when the sonne of man shall appere.

Gene. xix

At that daye he that is on the housse toppe / and his stuffe in the housse: let him not come downe to take it out. And lyke wyse let not him that is in the feeldes/ tume backe agayne to that he lefte behynde. Remember Lottes wyfe. Whosoever will go about to saue his lyfe/ shall lose it: and whosoever shall lose his lyfe shall saue it.

Mat. x. c. d.

Math. viii.

John. xii. d.

Mat. xiiii.

I tell you in that nyght/ there shall be two in oone bedde/ the oone shall be receaued & the other shall be forsaken. Two shall be also agryndinge togedder: the oone shall be receaued/ and the oether forsaken. And they answered/ and sayde to him: wheare Lord: And he sayde vnto them: whersoever the body shall be/ thy that will the egles espyte.

Praye and cease not.

Of the wycked iudge.

Of the Pharise and the Publican.

To the children belongeth the kyngdome of God.

Of the

Of the riche man that came to Christ.
Of him that was blinde.

The. xliiii. Chapter.

A And he put foerth a similitude vnto them/ Ecc. xliiii c
1. Thessa. v.
gnifyinge that men ought alwayes to praye
¶ not to be wery/ sayinge: Ther was a Judge in a
certayne cite/ which feared not god nether regarded
man. And there was a certayne wedowe in the sa-
me cite/ which came vnto him sayinge: auenge me of
myne aduersary. And he wolde not for a whyle. But
afterwarde he sayde to him selfe: though I feare not
God/ nor care for man/ yet because this bedowe trou-
bleth me/ I will auenge her lest at the laste. He come
and hange on me.

B And the Lorde sayd: heare what the vnrigh-
tes Judge sayeth. And Shall not God aduenge his
electe/ which crye daye & nyght vnto him/ ye thou-
gh he deferre them? I tell you he will auenge them
and that quickly. ¶ Neuerthelesse/ when the sonne
of man cometh suppose ye/ that he Shall finde fayth
on the earth.

¶ And he put foerth this similitude/ vnto cer-
tayne which trusted in them selues that they we-
re perfecte/ and despyled oether. Two men went
vp into the temple to praye: the oone a Pharise and
the other a Publicā. The Pharise stoode and prayed
thus with him selfe. God I thanke the that I am
not as oether men are/ extortioners/ vniuste/ auou-
tres/ or as this Publican. I fast twyse in the we-
ke. I geue tythe of all that I possesse. And the Pub-
lican stoode a farre of/ and wolde not lyfte vp his e-
yes to heauen/ but smote his brest sayinge: God be
mercifull to me a synner. I tell you: this man de-
parted home to his houle iustified moare then the
oether. For every man that exalteth him selfe / Shall be
brought lowe. And he that humbleth him selfe / Shall be
exalted. ¶

L They brought vnto him also babes/ that the Math. xxi
Bulde

The Gospell

shalde touche them. When his disciples sawe that they rebuked them. But Iesus called the vnto him/ and sayde: Suffer chylidren to come vnto me / and forbidde them not. For of soche is that kyngdome of God. Merely I saye vnto you: whosoever receaiveth
 Math. xix not the kyngdome of God/as a chylde: he shal not en-
 Mark. x. b ter there in

Exod. xx.

And a certayne ruler ased him sayinge: Good master: what ought I to do/ to obtayne eternall lyfe? Iesus sayde vnto him: Why callest thou me good? No man is good: save God only. Thou knowest the commandementes: Thou shalt not commit a duocetry: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother. And he sayde: all these haue I kept from my yowthe. When Iesus harde that/ he sayde vnto him: Yet lackest thou oone thinge. Sell all that thou hast/ and distribute it vnto the poore/ and thou shalt haue treasure in heauen/ and come and folowe me. When he harde that/ he was heuy: for he was very ryche.

When Iesus sawe him moorne/ he sayde: with what difficultie shall they that haue ryches/ enter in to the kyngdome of God: it is easer for a camell to go thorow a nedles eye / then for a ryche man to enter into the kyngdome of God. Then sayd they that harde that: And who shall then be saued? And he sayde: Things which are vnpollible with men/ are pollible with God.

Math. x. r. d
 Mark. x. c

Then Peter sayde: Lo we haue left all/ & haue folowed the. And he sayde vnto them: Merely I saye vnto you/ there is no man that leaueth housse/ other father/ & mother/ other brethren/ or wyfe/ or chylidren for the kyngdome of Goddes sake/ which shall me shall not receaue moche moare in this worlde: & in the worlde to come/ lyfe ouerlastinge.

¶ He tocke vnto him twelue/ and sayde vnto them. Beholde we go by to Ierusalem/ and all shall be fulfilled

be fulfilled that are written by the Prophetes of the sonne of man. He shall be deliuered vnto the gentyls and shall be mocked and shall be despytfully entreated and shall be spetted on: and when they haue scourged him they shall put him to death: and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hid from them. And they perceaued not the thinges which were spoken.

And it came to passe/as he was comenye vnto Hierico/a certayne blynde man satte by the waye syde begginge: And when he harde the people passe by/he asked what it meant. And they sayde vnto him that Iesus of Nazareth passed by. And he cryed sayyng: Iesus the sonne of Dauid/ haue thou mercy on me. And they which went before, rebuked him/ that he shuld holde his peace. But he cryed so moche the moare/ thou sonne of Dauid haue mercy on me. And Iesus stoode still/ and commaunded him to be brought vnto him. And when he was come neare/ he asked him sayyng: what wilt thou that I do vnto the? And he sayde: Lorde that I maye receaue my sight. Iesus sayde vnto him: Bec cause thy sight/ thy faith hath saued the. And immediately he sawe and folowed him/ prayyng God. And all the people/ when they sawe it/ gaue laude to God.

¶ Of Zachus the Publican.

Of the ten seruantes the whom the talentes are geuen.

Of the colts that Christ sent for.

Iesus betrayed Ierusalem.

Iesus cast out the buyers and sellers in the temple.

¶ The. xix. Chapter.

And he entred in and went thorow Hierico. And behelde / there was a man named Zachus / which was a ruler amonge the Publicans/ and was ryche also. And he made meynes to se Iesus / what he shuld be: and coulde not for the

Math. xx. 30

Mark. 10. 46

The Gospel

for the peace / because he was of aloofe stature.
Wherefore he ran before / and ascended vp into a
wilde figge tree / to se him: for he shulde come that
waye. And when Iesus cam to the place / he lo-
ked vp / and sawe him / and saeyd vnto him: Zach-
arie come doune / for to daye I must abyde at
thy housse. And he came doune hastely & receaued
him ioyfully. And when they sawe that / they all
grudged sayyng: He is goone into tarry with a man
that is a synner.

Math. xlviii
Math. ix. 9.

And Zacharie stoode forth and saeyd vnto the Lord
de: beholde Lorde the haulfe of my gooddes I geue
to the poore / and if I haue done eny man wronge /
I will restore him twofold. And Iesus saeyd
to him: this daye is healthc come vnto this housse /
for as moche as it also is become the chylde of Abrah-
ham. For the sonne of man is come to seeke and to
saue that which was loste.

As they harde these thinges / he added there-
to a similitude / because he was nye to Iherusalem /
and because also they thought that the kyngdome of
God shuld shortly appere. He saeyde therfore: As
certayne noble man / went into a farre countrie / to re-
ceauce him a kyngdome / and then to come agayne.
And he caled his ten seruauntes and deliuered the
ten pounde saeyng vnto them: by and sell till I co-
me. But his citisens hated him / and sent messengers
after him sayyng: we will not haue this man to ray-
gne ouer vs.

And it came to passe / when he was come agay-
ne and had receaued his kyngdome / he commaun-
ded the se seruauntes / to be caled to him (to whom
he gaue his money) to woth what euery man had
done. Then came the first saeyng: Lorde / thy poun-
de hath encreased ten pounde. And he sayed vnto
him: Well good seruaunt / because thou was sayeth
full ma berry lytell thinge / take thou auctorite o-
uer ten citis. And the oether came saeyng: Lorde
thy

thy pounde haeth encreased fyue pounde. And to the same he saeyde: & be thou also ruler ouer fyue cites.

And the thyrde came and saeyde: Lorde/ beholde here thy pounde / which I haue kepte in a napkin/ for I feared the because thou arte a straye mā thou takest vp that thou laydest not downe / and repest that thou didest not loswe. And he saeyde vnto him: Of thine awne mouth / iudge I the thou cwyll seruaunt. Knewest thou that I am a straye man tackinge vp that I laeyde not downe / and repinge that I dyd not loswe: Wherefore then gauest not thou my money into the banke / that at my comynge I might haue required myne awne whith vantage? **f**

And he saeyd to them that stoode by: take from him that pounde / and geue it him that haeth ten pounde. And they saeyde vnto him: Lorde he haeth tē pounde. I saey vnto you / that vnto all them that haue / it shalbe geuen & from him that haeth noe / eue that he haeth shalbe take from him. Moreover those mine enemyes / which wolde not that I shuld raygne ouer them / bringe hidder / & slee them before me. And whē he had thus spoken / he proceeded forth before / assendinge vp to Ierusalem.

Mat. xiii. b
and. xxi
Mar. xiii. e.

C And it fortunēd / when he was come nye to Bethphage & Betany / besides mounte oliuete / he sent two of his disciples saeyinge: Go ye in to that tounne which is ouer agayns you. In & which assone as ye are come / ye shal finde a colte tyed / wheron yet neuer mā sate. Loue him & bringe him hidder. And if eny man aske you / whye that ye loswe him thus saepe vnto him / the Lorde haeth neade of him.

Mat. xxi. a.
Mark. xi. a.

They that weresent / went their waye / & founde / euen as he had saeyde vnto them. And as they were alosinge & coolte / the owners saeyde vnto the whye loswe ye the coolte? And they saeyde: for the Lorde haeth neade of him. And they brought him to Iesus. And they cast their rayment on the colte and sat

Joh. xii. b

The Gospell.

and let Iesus theron. And as he went / they spreadde
their clothes in the waye.

And when he was now come / where he shuld
go doune from the mounte olivete / the whole multi-
tude of the disciples began to reioyce / and to laude
God with a loude voyce / for all the myracles that
they had sene sayinge: blessed be the kynge that com-
meth in the name of the Lorde peace in heauen / and
glory in the hysse. And some of the Pharises of the
conpany sayde vnto him: Master retake thy disci-
ples. He answered / and sayde vnto them: I tell you
ye these shuld holde their peace / the stones wolde
crye.

¶ And when he was come neare / he behelde
the cite / and wept on it sayinge: Yf thou haddest kno-
wen those thynges which belonge vnto thy peace /
euen at this thy time. But now are they hidde from
thyne eyes. For the dayes shall come vpon the / that
thy enemyes shall cast a banke aboute the / and com-
passe the rounde / and keepe the in on euery syde / and
make the euen with the grounde / with thy chyldren
which are in the. And they shall not leue in the one
stone vpon another / because thou knowest not the ty-
me of thy visitation.

Mat. xxi. b.

Mark. xi. b.

Luc. xxi.

And he went in tho the temple / and beganne to
cast out them that solde therin / and them that bough
sayinge vnto hem / it is wyrtten my house is the house
of prayer: but ye haue made it a den of theues. And
he taught daily in the temple. ¶ The hye Prie-
stes and the Scribes and the chiefe of the people were
about to destroye him: but coulde not finde what to
do. For all the people slacke by him / and gaue him
audience.

¶ Of the elders that enquired of Christ by
what power he did those thynges.

The parable of the vynegarde.

The question of tribute.

Of the Saducers that denyed the resurrection

The ques

Then question of Christ agaynst the Pharises.

¶ The. xx. Chapter. ¶

And it fortuneth in oone of those dayes / as he taught the people in the temple and preached the gospel: the hye Priestes and the Scribes came with the elders and spake vnto him sayinge: Tell vs by what auctorite thou doest these thinges? Other who is he that gaue the this auctorite? He answered and sayde vnto them: I also will aske you a question / and answer me. The baptisme of John: was it from heauen or of men? And they thought with in them selues sayinge: yf we shall saye from heauen he will saye: why then beleued ye him not? But and yf we shall saye of men / all the people will stooke vs. For they be perswaded that John is a Prophete. And they answered that they coude not tell whence it was. And Iesus sayde vnto them: neither tell I you by what auctorite I do these thinges.

Math. xxi. c
Mar. xiiii. d

¶ Then beganne he to put forth to the people this similitude. A certayne man planted a vyneyard / and let it forth to fermes / and went him selfe in to a straunge countre for a greate season. And when the tyme was come / he sent a seruaunt to his tenants that they shuld geue him of the frutes of the vyneyard. And the tenants did beate him / and sent him a waye empty. And agayne he sent yet another seruaunt. And they did beate him / and foule entreated him also / and sent him a waye emptye. Moreover / he sent the thyrde to / and him they wounded / and cast oute. Then sayde the lord of the vyneyard: what shall I do? I will sende my deare sonne / him peraduenture they shall reuerence / when they see him.

Mark. xii.
Lai. v. a.
Hier. ii. d

¶ But when the fermers sawe him / they thought in them selues sayinge: this is the heyre / come let vs kyll him / that the inheritaunce maye be oures. And they cast him out of the vyneyard / and kyled him.

A

A. 6. 10

The Gospell

Now what shall the lordes of the vineyarde do vnto them? He will come and destroye these scorners/ and will let out his vineyarde to other. When they harde that they sayde: God for byd.

And he behelde them & sayde: what meaneth **Mat. lxxvii** this then that is witten? The stone that the byl- **Act. iiii. b** ders refused / the same is maede the heade corner to **Rom. vi. g.** ne? Whosoever stumbe at that stone shall be broken **i. Pet. ii. a.** but on whosoever it fall vpon it will grinde him to **Esa. xlviii** powder. And the hye Priestes & the Scribes the same houre went about to laye hōdes on him / but they feared the people. For they perceaued that he had spoken this similitude agaynst them.

And they watched him / and sent forth spies / **Mat. xxii.** which shuld sayne them selues perfecte / to take him **Mark. xii. b** in his wordes / & to deliuer him vnto the power and auctorite of the debite. And they axed him sayenge: Master / we knowe that thou sayest & teachest right / nother considerest thou any mannes degre / but teachest the waye of God truly. Is it lawfull for vs to geue Cesar tribute or no? He perceaued their craftines / & sayde vnto them: why tempt ye me? Shewe me a pennny. Whose ymage & superscription hath it? They answered & sayde: Cessars. And he sayde vnto them: Geue then vnto Cesar / that which belongeth vnto Cesar: and to God that which pertaineth to God. And they coulde not reprove his sayenge before the people. But they maruailed at his answer and helde their peace.

Then came to him certayne of the Saduces which denye that there is any resurrection. And they asked him sayenge: Master / Moses wrote vnto vs of any mannes brother dyng hauinge a wyfe / and the same dyng with out yllue: that then his brother shulde take his wyfe / & rayse vp seede vnto his brother: These were seuen brethren / & the fyrste take a wyfe / and dyed with out chylidren. And the seconde tooke the wyfe / and he dyed chylidlesse. And the thyrde

toke

toke her/and in lyke wyse the residue of the leuen/
and left no chyliden behynde them/and dyed. List
of all the woman dyed also. Now at the resurreccy
on whose wyse of them shal he be: For leuen had her
to wyse.

Jesus answered and sayde vnto them. The
chyliden of this worlde mary wyues/and are mari-
ed/ but they which shal be made worthy to enioye
worlde and the resurreccion from death neither ma-
ry wyues neither are married / no: yet can dye eny
moare. For they are equall vnto the angels. and are
the sonnes of God/ in as moche as they are the chyl-
iden of the resurreccion. And that the dead shal re-
se agayne/ euen Moyses signified. besydes the bulle/
when he sayde: the Lorde God of Abraham and the
God of Isaac/ and the God of Jacob. For he is not Exod. iii. b
the God of the dead/ but of them which liue. For
all liue in him. Then certayne of the Pharises
answered and sayde: Maister thou hast wel sayde.
And after that durst they not axe him eny question
at all.

Then sayde he vnto them: how saye they that
Christ is Dauids sonne: And Dauid him selfe sae- Mat. xxi. d
yth in the boke of the Psalmes: The Lorde sayde Mark. xii. d
vnto my Lorde/ sit on my right honde/ till I make Psal. cix. d
thyne enemyes thy fete stole. Seinge Dauid calleth
him Lorde: how is he then his sonne?

Then in the audience of all the people/ he sayde
vnto his disciples: beware of the Scribes/ which de- Math. xxiii
tye to goo in longe cloethinge. and loue gretinges in Mar. xii. d
the markets/ and the hyest seates in the synagoges
and chiefe roumes at fraites/ which deuoure widows
houses/ and that vnder a coulure of longe pray-
inge: the same shal receaue greater damnacion.

Of the poore wedows that curred two
mytes.

Of the destruction of the temple.

Jesus sheweth before the tokens that shal co-

The Gospell
me afore the destruction of Jerusalem
The signes.

Wathe continually and praye.

The. xxi. Chapter.

Mat. xxi. d. **H**e he behelde / he sawe the ryche man / howe
they cast in theyr offeringes into the treasury.
And he sawe also a certayne poore wyddowe / which
cast in thyrther two metyes. And he saeyde: of a tru-
eth I saeye vnto you / this poore wyddowe haeth
put in more then they all. For they all haue of their
superfluyte added vnto the offeringe of God: but she /
Mat. xxi. d. of her pennury haeth cast in all the substance that
she had.

As some spake of the temple / howe it was garnis-
hed with goodly stones & iewels / he saeyde: The da-
yes will come / when of these thinges which ye se /
shall not be lefte stonde vpon stonde / that shall not be
throwen doune. And they axed him sayyng: Wha-
ter when shall the se thinges be / and what signe will
therbe / when suche thinges shall come to passe.

And he saeyd: take heede / that ye be not decay-
ued: For many will come in thy name sayyng: I am
he and the tyme draweth nere. Folowye ye not them
therfore. But when ye heare of warre and dissencie:
be not a frayed. For these thinges must first come:
but the ende foloweth not by and by. Then saeyd he
vnto them: Nacion shall ryle agaynst nacion / and
kyngdome agaynst kyngdome / and greute earthqua-
kes shall be in all quarters / and hunger and pestilen-
ce and fearfull thinges. And greute signes shall there
be from heauen.

But before all these / they shall laye their hon-
des on you and persecute you / deliueringe you vp to
the Synagoges and into prison / and bringe you be-
fore kynges & rulers for my names sake. And this shall
chaunce you for a testimoniall. Let it like there fo-
re faste in youre hertes / not oones to stody before /
what ye shall answer for I will geue you a mouth
and

and wyl dome / where agaynste / all your aduersarys
shall not be able to speake nor resist Ye and ye shall
be betrayed of youre fathers and in yethers / and of
yours brethyn / and kynsmen / and louers / and some
of you shall they put to death. And hated shall ye be
of all men for my names sake / Yet thear shall not co-
me heare of youre heades perishe. With youre pacien-
ce possesse youre soules.

And when ye se Ierusalem beseged with an ho-
ste / then onderstode that the desolacion of the same
is nye. Then let them which are in Jewrye fle to
the mountaynes And let the which are in the middes
of it / departe oute. And let not them that are in o-
ther countreys / enter there in. For these be the dayes
of vengeance to fulfill all that are writen. But wo be
to them that be with chylde / and to them that geue
sucke in those dayes: for thear shall be greate trouble
in the lode / and wrath ouer all this people And they
shall fall on the edge of the sworde / and shall be le-
de captiue / into all nacions. And Ierusalem shall be
troden vnder foote of the gentyls / vntyll the tyme of
the gentyls be fulfilled.

✠ And thaer shall be signes in the sunne / and
in the moune / and in the starres and in the earth the
people shall be in soche perplexite / that they shall not
tell which waye to turne themselves. The see and
the waters shall roore / and mennes hertes shall fayle
them for feare / and for lockinge after those thinges
which shall come on the earth. For the powers of he-
auen shall moue. And then shall they se the sonne of
man come in a cload with power and greate glory.
When these thinges beginne to come to passe: then
looke vp / and lifte vp youre headdes for youre rede-
mption draweth nye.

And he shewed the a similitude: beholde the fig-
ge tree / and all oother trees / when they shute forth
their buddes / ye se and knowe of youre awne selues
that sommer is then nye at hond. So lyke wyll ye

A.iii.

(when

Mat. xxiii.

Mark. xiii.

Dani. ix. 2

Mat. xxiii.

Mark. xiii.

Esa. xlii. b.

Ezech. xxi.

Joel. ii. c.

The Gospell.

¶ When ye se these thinges come to passe) vnderstande that the kyngdome of God is nye. Verely I saye vnto you: This generacion shall not passe / till all be fulfilled. Heauen and earth shall passe: but my wordes shall not passe. †

† Take heede to youre selues / lest youre heretes be ouercome with surferinge and dronckennes and cares of this worlde: and that / that daye come on you onwares. For as a snare shall it come on all that sit on the face of the earth. Wathe therfore continually and praye that ye maye obtayne grace to sty all this that shall come: and that ye maye stonde before the sonne of man. †

In the daye tyme / he taught in the temple / and at night / he went out / and had abydinge in y^e mount Oliuete. And all the people came in the mooringe to him in the temple / for to heare him.

¶ Christ is betrayed of Judas.

Of the auster lambe.

The institution of the Sacrament

Of the stryke betwene the Apostles which of them shuld be the cheffest.

How Christ was troubled in the Agillie.

Malchas care was stryken of.

Jesus was led vnto the cheffest Prieste.

¶ The. xxii. Chapter. †

Math. xxi
Mar. xiii.

¶ The feast of swete bread due nye which is called easter / and the hye Priestes and Scribes sought how to kyll him / but they feared the people. Then entred Satan into Judas / whose surname was Icarioth (which was of the nombre of the twelue) and he went his waye and communed with the hye Priestes / and officers how he myght betraye him to them. And they were glad / and promised to geue him mouny. And he consented / and sought oportunitie to betraye him vnto them / when the people were aswawe.

Math. xxi

¶ Then came the daye of swete bread / when he was in neede

needfulle the easter lambe must be offered. And he **Math. xxvi**
sent Peter and John sayinge: go and prepare vs **Mark. xiii**
the easter lambe: that we maye eate. The sayde to
him. Where wilt thou that we prepare? And he sa-
yde vnto them. Beholde when ye be entred into
the cite: there shall a man meete you bearinge a pit-
cher of water: him folowe into the same house that
he entred in: and saue vnto the good man of the
house. The maister sayeth vnto the. Where is the
gest chamber: where I shall eate myne easter lam-
be with my disciples? And he shall shew you a greete
parloure paved. There make redy. And they went/
and founde as he sayde vnto them: and made redy
easter lambe.

And when the houre was come: he sate downe
and the twelue Apostles with him. And he sayde vn-
to them: I haue inwardly desired to eate this easter **Math. xxvi**
lambe which you before that I suffer. For I saue **Mark. xiii.**
vnto you hence forth I will not eate of it any moore: **1. Cor. xi.**
vntill it be fulfilled in the kyngdome of God. And
he tooke the cup: and gaue thanks: & sayd. Take this
and drinke it amonge you. For I say vnto you: I
will not drinke of the frute of the vyne: vntill the
kyngdome of God be come.

And he tooke bread: gaue thanks: and gaue to
them sayinge. This is my body which is geue for
you. This do in the remembraunce of me. Lyke wyse
also: when they had supped: he tooke the cup sayin-
ge. This cup is the newe testament in my bloude:
which shall for you be shedde.

Yet beholde: the honde of him that betrayeth
me: is with me on the table. And the sonne of man **Math. xxvi**
goeth as it is apointed: But wo be to that man by **Mark. xiii.**
whoom he is betrayed. And they began to enquire a- **John. xiii. c**
monge them selues: which of them it shulde be: that **Mat. xli. c**
shulde do that.

¶ And there was a stryfe amonge the: which of
the shulde be taken for the greatest: And he sayde
unto

The Gospell.

unto them: the kyniges of the gentyls raygne ouer
 them/and they that beare rule ouer them/ are caled
 gracious lordes. But ye shall not be so. But he that
 is greatest amonge you/ shall be as the yongest: and
 he that is chiefe shall be as the minister. For whe-
 ther is greater/ he that sitteth at meate: or he that
 serueth? Is not he that sitteth at meate? And I
 am amonge you / as he that ministrerth. It is as
 they which haue bidden with me in my temptaci-
 ons. And I apoynt unto you a kyngdome / as my
 faether hath appoynted to me: that ye maye eate/
 and dryncke at my table in my kyngdome / and
 sit on seates / and iudge the twelue tribes of Is-
 rael. f

And the Lorde saeyde: Simon/ Simon beholde
 Satan hath desired you/ to tiste you/ as it were
 wheate: but I haue prayed for the that/ thy faeth fa-
 cyle not. And when thou arte conuerted / strengthe
 thy brethren. And he saeyd vnto him. Lorde I am
 redy to go with the into prison/ and to death. And
 he saeyde: I tell the Peter/ the cocke shall not cro-
 we this daye/ tyll thou haue thise denied that thou
 knowest me.

And he saeyde vnto them: when I sent you w-
 thout wallet and scrippe and shoes: lacked ye any
 thinge? And they saeyd/ no. And he saeyde to them:
 but now he that hath a wallet let him take it vp/
 and lyke wyse his scrippe. And he that hath a swe-
 arde/ let him sell his coete and bye oone. For I sae
 ye vnto you/ that ye that which is wytten / must be
 performed in me: euen with the wycked was he nom-
 bred. For those thinges which are wytten of me/
 haue an ende. And they saeyde. Lorde beholde he-
 re are two swaordes. And he saeyde vnto them: it is
 ynough.

And he came out/ and went as he was wonte/
 to mount oliuete. And the disciples folowed him.
 And when he came to the place/ he saeyde to the pra-
 ye/ lest

ye/lest ye fall into temptation.

E And he gate him selfe from them/about a stoones cast/a knied doune/a prayed/saepinge: Faether yf thou wilt/with drinke this cup from me. Neuertheless/not my will/but thine be fulfilled. And there appered an angell vnto him from heauen/comfortinge him. And he was in an agonie / and prayed some what longer. And his sweate was lyke droppes of bloud/tricklyng doune to the grounde. And he rose vp from prayer/a came to his disciples / and founde them slepyng for sorowe/and saeyde vnto the. Why slepe ye? Rise/a praye/lest ye fall into temptation.

Whyll he yet spake: beholde/there came a company/and he that was caled Judas coone of the twelve/went before them/and preassed nye vnto Iesus to kysse him. And Iesus saeyd vnto him: Judas/be trayest thou the sonne of man with a kysse? When they which were about him sawe what wolde folowe/they saeyd vnto him. Lorde/What we Smyte with sweorde? And coone of them smote a seruant of the hiest Priest of all/a smote of his right eare. And Iesus answered and saeyd: Suffice ye thus farre forth. And he touched his eare/and healed him.

F Then Iesus saeyde vnto the hye priestes and rulers of the temple and the elders which were come to him. Be ye come out/as vnto a theefe with swear-des and staves: When I was darphly with you in the temple/ye stretchyd not forth bondes agaynst me. But this is euen youre very houre/ and the power of darknes. Then toke they him/and ledde him/a brought him to the hye Priestes house. And Peter followed a farre of.

When they had kyndled a fyre in the myddes of the palays/and were set doune to gether Peter also sate doune amonge them. And coone of the wenches behelde him as he sate by the fyre/and set good eye sight on him and saeyde: this same was also with him. Then he denyed him sayinge: woman I knowe

A. v.

we

Mat. xxvii.

Mark. xiiii.

John. xviii.

Mat. xxvi.

Mark. xiiii.

John. xviii.

The Gospell

Use him not. And after a lytell whyle/another sa-
we him/and saeyde:thou arte also of them.And Pe-
ter saeyde:man I am not.And about the space of an
houre after/another affirmed saeyinge: verely even
this felowe was with him/ for he is of Galile / and
Peter saeyde:Man I wrote not what thou sayst.
And immediatly whil he yet spacke/ the cocke cresse.
And the Lorde tourned backe and looked vpon Pe-
ter. And Peter remembered the wordes of the Loy-
de/hows besaeyde vnto him/before the cocke cresse/
thou shalt denye me thys tyme.And Peter went out/ and
wepte bitterly.

And the men that stoode about Iesus / mocked
him/and smoothe him/and blynd fyled him/ and smoo-
te his face. And aured him saeyinge: arede who it is &
smoothe ther/ And manny oether thinges despytfull pe
saeyd they agaynst him.

And alsoene as it was daye the elders of the pe-
ple and the hye Priestes and Scribes/ came to go-
ther/and ledde him into their counsell saeyinge: arte
thou very Chystricell vs.And he saeyde vnto them:
yf I shall tell you/ye shall not beleue. And yf also I
are you/ye shall not answere me or let me go. Hereaf-
ter shall the sonne of man sitte on the ryght honde of
the power of God. Then saeyde they all: Jete thou
then the sonne of God. He saeyde to them:ye saye
that I am. Then saeyde they: what neede we any
further witness. We our selues haue herde of his
awne mouth.

¶ He was ledde to pylate.

He was mocked of Herodes.

Pylate and Herode were maede frendes.

Simon of Sirens was compelled to beare the
crosse.

Of the women that bewayled Iesus.

The manner of his tormentes and death.

His body was begged and layde in a sepulchre.

¶ The .xiii. Chapter.

And

Mat. xxvii.

Mark. xv.

John. xviii.

And the whole multitude of the arose: & ledde him vnto Pylate. And they beganne to accuse him sayyng. We haue founde this felowe pryncerunge & people / & forbyddynge to paye tribute to Cesar: sayyng. & he is Christ a kynge. And Pylate apposed him sayyng: arte thou the kynge of the Jewes? He answered him & sayde: thou sayest it: Then sayde Pylate to the hie Priestes / & to the people I fynde no faute in this man. And they were & moore scarce sayyng. He moueth the people / teachyng the people out of Jewry: & beganne at Galile: euen to this place.

When Pylate harde mencion of Galile he asked whether the man were of Galile. And as sone as he knewe that he was of Herodes iurisdiction / he sent him to Herode / which was also at Ierusalem in those dayes. And when Herode sawe Iesus / he was exceedingly glad. For he was desirous to see him of a longe season / because he had harde many thynges of him & trusted to haue sene some miracle done by him. The quene coned he with him of many thynges. But he answered him not oone worde. The hie Priestes & Scribes / stood forth & accused him straitly. And Herod with his me of warre / despyled him: & mocked him / & arrayed him in whyte / and sent him agayne to Pylate. And the same daye Pylate & Herode were made frendes together. For before they were at variance.

And Pylate called to gether the hie Priestes & the rulers / and the people / and sayde vnto them: Ye haue brought this man vnto me / as oone that peruerterd the people. And beholde I haue examined him before you / and haue founde no faute in this man of those thynges where of ye accuse him. Honor yet Herode. For I sent you to him: and lo no thyng worthy of death is done to him. I will therefore chasten him / and let him loose. For of necessity / he must haue let oone loose vnto them at that tyme.

And all the people cryed at once sayyng: a swage with us / & deliuer to vs Barrabas: which for insurrection

Mat. xxiil.
Mark. xii
Mat. xxvii.
Mar. xv. a.
John. xviil.

Mat. xxvii.
Mark. xv. b
John. xviii.
and. xix. c

The Gospell

rection maede in the cite/and moſher/ was caſt into priſon. Pilate ſpake agayne to them willinge to let Jeſus loſe. And they cryed ſayinge: Crucify hi/ Crucify him. He ſayde vnto them the thyrde tyme. What euill haeth he done? I fynde no cauſe of death in him. I will therfore chaſten him/ and let him loſe. And they cryed with loude voyce/ & required that he myght be crucified. And the voyce of them & of the hye Prieſtes preuailed.

And Pilate gaue ſentence that it ſhuld be as they required and let loſe vnto them/ him that for inſurreccion and moſher/ was caſt into priſon/ whiſ they deſpyed and deliuered Jeſus to do with him what they wolde. And as they ledde him aſwape/ they caught oone Symon of Cyrene/ commynge out of the frelde and on him laide they the crolle/ to beare it after Jeſus.

Mat. xxvii. And there folowed him a greaſe company of people
Mark. xv. b & of women/ which women bewayled and lamented him. But Jeſus turned backe vnto them/ and ſayde:

Eſa. liii. a Doughters of Jeruſalem/ weape not for me but weape
Eſa. liii for your ſelues/ and for your chyldren. For behold/ the dayes will come/ when men ſhall ſaie:

Eſa. ii. a happy are the baren and the wombes that neuer bare
Dre. r. b re and the pappes which neuer gaue ſucke. The ſhall they beginne to ſaie to the moſtayne ſall on bay
I po. ix. b to hylls/ couer vs. For yf they do this to a greene tree/ what ſhall be done to the drye?

Mat. xxvii. And there were two euill doers ledde with him to

Mark. xv. d to be ſlayne. And when they were come to the place/

John. xix. b which is caled Caluary/ there they crucified him/ &

Mat. xxvii. the euill doers/ oone on thy right honde/ and the othe

Mark. xv. b ther on the leſte. Then ſayde Jeſus father forgeus them/ for they wote not what they do. And they parted his rayment/ and caſt lottes. And the people ſtoode. And behelde.

And the rulers mocked him/ with them ſayinge: he holpe oether men/ let him helpe him ſelfe/ yf he be Chriſt

Christ the chosen of God. The souldiers also mocked him/ and came and gaue him vinegar and saeyde: Vt thou be that kynge of the Iewes saue thy selfe. And his superscripcion was written ouer him / in Greke / in Latin / and Hebreu: This is the kynge of the Iewes.

And oone of the euyl doers which hanged / rapped on him sayinge: If thou be Christ saue thy selfe and vs. The oether answered and rebuked him sayinge: Further fearest thou God / because thou arte in the same damnacion: We are righttrously punished / for we recceiue accordyng to oure deades: But this man hath done no thynge amysse. And he sayde vnto Iesus: Lord remember me when thou comest in to thy kynge dome. And Iesus sayde vnto him: Verely I saeye vnto the / to daye shalt thou be with me in Paradyse.

And it was about the sixt houre. And there came a darchnes ouer all the londe / vntyll the nyeth houre / and the skye was darchned. And the dayle of the temple diderent euen thosow the myddes. And Iesus cryed with a greate voyce and sayd: Father / in to thy hondes I commende my spyrte. And when he thus had sayd he gaue vp the goost. When the Centurion sawe what had happened / he glorified God sayinge: Of a suretie this man was perfecte. And all the people that came to geter to that sight beholdynge the thinges which were done: smote their brestes / and returned hoom. And all his acquaintance / and the women / that folowed him from Galile stode a farre of beholdynge these thinges.

And beholde there was a mā named Iosaph / a consellour / and was a good man and a iuste / a diide not consent to the consell and dedde of them / which was of Aramathia / a cite of the Iewes: which came also traycted for the kynge dome of God: He went vnto Pylate / a begged the body of Iesus / a tocke it downe / and wapped it in a lynnē clooth / and laied it in an he.

Mat. xxvii.
Mark. xv
John. xix. 38

The Gospell.

an he wen tounbe. wher in was neuer man before laied. And that daye was the Saboth euen / & the Saboth dye on. The women that folowed after which came with him from Galile / behelde the sepulchre & how his body was laied. And they retorned & prepared odoures & oynemētes: but rested the Saboth daye / accordyng to the commaundement.

The women visited the sepulchre

Peter ranne vnto the graue.

Of the pilgrymes that went vnto Emaus.

Jesus stoode in the middes of his disciples.

How Jesus ascended into heauen.

The. xliii. Chapter.

Mark. xvi.
John. xx.

On the mornynge after the Saboth / early in the mornynge / they came vnto the tounbe and brought the odoures which they had prepared and oether women with them. And they founde the stoonerolled awaye from the sepulchre / and went in: but founde not the body of the Lorde Jesu. And it happened / as they were amased therat: Beholde two men stoode by them in synynge vestures. And as they were a frayde / and bowed downe their faces to the earth: they sayd to them: why like ye the lyuynge amonge the dead: He is not heere: but is risen.

Mat. xxvii. Remember how he spake vnto you / when he was Mark. ix. a yet with you in Galile / sayynge: that the sonne of man must be deliuered into the hōdes of synfull mē / and be crucified / and the thyrde daye rise agayne.

And they remembred his wordes / and returned from the sepulchre / and tolde all these thynges vnto the cleuen / and to all the remanant. It was Mary Magdalen / and Joanna / and Mary Jacobi / and oether that were with them / which tolde these thynges vnto the Apostles / and their wordes seemed vnto them sayned thynges / nether beleued they them. Then arose Peter and ran vnto the sepulchre / and stowed in and sawe the lynnen clothes layde by hymselfe / and departed wondrynge in hym selfe at that

that which had happened. ¶

¶ And beholde / two of them went that same dape to a tounē which was frō Jerusalem about thre scoote for longes / called Emmaus: & they talked togeder of all these thinges that had happened. And it chaunced / as they commened to gedre & reasoned / that Iesus him selfe dūe neare / & went with them. But their eyes were holden / that they could not knowe him. And he sayde vnto them: What maner of communications are these that ye haue done to another as ye walke / & are sadde. And the oone of the named Cleophas / answered & sayd vnto him: arte thou onely a straunger in Jerusalem / & haste not knowen the thinges which haue chaunced therein in these dayes? To whom he sayde: what thinges?

And they sayd vnto him: of Iesus of Nazareth which was a Prophet / myghtie in dede & worde before God / & all the people. And howe the hye Priestes / and oure rulers deliuered him to be condemned to death: and haue crucified him. But we trusted that it shuld haue bene he that shuld haue deliuered Israel. And as thouchinge all these thinges to dape is euen the third dape that they were done.

¶ Ye & certayne women also of dure company made a ston yed whiche came early vnto the sepulchre / & founde not his body: & came sayinge & they had scene a visiō of angels / which sayde & he was aloue. And certayne of them which were with vs / wen their waye to the sepulchre / & founde it euen so as the women had sayde: but him they sawe not.

And he sayde vnto the: O foules & sloswe of herte to beuele all & the Prophetes haue spoken. Ought not Christ to haue suffered these thinges / & to enter into his glory? And he began at Moyses / and at all the Prophetes / and interpreted vnto them in all scriptures / which were written of him. And they dūe nye vnto the tounē which they went to. And he made as though he wolde haue gone further
But

The Gospell.

But they constrayned him sayyng/ abyde with vs/
for it draweth towarde night / and the daye is far-
re passed. And he went in/ to tarry with them.

And it came to passe as he sat at meate with
them / he toke bread/ blessed it / brake and gaue to
the. And their eyes were opened & they knewe him: &
he vanysht out of their sight. And they sayde be-
twene the selues: did not oure hertes burne with in
vs/ whill he talketh with vs by the waye / and as he
opened to vs the scriptures? And they rose by the
same houre / and returned agayne to Jerusalem/ and
founde the eleuen gadered together / and them that
were with them / which sayde: the lord is risen in
deede / and hath apered to Simon. And they tolde
what thinges was done in the waye / and how they
knewe him in breakyng of bread. f

Mat. xxviii.
Mark. xvi.
John. xxi. c.

As they thus spake & Iesus him selfe stode
in the middes of them/ and sayde vnto them: peace
be with you. And they were abashed and affrayde/
supposyng that they had sene a spete. And he say-
de vnto them: Whey are ye troubled/ & why do thou-
ghtes a ryse in youre hertes? Beholde my hondes &
my fete/ that it is euen my selfe. Handle me and se:
for spetes haue no flesh and boones/ as ye se me ha-
ue. And when he had thus spoken / he shewed them
his hondes and his fete. And whyll they yet bele-
ued not for ioye and wondred / he sayde vnto them:
Haue ye here any meate? And they gaue him a peece
of a broyled fysh/ and of an hony combe. And he to-
ke it / and ate it before them.

And he sayde vnto the. These are the wordes
which I spake vnto you / whyll I was yet with
you: that al must be fulfilled which were written of
me in the lawe of Moyses and in the Prophetes/ and
in the Psalmes. Then opened he their wyttes/ that
they myght vnderstand the scriptures / and sayde
vnto them. Thus is it written / and thus it behoued
Christ to suffer/ & to rise agayne from death the thyr-
de daye.

be daye/and that repentance and remission offer-
 nes shuld be preached in his name amonge all naci-
 ons/ I and must beginne at Ierusalem. And ye are
 witnesses of these thinges. And beholde/ I will sen-
 de the promes of my farther upon you. But tary ye
 in the cite of Ierusalem/ vntill ye be ende wed with
 power from and hye.

Psal. xviij.

Actu. i. a
John. xviij.

And he ledde them out into Bethany/ and lys-
 te vp his hondes and blessed them. And it cam to pas-
 se/as he blessed them/ he departed from them / and
 was carryed vp into heauen. And they worshipped
 him/and returned to Ierusalem with greate ioye / &
 were continually in the temple/ praeyfinge and laud-
 dinge God. Amen.

Actu. i. a
Mar. xvi. d

¶ Here endeth the Gospell of
 Sancte Luke.

¶ Iohn.

Iohn/ what he was/ is manifest by the thre first
 Euangelistes. First Chyestes Apostle and that
 oone of the chefe. Then Chyestes nye kynsman/ and
 for his singuler innocencie and softenes / singulerlye
 beloued and of singuler familiarite with Christ and
 enen oone of the thre wytnesses of moost secret thin-
 ges. The cause of his wyrtynge was certayne here-
 sies that arose in his tyme/ and namelic two / of w-
 hich oone denyed Christ to be verye God / and the
 oother to be verye man and to be come in the verye
 flesshe/ and nature of man. I saye which two here-
 sies he wrote beeth his Gospell/ and also his first epi-
 stle/ and in the begynnyng of his Gospell saeyth that
 the worde of thinge was at the begynnyng / and
 was with God / and was also verye God / and that
 all thinges was created and maede by it/ and that it
 was also maede flesshe/ that is to saye/ became verye
 man. And he dwelle amonge vs (saeyth he) and we ha-
 ve his glorie.

The Gospell

And in the begynnyng of his pisse/he saeyth we
 know you of the thinge that was from the beginnin-
 ge/which also we hard/sawe with oure eyes /and
 oure handes handeled. And agayne we know you
 everlastyng lyfe /that was with the faether ad ape-
 red to vs / & we hard and sawe. &c. In that he saeyth
 that it was from the begynnyng / & that it was eter-
 nall lyfe / & that it was with God he affirmeth him
 to be verie God. And that he saeyth / we harde / sawe
 and felte / he wytnesleth that he was verie mā also.
 John also wrote last and therfore touched not the
 storie that the oether had compiled. But wytyth
 moost of the saeyth and promyses / and of the sermo-
 nes of Christ. This be sufficient concernyng the iii.
 Euangelistes and their auctorite and worthynes to
 be beleued.

The Gospell

of Saynte John.

John Baptist bare witness of Christ.
 The Jewes enquired of S. John yf he were
 Christ.
 Of the callinge of Andrew / Peter / Philip / and
 Nathanael.



The first Chapter. ✠
 In the begynnyng was
 the worde / and the wor-
 was with God : and the worde
 was God . The same was in
 the begynnyng with God . All
 thinges were made by it / and
 without it / was made no thin-
 ge that was made. In it was li-
 fe / and the lyfe was the light of
 men / and the light shyneth in the
 darke

darknes but the darknes comprehended it not.

There was a man sent from God / whose name was John. The same came as a witness to bear witness of the light / that all men through him might believe. He was not that light : but to bear witness of the light. That was a true light which lighteth all men that come into the world. He was in the world / and the world was made by him : and yet the world knew him not.

He came among his (a)wne and his a)wne received him not. But as many as received him / to them he gave power to be the sonnes of God in that they believed on his name : which were borne / not of bloud / nor of the will of the flesh / nor yet of the will of man : but of God.

And the worde was made flesh and dwelt among us / and we sawe the glory of it / as the glory of the only begotten sonne of the father / which worde was full of grace and verite. Math. 12
Luke. 4. 14

† John bare witness of him and cryed saying This was he of whom I spake / he that cometh after me / was before me / because he was hyer then I. And of his fulnes haue all we received euen (grace) for grace. For the lawe was geuen by Moses / but grace & truthe came by Iesus Christ. No man hath seene God at any tyme. The only begotten sonne / which is in the bosome of the father / he hath declared him.

† And this is the recorde of John. When the Jewes sent Priests & Levites from Ierusalem / to axe him / what arte thou. And he confessed & denyed not a lacyde playnly. I am not Christ. And they axed hi what then arte thou. He sayde. And he sayde. I am not. Are thou a Prophete. And he answered no. The lacyd they vnto him : what arte thou that we maye geue an answer to the that sent vs. What sayest thou of thy self. He sayde : I am the voyce of a cryar in the wilderness / make straight the waye of the Lorde / as the lacyd the Prophete Elias. Eli. xl.
Math. 23. 2.
Mark. 1. 2.
Luk. 3. 2.

D. ii.

And

The Gospell

And they which were sent/were of the Pharisees. And they asked him/a sayde vnto him: why baptisest thou then yf thou be not Christ/ nor Elias/ neither a Prophet? John answered the sayyng: I baptise with water: but oone is come amonge you/whom ye knowe not he it is that cometh after me / whiche was before me/whose shoe latchet I am not worthy to vnloose. These thinges were done in Bethabara beyonde Jordan where John dide baptise.

✠ The nexte daye John sawe Iesus commynge vnto him/and sayde: beholde the lambe of God/ which taketh awaye the synne of the worlde. This is he of whom I sayde. After me cometh a man/ which was before me/ for he was hyer the I/ and I knewe him not: but that he shuld be declared to Israel therfore am I come baptisynge with water.

Mat. iii. d.

Mark. i. b.

Luk. iii. d.

And John bare recorde sayyng: I sawe the sprete descende from heauen/lyke vnto a doue / and abyde upon him/and I knowe him not. But he that sent me to baptise in water/ & same sayde vnto me: upon whom thou shalt see the sprete descende/ and tarrye still on him/ & same is he which baptiseth with the holly goost. And I sawe and bare recorde that this is the sonne of God.

The next daye after/ John stoode agayne/ and two of his disciples. And he behelde Iesus as he walked by/and sayde: beholde the lambe of God. And the two disciples harde him speake and folowed Iesus. And Iesus turned about/and sawe them folowe/and sayde vnto them/What seeke ye? They sayde vnto him: Rabbi (which is to saye by interpretation/Master) where dwellest thou? He sayde vnto them: Come and se. They came and sawe where he dwelt: and abode with him that daye. For it was about the tenth houre.

Oone of the two which harde John speake and folowed Iesus/ was Andrew Simon Peters brother. The same founde his brother Simon first / & sayde

saeyde vnto him: we haue founde Messias/which is
by interpretation/annoynted: & brought him to Je-
sus. And Iesus behelde him & saeyde: Thou arte Si-
mon the sonne of Ionas/thou shalt be caled Cephas
which is by interpretation/a stonne.

The daye folowynge Iesus wolde go into Gali-
le/ & founde Philip/ & saeyde vnto him/ folow me.
Philip was of Bethsaeyda the cite of Andrey and
Peter. And Philip founde Nathanael/ & saeyde vn-
to him. We haue founde him of whom Moses in the
lawe/ & the Prophetes did wyte. Iesus the sonne
of Ioseph of Nazareth. And Nathanael saeyde vn-
to him: can there any good thinge come out of Naza-
reth? Philip saeyde to him: Come and se.

G Iesus sawe Nathanael comynge to him/ & saey-
de of him. Beholde a ryght Israelite/ in whom is no
gyle. Nathanael saeyd vnto him: Where knewest
thou me? Iesus answered/ & saeyde vnto him: Befo-
re that Philip caled the/ when thou wast vnder the
fygge tree/ I sawe the. Nathanael answered/ and
saeyde vnto him: Rabbi/ thou arte the sonne of God
thou arte the kynge of Israel. Iesus answered and
saeyde vnto him: Because I saeyde vnto the/ I sawe
the vnder the fygge tree/ thou belecuest. Thou shalt se
greater thinges the these. And he saeyde vnto him:
Verely/ verely/ I saeye vnto you: hereafter shall yee se
heauen open/ and the angels of God ascendynge and
descendynge ouer the sonne of man.

Of the mariage in the Cana of Galile.

Of them that were cast oute of the temple.

How Iesus saeyde/ destrope ye this temple.

The. ii. Chapter.

And the thyrde daye/ was there a maryage
in Cana a cite of Galile/ and the mother of
Iesus was there. And Iesus was caled also and
his disciples vnto the maryage. And when the wy-
ne fayled/ the mother of Iesus saeyde vnto him:
they haue no wyne. Iesus saeyde vnto her: Woman
D. iiii. what

Deut. xxiij.
Elat. xl. c.
and. xlv. b
Hier. xxiij.
Eze. xxiij.
and. xxvij.
Dani. ix. f

The Gospell

What haue I to do with the myne houre is not yet come. His moether saeyde vnto the ministres: what soeuer her saeyeth vnto you/do it. And theare were stondynge theare/ five waterpottes of stone after the maner of the purisynge of the Jewes/contaynyngge two or thre fykins a pece.

And Iesus saeyde vnto the: Fill the water pottes with water. And they fylled the vp to the brim. And he saeyde vnto the: Draue out now & beare vnto the gouernour of the fraste. And they bare it. Whē the ruler of the feast had tacked the water that was turned vnto wyne/ & knewe not whēce it was (but the ministres which drue the water knew) He caled the bydegrome/ and saeyde vnto him: All men at the begynnyng/ set fourth good wyne/ & when men be dronke/ then that which is whoysse. But thou haest kept backe the good wyne/ vntyll now.

This begynnyng of miracles didde Iesus in Cana of Galile/ & shewed his glory/ & his disciples beleued on him. After that he descended into Capernaum/ & his moether/ & his bretheren/ & his disciples: but contynued not manye dayes theare.

And the Jewes cast er was euen at honde/ and Iesus went vp to Ierusalem/ and founde sytyng in the temple thoose that soold oren & sheepe and doves and chaungers of monney. And he made a scourge of small cordes/ & dyaue them all out of the temple/ with the shepe and oren and posyde ouer the changers monney/ and ouerthruw the tables/ and saeyde vnto them that soeld doves: Haue the ase thynges hence/ and make not my faethers housse an housse of marchaundysse. And his disciples remembred/ how that it was wyttē. The zele of thyne housse haeth euen eaten me.

Gal. i. xviij

Math. xxi.
and. xxiij
Mar. xxiij.
and. x. c.

Then answered the Jewes & saeyde vnto him: What token shewest thou vnto vs/ sayng that thou dost thease thynges? Iesus answered and saeyd vnto them: destroye this temple/ & in thye dayes I will reare

reare it by agayne. Then sayde the Iewes. xviij.
 yeres was this temple abydinge: wilt thou reare
 it by in thre dayes? But he spake of the temple of
 his body. And therfore as he was risen from de-
 ath agayne his disciples remembred that he thus sa-
 yde. And they beleued the scripture / and the wo-
 des which Iesus had sayde.

When he was at Jerusalem at easter in the fra-
 ske / many beleued on his name / when they sawe his
 miracles which he dide. But Iesus put not him sel- psal. iij. b
and. lvi. g
 fe in their hondes / because he knewe all men / and
 needed not / that any man shuld testify of man. For he
 knewe what was in man. ¶

¶ Of Nicodemus and Iesus.

Of the baptyne of Iesus and Iohn

The question of purification.

¶ The. iij. Chapter. ✠

Near was a man of the Pharises named Nic-
 odemus a ruler amonge the Iewes. The sa-
 me cam to Iesus by nyght / and sayde vnto him:
 Rabbi / we knowe that thou arte a teacher whiche
 arte come from God. For no man coulde do suche
 miracles as thou doest / except God were with him.
 Iesus answered and sayde vnto him: Verely / ve-
 rely I saye vnto the: except a man be bozen a newe /
 he can not se the kyngdom of God. Nicodemus say-
 de vnto him: How can a man be bozen when he is ol-
 de: can he enter into his mothers wombe and be bo-
 ren agayne? Iesus answered: Verely / verely I saye
 vnto the: except that a man be bozen of water and
 of the sprete / he cannot enter into the kyngdome of
 God. That which is bozen of the flesshe / is flesshe:
 and that which is bozen of the sprete / is sprete. Mar-
 uayle not that I sayd to the: ye must be bozen a ne-
 we. The wynde bloweth where he listeth and thou
 hearest his sounde: but must not tell / whence he com-
 meth and whether he goeth. So is every man that
 is bozen of the sprete.

The Gospell

And Nicodemus answered & sayde vnto him: how can these thinges be? Iesus answered & sayde vnto him: arte thou a maister in Israel / & knowest not these thinges: Verely / verely I saye vnto the / we speake & we knowe / & testify & we haue sene: and ye receaue not oure witnes. If when I tell you carshly thinges / ye beleue not: how shuld ye beleue if I shall tell you of heauenly thinges.

And no man ascendeth vp to heaue / but he that came doune from heauen / that is to saye / the sonne of man which is in heauen. 13

Rum. xxi. And as Moyses lyfte vp the serpent in the wilderness / euen so must the sonne of man be lyfte vp / that noone that beleueth in him perishe: but haue eternall lyfe. 14

1. John. iiii For God so loueth the worlde / that he haeth geue his oonly sonne / that noone that beleue in him shuld perishe: but shuld haue euerlastinge lyfe. For God sent not his sonne into the worlde / to condempne the worlde: but that the worlde through him / might be saued. He that beleueth on him / shall not be condemned. But he that beleueth not / is condemned all redy / because he beleueth not in the name of the oonly sonne of God. And this is the condemnation / that light is come into the worlde / and the mē loued darcknes moore then light / because their deades were euill. For euery man that euill doeth / hateth the light: nether commeth to light lest his deades shulde be repproued. But he that doeth trueth / cometh to the light that his deades myght be knowen how that they are brought in God. 15

After these thinges cam Iesus and his disciples into the Iewes lode / & there he haunted with them and baptised. And John also baptised in Ensheaydes Salim / because there was moche water there / and they came & were baptised: For John was not yett cast into prison.

And there arose a questio betwene John's disciples

scribes and the Jewes about purifyinge. And they came vnto Iohn / & saeyde vnto him: Rabbi / he that was with the beyonge Iordan / to whom thou barest witnes. Beholde the same baptiseth / & all men come to him. Iohn answered / and saeyde: a man can receaue nothinge at all exceptit be geuen him from heauen. Ye poure selues are witnes / how that I sayde: I am not Christ / but am sent before him. He that haeth the byrde / is the byrdegrome. But the frende of the byrdegrome / which stondest by and heareth him reioyseth greatly of the byrdegromes voyce. This my ioy is fulfilled. He must increace. and I must decrease.

He that cometh from an hye is aboue all: He that is of y^e earth / is of the earth / & speaketh of the earth. He that cometh from heauen / is aboue all / and what he haeth sene and harde: that he testifieth: but no man receaueth his testimonye. Howbeit / he that haeth receaued his testimonye haeth set to his seale that God is true. For he whom God haeth sent / speaketh the wordes of God. For God geueth not the spere by measure. The father loueth the sonne and haeth geuen all thinges into his honde. He that beleueth on the sonne / haeth euerlastyng lyfe / and he that beleueth not the sonne / shall not se lyfe / but the wrath of God abydeth on him.

Rom. iii. a

1. Iohn. v. b

¶ Of the woman of Samarie.

The rulers sonne that was sicke.

¶ The iiii. Chapter.

Asone as the Lorde had knowledg / how the Pharises had harde / that Iesus waede and baptised moo disciples then Iohn (though that Iesus him selfe baptised not: but his disciples) he lefte Jewry / and departeth agayne into Galilee. And it was so that he must needs go thowse Samaria. Then came he to a cite of Samaria caled Sichar / besydes the possession that Iacob gaue to his sonne Ioseph. And there was Jacobs

D. v. wel

The Gospell

Gen. xlviii. Well. Iesus then weeped in his iorney / late thus on the well.

And it was about the sixte houre: and there came me a woman of Samaria to drawe water. And Iesus saeyde vnto her: geue me drinke. For his disciples were gone awayne vnto the tounne to bye meate. Then saeyde the womā of Samaria vnto him: how is it / that thou beinge a Jewe / adest drinke of me / which am a Samaritanes: for the Jewes medle not with the Samaritans. Iesus answered and saeyde vnto her: yf thou knewest the gifte of God / & who it is that sayeth to the geue me drinke / thou wouldest haue asked of him / and he wolde haue geuen the water of lyfe. The woman saeyde vnto him. Sir thou haest nothyng to drawe with / and the well is deape: from whence then haest thou that water of lyfe? Arte thou greater then oure father Iacob which gaue vs the well / and he him selfe dranke thereof / & his children / and his cattell?

Iesus answered and saeyde vnto hir / whosoever drincketh of this water / Shall thirst agayne. But whosoever Shall drinke of the water that I Shall geue him / Shall neuer be more a thirst: but the water that I Shall geue him / Shall be in him a well of water springinge vp into euerlastinge lyfe. The woman saeyd vnto him: Sir geue me of that water / that I thirst not / nether come hither to drawe. Iesus saeyde vnto her. Go and call thy husband / and come hither. The woman answered and saeyd to him: I haue no husband. Iesus saeyde to her: Thou haest well saeyd / I haue no husband. For thou hast had fye husbandes / & he whome thou now haest / is not thy husband. That saeydest thou truly.

The woman saeyde vnto him: Sir I perceaue / & thou arte a Prophet. Our fathers worshipped in this mountayne: and ye saye that in Ierusalem is the place wheare men ought to worshippe. Iesus saeyde vnto her. Woman beleue me / the houre cometh / when ye Shall

ye shall neither in this mountayne / nor yet at Ieru-
salem / worſhippe the faether. In worſhippe ye wor-
not what we knowe what we worſhippe. For ſalua-
cion cometh of the Jewes. But the houre cometh
and now is / when the true worſhippers ſhall wor-
ſhippe the faether in ſpyte / and in trueth. For vere-
ly ſuche the faether requyryth to worſhippe him /
God is a ſpyte / and they that worſhippe him : muſt
worſhippe him in ſpyte and trueth.

D The woman ſaeyde vnto him: I wor well Meſ-
ſias ſhall come / which is caled Chriſt. When he is
come / he ſhall tell vs all thinges. Jeſus ſaeyde vn-
to hyr: I that ſpeake vnto the am he. And euen at
that poynte came his diſciples / and maruelled that
he ſaeked with the woman. He not man ſaeyde vn-
to him: What meanest thou / or why ſaekest thou
with her? The woman then leſte her waterpot / and
went her waye into the cite / and ſaeyde to the men
Come ſe a mā which tolde me all thinges that euer
I did. Is not he Chriſt? Then they went out of the
cite / and came vnto him.

ij. Cor. iij. d

And in the meane whyle his diſciples prayed
Chim ſaeyinge: Maſter / cate. He ſaeyde vnto them:
I haue meate to eate / that ye knowe not of. Then
ſaeyde the diſciples betwene them ſelues: haeth eny
man brought him meate? Jeſus ſaeyde vnto them:
my meate is to do the will of him that ſent me. And
to ſpyrue his worke. Saye not ye: there are yet
four monethes / and then cometh harueſt. Behol-
de I ſaeyde vnto you lyfte vp youre eyes / and loke
on the regions: for they are whyte all redy vnto har-
ueſt. And he that repleth recacurth rewarde / ſhall gad-
der frute vnto life eternall: that boeth he that ſo-
weeth / & he that repleth myght reioyce to gether. And
here in is the ſaeyinge true / that oone ſoweth and a-
nother repleth. I ſent you to reple that wheron ye be-
ſtoved no labour. Other men laboured / and ye are
ſpyred into theſe labours.

The Gospell

Many of the Samaritans of that cite beleued on him/for the sayinge of the woman/which testified he tolde me al thinges that euer I did. The whē the Samaritans were come vnto him they besought him/that he wolde tarry with them. And he abode there two daies. And many moo beleued because of his awne wordes/ and sayde vnto the woman: Now we beleue not because of thy sayinge. For we haue harde him oure selues/ & knowe that this is euē in deade Christ the sauoure of the worlde. ¶

Mat. xiii. a
Mark. vi. a
Luk. xiii. c
Math. xiii. b

After two daies he departed thence/ and went a waye into Galile. And Iesus him selfe testified & a prophete hath none honoure in his awne countrey. Then as sone as he was come into Galile/ the Galileans receaued him which had sene all & thinges that he did at Jerusalem at the feast. For they went also vnto the feast daies. And Iesus came agayne into Cana of Galile/ where he turned water into wine.

Mark. i. d
Luk. iiii. c

¶ And there was a certayne ruler/ whose sonne was sicke at Capernaum. Alsoe as the same heard that Iesus was come out of Iewry into Galile/ he went vnto him/ and besought him/ that he wolde descende and heale his sonne. For he was euen ready to dye. Then sayde Iesus vnto him: excepte ye see signes and wondres/ ye can not beleue. The ruler sayde vnto him/ Saye come a waye or euer that my chyldre dye. Iesus sayde vnto him: Goo thy waye/ thy sonne liueth. And the man beleued the wordes that Iesus had spoken vnto him and went his waye. And anon as he went on his waye/ his seruantes met him/ and tolde him sayinge: thy chyldre liueth. Then enquired he of them the houre when he began to amede. And they sayde vnto him: Ye ster daye the seuenth houre/ the feuer left him. And & farther knew that is was the same houre in which Iesus sayde vnto him: Thy sonne liueth. And he beleued/ and all his housholde. ¶ This is agayne the seconde myracle that Iesus did: after he was come

come oute of Jewry into Galile.

¶ Of him that was. xxxviii. yere sicke.

The Jewes sought Iesus to destroye him.

Of the resurrection.

Search the scripture.

Moses accuseth the Jewes.

¶ The. v. Chapter. ¶

After that thear was a feaste of the Jewes/
and Iesus went vp to Ierusalem. And the
ar is at Ierusalem/by the slaughterhouse/a poele ca
led in the Ebrie tonge Bethesda/hauinge fyue poe
ches/in which laye a greate multitude of sicke folke/
of blinde/halt and wyddered/swaytinge for the
mouinge of the water. For an angell went downe at
certayne ceason into the poele and troubled the wa
ter. Whosoener then/yst after the steringe of the wa
ter/stepped in/was maede whoale of whatsover di
sease he had. And a certayne man was there/whiche
had bene diseased. xxxviii. yeaeres. When Iesus sawe
him lye/and knewe that he now longe tyme had be
ne diseased/he sayde vnto him. Wilt thou be maede
whoale? The sicke man answered him: Syr I haue
no man when the water is troubled/to put me in to
the poele. But in the meane tyme/whill I am about
to come/anoether steppeth doune before me.

And Iesus sayde vnto him: Arise take vp thy
bedde/and walke. And immediatly the man was ma
de whoale/a tocke vp his bedde and went. And the
same daye was the Saboth daye. The Jewes there
fore sayde to him that was maede whoale. It is the
Saboth daye / it is not lausfull for the to carry the
bedde. He answered the he that maede me whoale/
sayde vnto me: Take vp thy bedde/and get the henc
ce. The aied they him: What man is that which sa
yde vnto the/take vp thy bedde and walke? And
he that was heale d/will not who it was. For Iesus
had gotten him selfe awaye/because that thear was
yeggs of people in the place.

And

The Gospell

And after that / Iesus founde him in the temple / I
sayd vnto him: beholde thou arte made whole syn
ne no moore / lest a worse thinge happen vnto the.
The man departed and tolde the Iewes that it was
Iesus / which had made him whole. **I**

And therfore the Iewes did persecute Iesus / & **C**
sought the meanes to slay him because he had done
these thinges on the Saboth daye. And Iesus answe
red them / my father worketh hidder to / & I wor
ke. Therefore the Iewes sought the moare to kill him /
not oonly because he had broken the Saboth: but sa
yde also that God was his father and made him
selfe equall with God.

Then answered Iesus and sayde vnto them:
Verely / verely / I saye vnto you: the sonne can do no
thinge of him selfe: but that he seeth the father do. **D**
For whatsoeuer he doeth / that doeth the sonne also.
For the father loueth the sonne / and beareth him
all thinges / whatsoeuer he him selfe doeth. And he
will beare him greater workes then these / because
ye shalde maruaile: For lyke wyse as the father
raiseth vp the dead / and quickeneth them / euen so
the sonne quickeneth whom he will. Neither iudgeth
the father any man: but hath committed all iudge
ment vnto the sonne / because that all men shuld ho
noure the sonne / euen as they honour the father.
He that honoureth not the sonne the same honou
reth not the father which hath sent him. Verely /
verely / I saye vnto you: he that heareth my wordes
and belueth on him that sent me / hath euerlastinge
lyfe / and shal not come into damnacion: but is scaped
from death vnto lyfe.

Verely / verely / I saye vnto you: the tyme shal
come / and now is / when the dead shal heare the voy
ce of the sonne of God. And they that heare / shal li
ue. For as the father hath life in him selfe / so lyke
wyse hath he geuen to the sonne to haue life in him
selfe: and hath geuen him power also to iudge / in
that

that he is the sonne of man. Wharvayle not at this
the houre shall come in the which all that are in the
graves shall heare his voyce and shall come fourthe:
they that haue done good vnto the resurrection of ly
fe: and they that haue done euill vnto the resurrec
tion of damnacion.

I can of myne awne selfe do nothinge at all.
As I beare / I iudge / and my iudgemēt is iust / becau
se I seeke not myne awne will / but the will of the
father which hath sent me. If I beare witness of
my selfe / my witness is not true. There is another
that beareth witness of me / and I am sure that the witness
which he beareth of me / is true.

Ye sent vnto Iohn / and he bare witness vnto the
truth. But I receaue not recorde of man. For the
lesse / the else thinges I saye / that ye myght beleeue.
He was a burninge / and a synninge light / ad ye wol
de for a season haue reioysed in his light. But I haue
greater witness then the witness of Iohn. For the
workes / which the father hath geuen me to finish
the same workes which I do beare witness of
me / that the father sent me. And the father him
selfe which hath sent me / beareth witness of me.
Ic haue not harde his voyce at any tyme nor ye ha
ue sene his face: thear for his wordes haue ye not
abdynged in you. For whom he hath sent: him ye
beleue not.

Search the scriptures / for in them ye thinke ye
haue eternall lyfe: and they are they which testify of
me: And yet will ye not come to me / that ye myght
haue lyfe. Ic receaue not prayse of men. But I kno
we you / that ye haue not the lye of God in you. I
am come in my fathers name / and ye receaue me
not. If another shall come in his awne name / him
will ye receaue. How can ye beleue which receaue
honoure of one of another / and seke not the honoure
that cometh of God onely?

Do not thinke that I will accuse you to my
father

The Gospell

faether. Thear is oone that accuseth you: euen Moyses in whoom ye trust. For had ye beleued Moyses/ ye wold haue beleued me: for he wrote of me. But scinge ye beleue not his wytytinge: how shuld ye beleue my wordes. ¶

¶ Of the fyue loues and two fyshes.

Jesus hid him selfe because the people wolde haue maede him a kynge.

Jesus walked on the see.

The people folowed Jesus with Byppes.

The people requyred a signe.

Of the heavenly bread.

Many of the disciples of Jesu went backe fro him.

What Peter saeyde to Christ.

¶ The. vi. Chapter.

Mat. xiii.

Mark. vi. c

Luck. ix. b

After these thinges Jesus went his waye ouer the see of Galile nye to a cite caled Caperias. And a greate multitude folowed him/ because they had scene his myracles which he dyde on them that were diseased. And Jesus went by nyght to a mountayne / and theare he sate with his disciples. And easter a feast of the Jewes was nye. ¶ Then Jesus lifte by his eyes / and sawe a greate company come vnto him / and sayde vnto Philip when ce shall we bye bread that these myght eate. This he saeyde to proue him: for he him selfe knewe what he wolde do.

Philip answered him / two hondred peny worth of bread are not sufficient for them / that euery man haue a lytell. Then saeyd vnto him oone of his disciples / And iohann Simon Peters brother. Theare is a lad heere / which hath fyue barley loues and two fyshes: but what is that amonge so many? And Jesus saeyde: Make the people sit doune. Theare was moche grasse in the place. And the men sate doune / in nombre / about fyue thousand. And Jesus toke the bread / and gaue thanks / and gaue to the disciples / and his disciples to them that were set doune. And lyke

woyle of the fyshes as moche as they wolde.

When they had eate ynough he saeyd vnto his disciples: Gather vp the broken meate that remaineth / that no thinge be lost. And they gadered it to gether / and filled twelue baskettes with the broken meate of the fyue barly loues / which broken meate remained vnto them that had eaten. Then the men / when they had seene the myracle that Iesus dyde saeyde: this is of a truth the Prophet that shulde come into the worlde. k

When Iesus perceaued that they wolde come / and take him vp to make him kynge / he departed agayne into a mountayne him selfe aloone.

Math. xiiij.
Mark. vi. f.

And when euen was come his disciples went vnto the see and entred into a shyppe and went ouer the see vnto Capernaum. And anoone it was darke / and Iesus was not come to them. And the see arose with a greate wynde that blew. And when they had rowen aboute a. xvj. or a. xxiij. furlonges / they sawe Iesus walke on the see / and drawe nys vnto the shyppe and were afrayed. And he saeyde vnto them: It is I / be not afrayde. Then wolde they haue receaued him into the shyppe ad the shyppe was by a by at the londe whither they went.

The daye folowinge / the people which stood on the oether syde of the see / sawe that there was none oether shyppe / there / saue that none wher into his disciples were entred / and that Iesus went not in with his disciples in the shyppe but that his disciples were gone awaye aloone. How be it / there came a nother shyppe from Tiberias nye vnto the place / where they ate bread / when the Lord had blessed. The when the people sawe that Iesus was not there nether his disciples: they also toke shypinge and came to Capernaum seekinge for Iesus.

And when they had founde him on the other side of the see / they saeyd vnto him: Rabbi / when comest thou hither: Iesus answered them and saeyd:

¶ De. vi.

The Gospell

De: verely / verely I saye vnto you: ye seeke me / not because ye sawe lthe myracles: but because ye acte of the loues / and were filled. † Laboure not for the meate which perillsheth / but for the meate that endureth vnto euerlastinge lyfe / which meate the sonne of man shall geue vnto you. For him hath God the faether sealed.

Then sayde they vnto him: what shall we do that we might worke the workes of God? Iesus answered and sayde vnto them. This is the worke of God / that ye beleue on him / whom he hath sent. They sayde vnto him: what signe seest thou then / that we maye se and beleue the? What doest thou worke? Dure faethers did eate Manna in the desert / as it is wytten: He gaue them bread from heauen to eate. Iesus sayde vnto them: verely / verely I saye vnto you: Moyses gaue you not bread from heauen: but my faether geueth the true bread from heauen. For the bread of God is he which commeth downe from heauen / and geueth lyfe vnto the worlde.

Exod. xvi
Num. xi. b
Psal. lxxvii
Sap. xvi.

Then sayde they vnto him / Lorde / euer moore geue vs this bread. And Iesus sayde vnto them: I am that bread of lyfe. He that commeth to me / shall not hunger: and he that beleueth on me shall neuer thirst. † But I sayd vnto you: that ye haue sene me / and yet beleue not. All that the faether geueth me shall come to me: & him that cometh to me / I cast not awaye. For I came downe from heauen: not to do myne awne will / but his will which hath sent me. And this is the faethers will which hath sent me / that of all which he hath geue me / I shal de looste nothinge: but shal rayse it vp agayne at the last daye. And this is the will of him that sent me: that euery man which seith the sonne and beleueth on him / haue euerlastinge lyfe. And I will rayse him vp at the last daye.

Eccle. xvi

The Iewes then murmured at him / because he sayd

saepd: I am that bread which is come doune from heauen. And they saepde: Is not this Iesus the sonne of Ioseph/ whose faether and moether we knowe? How is it then that he saepth/ I came doune fro heauen? Iesus answered and saepde vnto the. Wherfor mur not betwene poure selues.

✠ No man can come to me except the faether which haeth sent me/ drawe him. And I will raise him vp at the last daye. It is written in the Prophe- Math. xij. tes/ that they shall be all taught of God. Euery man therefore that haeth harde and haeth learned of the faether commeth vnto me. Not that eny man haeth Esa. xli. seene the faether/ save he which is of God: the same Ier. xxi haeth seene the faether. Verely/ verely I saepe vnto you/ he that beleueth on me/ haeth euerlastinge lyfe. I am that bread of lyfe. Your fathers did eate Ma- Exod. xvi. a na in the wil dernes/ and are dead: This is that bread which cometh from heauen that he which eateth of it/ shalld also not dye. I am & lyfinge bread which came doune from heauen. If eny man eate of this bread/ he shall liue for euer. And the bread that I will geue/ is my fleshe/ which I will geue for the lyfe of the worlde.

And the Iewes stroue amonge them selues say- inge: How can this seloswe geue his fleshe to eate? Then Iesus saepde vnto them: Verely/ verely I sa- pe vnto you/ except ye eate the fleshe of the sonne of man and drinke his bloude/ ye shall not haue lyfe in you. Whoso euer eateth my fleshe and drinketh my bloude/ haeth eternall lyfe: and I will raise him/ vp at the last daye. ✠ For my fleshe is meate in deede and my bloude is drinke in deede. He that eateth my fleshe/ and drinketh my bloude/ dwelleth in me and I in him. As the lyfinge faether haeth sent me/ euen so lyue I by my faether: and he that eateth me/ shall liue by me. This is the bread which cam from heauen: not as youre fathers haue eate Manna & are dead. He that eateth of this bread/ shall liue euer.

The Gospell

These thinges saeyde he in the synagoge as he taught in Capernaum. Many therfore of his disciples / when they had harde this / saeyde this is an harde saeyng: Who can abyde thearings of it? Iesus knew in him selfe / that his disciples murmured at it / and saeyde vnto them: Doeth this offende you? What and yf ye shall see the sonne of man ascende vp wher he was before? It is the sprete that queneeth / the fl:the proffeteth nothyng. The wordes that I speake vnto you / are sprete and lyfe. But there are some of you that beleue not. For Iesus knewe from the beginnunge / which they were that beleued not / and who shuld betraye him. And he saeyde: therfore saeyde I vnto you: that no man can come vnto me / except it were geuen vnto him of my faether.

From that tyme many of his disciples went backe / and walke d no moare with him. Then saeyde Iesus to the twelue: will ye also go away? Then Symon Peter answered: Maester to whom shall we go? Thou haste the wordes of eternall lyfe / and we beleue and knowe that thou arte Christ the sonne of the lyvinge God. Iesus answered the: haue not I chosen you twelue / and yet oone of you is the deuyll? he spake it of Judas Iscariot the sonne of Symon. For he it was that shold betraye him / and was oone of the twelue. †

¶ Iesus went pruely vp vnto the feast.

The Iewes marueled how he knewe the scriptures / and was not learned.

How the people were deuided for Iesus.

How the rulers and Nicodemus didde contende.

¶ The .viij. Chapter. †

After that / Iesus went about into Galile and wolde not go about in Iewry for the Iewes sought to kill him. The Iewes tabernacle feast was at honde. His brethren therfore saeyde vnto him: get the hence and go into Iewry that thy disciples

ples maye se thy workes that thou doest. For there is no man that doeth any thinge secretly / and he him selfe seeketh to be knowne openly. If thou do soche thinges / Bewe thy selfe to the worlde. For as yet his brethren beleued not in him.

B Then Iesus sayde vnto them: My tyme is not yet come: but youre tyme is all waye redde. The worlde cannot haete you. But me it hateth: because I testify of it / that the workes of it are euill. Go ye vp vnto this feaste. I will not go vp yet vnto this feaste / for my tyme is not yet full come. These wordes he sayde vnto them / and abode still in Galile. But as soon as his brethren were gone vp / the went he also vp vnto the feaste: not openly / but as it were pruely. Then sought him the Iewes at the feaste / and sayde: Where is he? And moche murmuringe was there of him amonge the people. Some sayde: He is good. Wothe sayde naye / but he deceaueth the people. How be it no man spake openly of him / for so are of the Iewes. **F**

C **+** In the middes of the feaste / Iesus went vp into the temple and taught. And the Iewes marueyled sayinge: How knoweth he the scriptures / seeinge that he neuer learned? Iesus answered them / and sayde: My doctrine is not myne: but his that sent me: If any man will do his will / he shall knowe of the doctrine / whether it be of God / or whether I speake of my selfe. He that speaketh of him selfe seeketh his owne prayse. But he that seeketh his prayse that sent him / the same is true and no doutfulnes is in him.

D Hide not Moses geue you a lawe / yet none of you kepeth the lawe: Why go ye aboute to kyll me? The people answered and sayde: thou haest the deuill: who goeth aboute to kyll thee? Iesus answered & sayde to them: I haue done oone worke / and ye all maruaile. Moses therefore gaue vnto you circumcision: not because it is of Moses / but of the fathers.

Leui. xij. a.

P. liij.

And

The Gospell.

Deute. 10

And yet ye on the Saboth daye / circuncise a man.
If a mā on the Saboth daye receaue circuncision wit-
hout breakinge of the lawe of Moyses: disdayne ye at
me / because I haue made a man euery whit who-
le on the Saboth daye: Iudge not after the viter ap-
raunce: but iudge rightewes iudgement.

Then saeyde some of them of Ierusalem: is not
this he whom they go aboute to kyll? Beholde he
speaketh boldly / and they saeye nothings to him.
Do the rulers knowe in deede & this is very Christ?
Howbeit we knowe this man whence he is: but
when Christ cometh / no man shall knowe when-
ce he is.

Then cryed Iesus in the temple as he taught say-
inge: ye knowe me / and whence I am ye knowe. And
yet I am not come of my selfe / but he that sent me is
true / whom ye knowe not. I knowe him: for I am
of him: & he hath sent me. Then they sought to take
him: but no man laeyde hondes on him / because his
tyme was not yet come. Many of the people bele-
ued on him and saeyde: when Christ cometh / will he
do moore myracles then this man hath done?

The Pharisees harde that the people murmured
suche thinges about him. Wherefore the Pharisees &
hye prestes sent ministers forth to take him. Then
saeyde Iesus vnto them: Yet am I a lytell whyle
with you / and then go I vnto him that sent me. Ye
shall seeke me / and shall not fynde me: and wher-
e I am / thither can ye not come. Then saeyde the Je-
wes but wene they selues: whither will he go / that
we shall not fynde him? Will he go amonge the gen-
tyls which are scattered all abroade / & teache the ge-
ntyls? What manner of sayinge is this that he saeyde
ye shall seeke me / and shall not fynde me: and wher-
e I am thither can ye not come?

6. Bar. xvi. In the last daye / that great daye of the feast / Je-
sus stode and cryed sayinge: If any man thyrst / let
him come vnto me and drinke. He that beleueth
on me

on my/as saeyth the scripture/out of his belly shall
flowe ryuers of water of lyfe. This spake he of the
spere which they that beleued on him/Bulde recar-
tie. ¶ For the holly goost was not yet theare/be-
cause that Iesus was not yet glorified.

¶ Many of the people/when they harde
this sayng saeyd of a trueth this is a Prophet: De-
ther saeyde/This is Christ: Some saeyde: Shall Christ Mich. v. 2
come out of Galile: Sayeth not the scripture that Math. 23. 23
Christ shall come of the seed of Dauid and out of the
toun of Bethleem whcare Dauid was: So was
theare dissencion amonge the people about him. And
some of them wolde haue taken him: but no man la-
yed hondes on him.

¶ Then came the ministres to the hye Priestes &
Pharises. And they saeyde vnto them: Why haue
ye not brought him: The seruantes answered: Re-
uer man spake as this man doth. Then answered
them the Pharises: are ye also discaued: Doeth eny
of the rulers or of the Pharises beleue on him: But
the comen people which knowe not the lawe/are cue-
sed. Nicodemus saeyde vnto them: He that came to
Iesus by night/and was done of them. Doeth oure
lawe iudge eny man before it heare him/and knowe
what he hath done: They answered and saeyde
vnto him: arte thou also of Galilee: Search and loe
ke/for out of Galile aryleth no Prophet. And euery
man went vnto his awne house. ¶

¶ The woman that was taken in aduor-
try.

Of them that sayth Iesus what he was.

How they asayed him of his father.

The freedoms that Christ promisseth to them that
beleue in him.

Of them that saeyde Iesus had a deuyll.

The Iewes wolde haue stoned him because
he saeyde he was a sone of Abraham was.

¶ The. viij. Chapter. ¶

Jo. iij.

And

The Gospell.

And Iesus wet vnto mounte oliuete/and early in the mornynge came agayne into the temple and all the people came vnto him / and he saide doune and taught them. And the Scribes and Pharisees brought vnto him a woman taken in adultery / and set hir in the myddes and sayde vnto him: Maester / this woman was taken in adultery / euen as the dedde was adouynge. Wholes in the lawe commaunded vs that suche shulde be stoned. What sayest thou therfore? And this they sayde to tempt him / that they myght haue wherof to accuse him. Iesus stouped doune / and with his finger wrote on the grounde. And whyll they continued arynge him / he lyfte him selfe vp / & sayde vnto the: let him that is amonge you without synne / cast the first stone at her. And agayne he stouped doune and wrote on the grounde. And allone as they harde that / they went out oone by / done the eldest first.

Leut. xxi. a. And Iesus was lefte aloone & the woman standinge in the myddes. When Iesus had lyfte vp him selfe agayne/and saue no man but the woman he sayde vnto hyr. Woman / where are those thyne accusers: Maeth no man cōdemned the? She sayde: No man Lorde. And Iesus sayde: Neither do I cōdemne the. Go/and synne no more.

Deu. xxiij. Then spake Iesus agayne vnto them sayyn: When I am & light of the worlde. He that foloweth me / shall not walke in darcknes: but shall haue the light of lyfe. The Pharisees sayde vnto hē: thou bearest recorde of thy selfe / thy recorde is not true. Iesus answered & sayd vnto the: thought I beare recorde of my selfe / yet my recorde is true: for I knowe whence I came & whither I go. But ye cannot tell whence I come & whither I go. Ye iudge after the fleshe / I iudge noman. And yf I iudge / my iudgemēt is true. For I am not aloone: but I & father & sent me. It is also writte in youre lawe / & the testimony of two is true. I am oone & beare witness of my selfe / & father

1. Iohn. i. bge.

Deut. xix. b

Mat. xviii

faether & sent me / beareth witness of me. The saeyde
they vnto him: where is thy faether? Iesus answered:
ye neither knowe me / nor yet my faether. If ye
had knowe me / ye shuld haue knowe my faether also.
These wordes spake Iesus in the treasury / as he ta-
ught in the temple / & noman laeyde hondes on him /
for his tyme was not yet come. f

ii. Cor. xiii.
Ioh. x. f.

Then saeyde Iesus agayne vnto them. f I go **Rom. iii. d.**
my waye / and ye shall seeke me / and shall dye in you-
re synnes. Whither I goo thither can ye not come.
Then saeyde the Iewes: will he kyll him selfe / be-
cause he saeyth: whither I goo / thither can ye not co-
me? And he saeyde vnto the: ye are fro beneth / I am
from aboue. Ye are of this worlde / I am not of this
worlde I saeyde therfore vnto you / that ye shall dye
in youre synnes. For except ye beleue that I am he /
ye shall dye in youre synnes.

The saeyde they vnto him / who arte thou: And
Iesus saeyde vnto them: Euen the very same thinge
that I saeyde vnto you. I haue many thinges to saeyde
and to iudge of you. Ye and he that sent me is true.
And I speake in the worlde / those thinges which I
haue harde of him. How beit they vnde stode not &
he speake of his faether.

Then saeyde Iesus vnto them: when ye haue
lift vp an hve the sonne of man / then shall ye knowe
that I am he / and that I do nothinge of my selfe:
but as my faether haeth taught me / euen so I speake
and he that sent me / is which me. The faether haeth
not lefte me a loone / for I do alwaies those thinges
that please him. f As he spake these wordes / ma-
ny beleued on him.

Then saeyde Iesus to those Iewes which be-
leued on him. If ye continue in my wordes / then a-
re ye my very disciples / and shall knowe the truth &
the truth shall make you free. They answered him.
We be Abrahams seede / and were neuer bonde to e-
ny man: why saepst thou then / ye shall be made free.

The Gospel

Rom. vi. c
4. Pet. ij. b.

Jesus answered them: Verely/verely I saye vnto you/that whosoever committeth sinne/is the seruant of sinne. And the seruant abyedeth not in the house for euer: But the sonne abyedeth euer. If the sonne therfore shall make you free/then are ye free in deede I knowe that ye are Abrahams seed: but ye like meanes to kyll me because my sayynges haue no place in you. I speake that I haue seene with my father: and ye do that which ye haue seene with your father.

They answered and sayde vnto him: Abraham is our father. Jesus sayde vnto them. If ye were Abrahams chyl dren/ye wolde do the deedes of Abraham. But now ye go about to kyll me/a man that haue tolde you the trueth which I haue harde of God: this did not Abraham. Ye do the deedes of your father. Then sayde they to him: we were not borne of fornicacion. We haue oone father/which is God. Jesus sayde vnto them: If God were your father/then wolde ye loue me. For I proceeded forth and come from God. Nether came I of my selfe/ but he sent me. Why do ye not knowe my speache? Euen because I can not abyde the hearynge of my wordes.

1. Joh. iii. b

Ye are of your father the deuyl/ and the lustes of your father ye will do. He was a murderere from the begynnyng and abode not in the trueth/ because there is no trueth in him. When he speaketh a lye/ then speaketh he of his awne. For he is a lyar/ and the father thereof. And because I tell you the trueth/ therefore ye beleue me not.

¶ Which of you can rebuke me of sinne? If I saye the trueth/ why doe not ye beleue me? He that is of God heareth Goddes wordes. Ye therefore heare them not/ because ye are not of God.

Then answered the Jewes & sayde vnto him: Saye we not well that thou arte a Samaritane/ & hast the deuyl? Jesus answered: I haue not the deuyl

wyll but I honoure my faether / & ye haue dishonoured me. I seeke not myne owne prayse: but thear is oone that seeketh and iudgeth.

Erely verely I saie vnto you / yf a man keape my sayynges / he shall neuer se death. Then sayde þe Jewes to him: How knowe we that thou haest þe dewtyll. Abraham is dead / and also the Prophetes: & yet thou sayest / yf a mā keape my sayyng / he shall neuer taste of death. Arte thou greater then oure faether Abraham / which is dead: and the Prophetes are dead. Whome makest thou thy selfe?

Jesus answered: If I honoure my selfe / myne honoure is nothinge worth. It is my faether that honoureth me / which ye saye / is youre God / & ye haue not knowen him: but I knowe him. And yf I shuld saie / I knowe him not / I shuld be a lyar lyke vnto you. But I knowe him / and keape his sayynges.

Your faether Abraham was glad to se my daye / & he sawe it & reioysed. Then sayde the Jewes vnto him: thou arte not yet. A. yere oolde / & haest thou sent Abraham: Jesus sayd vnto them: Verely / verely I saie vnto you / yer Abraham was / I am. Then toke they by stoones / to caste at him. But Jesus hyd him selfe / & went out of the temple.

Of him that was borne blynde / & the busynesse that was betwene him and the Pharises.

The. ix. Chapter.

As Jesus passed by / he sawe a man which was blynde from his byrth. And his disciples aied him sayyng: Maester / who dide sinne / this man / or his faether and moether / that he was borne blynde: Jesus answered: Neither hath this man sinned / nor yet his faether and moether: but that the workes of God shuld be shewed on him. I must worke the workes of him that sent me / whyll it is daye. The night cometh when noman can worke. As long as I am in the worlde / I am the light of the worlde.

Altoene

The Gospell

Alsoene as he had thus spoken / he spatte on the
grounde and made claye of the spette / & rubbed the
claye on the eyes of the blynde / & sayde vnto him
Go wash the in y poule of Syloe / which by inter-
pretacion / signifieth sent. He went his waye and wash-
ed and came agayne seinge. The neighbours and
they that had seene him before how that he was a
begger sayde: is not this he that sat & begged? So-
me sayde: this is he. Outher sayde: he is lyke him.

But he him selfe sayde: I receiue he. They sa-
yde vnto him: How me thyne eyes opened then? He
answered / and sayde. The man that is caled Iesus
made claye / and anoynted myne eyes & sayde vnto
me / Go to the poule Syloe and wash. And I went
& washed & receaued my sight. They sayde vnto
him: where is he? He sayde: I cannot tell.

Then brought they to the Pharises / him that as
yetell before was blynde: for it was the Saboth daye
when Iesus made the claye & opened his eyes. The
agayne the Pharises also axed him: how he had recea-
ued his sight. He sayde vnto them: He put claye vpon
myne eyes & I washed / and do see. Then sayde so-
me of the Pharises: This man is not of God / becau-
se he keppeyth not the Saboth daye. Oether sayde:
how can a man that is a sinner / do suche myracle?
And ther was stryfe amonge them. Then spake
they vnto the blynde agayne: What sayest thou of
him because he hath opened thyne eyes? And he sa-
yde: He is a Prophet.

But the Jewes did not beleue of the felowe /
how that he was blynde and receaued his sight / vn-
till they had caled the faether and moether of him
that has receaued his sight. And they axed the say-
ing: Is this youre sonne / whome ye say was bo-
rne blynde? How doeth he now se then? His faether
and moether answered the & sayde: we wote well
that this is oure sonne / and that he was borne blyn-
de: but by what meanes he now seith: that can we
not

not tell / or who hath opened his eyes / can we not tell. He is olde ynough / axe him / let him answer for him selfe. Suche wordes spake his father & moother / because they feared the Jewes. For the Jewes had conspyred all redy that yf any man dide chfisse that he was Christ / he shuld be excommunicat out of the synagoge. Therefore sayde his father and moother / he is olde ynough / axe him.

Then agayne caled they the mā that was blynde / & sayd vnto him: Geue God the prayse: we knowe that this man is a synner. He answered and sayde: Whyther he be a synner / or no / I cannot tell: Done thinge I am sure of / that I was blynde / and now I see. The sayde they to him agayne. What dide he to the: How opened he thyne eyes? He answered them / I tolde you ver whyle / & ye dide not heare. Wherfore wolde ye heare it agayne? Will ye also be his disciples? Then racted they him / & sayde Thou arte his disciple. We be Moses disciples We are sure that God spake with Moses. This selowe we knowe not from whence he is.

D The man answered & sayde vnto them: this is a meruelous thinge that ye wote not whence he is seeinge he hath opened myne eyes. For we be sure that God heareth not sinners. But yf any man be a worshipper of God and do his will him heareth he. Since the worlde beganne was it not harde that any man opened the eyes of oone that was borne blynd? If this man were not of God / he coulde haue done no thinge. They answered & sayd vnto him: thou arte alsoo borne in sinne / and dost thou teache vs? And they cast him out.

Jesus harde that they had excommunicate him and asserne as he had founde him / he sayd vnto him dost thou beleue on the sonne of God? He answered and sayde: Who is it Lord / that I myght beleue on him? And Jesus sayde vnto him: Thou had seene him / and he it is that talketh truly the. And he sayde

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saeyde: Loyde I beleue and worshipped him. ¶

Jesus saeyde: I am come vnto iudgement into this worlde that they which see not myght see / and they which see myght be made blynde. And some of the Pharises which were with him / harde these wordes and saeyde vnto him: are we then blynde? Jesus saeyde vnto them: yf ye were blynde ye shoulde haue no synne. But now ye saye / we see / therefore your synne remaineth.

¶ Of the good Shepherd and hyred seruant.

Jesus walked in Salomons porche.

The Jewes toke vp stoones to haue stoned hi.

The .x. Chapter. ¶

Uerely verely I saye vnto you: he that entreth not in by the doze / into the shepfold / but clymmyth vp some oother waye: the same is a theefe and a robber. He that goeth in by the doze is the Shepherd of the sheepe: to him the porter openeth / and the sheepe heare his voyce / ad he calleth his owne sheepe by name / and leadeth them out. And when he haeth sent forth his owne sheepe he goeth before them / and the sheepe folowe him: for they knowe his voyce. A straunger they will not folowe / but will flye from him: for they knowe not the voyce of strangers. This similitude spake Jesus vnto them. But they vnderstode not what thinges they were which he spake vnto them.

¶ Then saeyde Jesus vnto them agayne. Verely verely I saye vnto you I am: the doze of the sheepe stall / euen as many as came before me are theyues & robbers: but the sheepe dide not heare them. I am the doze: by me yf any man enter in / he shal be safe and shal go in and out and fynde pasture. The theefe cometh not but for to steale / kyll and destroye. I am come that they myght haue lyfe / and haue it more abundantly. ¶

¶ I am the good Shepherd. The good Shepherd becerd geueth his lyfe for the sheepe. And hyred seruants

uaunt / which is not the Shepheard neither the Sheepe
are his aſone / ſeith & wolfe comynge / & leaureth & ſhee
pe / & ſpeth / & & wolfe taereth the / & ſcattereth the ſhee
pe. The hyred ſeruaunt ſpeth / becauſe he is an hyred
ſeruaunt / & careth not for the ſheepe. I am that good
ſhepheard / & knowe myne / and am knowne of myne
As my father knoweth me : euen ſo knowe I my fa-
ther. And I geue my lyfe for the ſheepe : and oether
ſheepe I haue / which are not of this foolde. Then
alſo muſt I bringe / & they maye heare my voyce / &
that they may be oone ſtocke and oone ſhepheard.

Gal. xlii
Ere. xxxviii.
and. xxviii.
Ere. xxviii

Therefore doeth my father loue me becauſe / I put
my lyfe fro me / & I myght take it agayne. No man
tacketh it fro me : but I put it awaye of my ſelfe. I ha-
ue power to put it from me / and haue power to take it
agayne. This commaundment haue I receaued of my
father. And there was a diſſencion agayne amonge &
Iewes for theſe ſayynges / & many of the ſayd. He
haeth & deuyll / & is mad : why heare ye him ? Neither
ſayde / theſe are not & wordes of him & haeth & de-
uyll. Can the deuyll open the eyes of the blynde?

✠ And it was at Jeruſale the feaſte of the dedica-
cion / & it was wynter : & Ieſus walked in Salomons
porche. There came the Iewes rounde aboute him / &
ſayde vnto him : how longe doest thou make vs dou-
te? Yf thou be Chriſt tell vs plainly. Ieſus anſwe-
red them : I wolde you and ye beleue not. The wor-
kes that I do in my fathers name / they beare wit-
nes of me. But ye beleue not / becauſe ye are not of
my ſheepe As I ſayde vnto you : my ſheepe heare my
voyce / and I knowe the / & they folowe me / and I
geue vnto them eternall lyfe / and they ſhall neuer pe-
riſhe / neither ſhall any man plucke them oute of my
hōde. My father which gaue the me / is greater the
all / and no man is able to take them out of my fa-
thers honde. And I and my father are one.

There the Iewes agayne rooke vp ſtoones / to ſto-
ne him with all. Ieſus anſwered them many good
wordes

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Elas. xliiij.

Mal. lxxxi.

wookes haue I Betwed you from my faether for
which of them will ye stooone me? The Iehes an-
swered him sayinge. For thy good wookes lacke
we stooone the not but for thy blasphemie / and becau-
se that thou bringe a man / makest thy selfe God. Je-
sus answered them: Is it not written in youre la-
we: I saeye / ye are goddes: Yf he caled them goddes
vnto whom the woorde of God was spoken (and the
scripture can not be broken) saeye ye then ho him /
whom the faether had sanctified / and sent into the
worlde / thou blasphemest / because I saeyd I am
sonne of God: If I do not the wookes of my fa-
ther / beleue me not. But yf I do / then though ye be-
leue not me yet beleue the wookes / that ye maye
knowe and beleue that the faether in me / and I in
him. ¶

Agayne they went aboute to take him / but he
escapd out of their hondes / and went awaye agay-
ne beyonde Iordan / into the place where John be-
fore had baptised / and there at oode. And manny re-
sorted vnto him & saeyd. John dide no miracle: but
all thinges that John sparke of this man / are true.
And manny beleued on him there.

¶ Of the rayfinge agayne of Lazarus.
Of the counsell of the Pharises and Iudyes a-
gayne Iesus.

The. xi. Chapter.

A Certaine man was sicke / named Lazarus /
of Bethania the toun of Mary and her si-
ster Martha. It was that Mary which annointed
Iesus with oynment and wyped his feet with her
herte / whose brother Lazarus was sicke / and his
sisters sent vnto him sayinge. Lorde beholde he
whom thou louest / is sicke. When Iesus harde that
he saeyd. This infirmite is not vnto death / but for
the laude of God / that the sonne of God might be
prayed by the reason of it. Iesus loued Martha
and her sister and Lazarus. Then after he had har-
de that

de that he was sicke / yet aboode he two dayes still
in the same place where he was.

¶ Then after that / sayde he to his disciples: let vs
go into Ierusalem agayne. His disciples sayde vnto hie:
Master / the Iewes lately sought meanes to stone
the / and wilt thou go thither agayne? Iesus answered:
are there not twelue houres in the dayes? If a
man walke in the daye / he stumbleth not / because he
seeth the light of this worlde. But yf a man walke in
the night / he stumbleth / because there is no light in hie.
This sayde he / and after that he sayde vnto them:
oure frende Lazarus sleapeth / but I go to wache him
out of sleape. Then sayde his disciples: Lord yf he
sleape / he shall do well ynough. Howbeit Iesus spake
he of his death: but they thought that he had spoke of
the naturall sleape. Then sayde Iesus vnto them
playnly: Lazarus is dead / & I am glad for youre sakes
that I was not there / because ye maye beleue.
Neuerthelesse let vs go vnto him: The sayde Thomas
which is caled Dydymus / vnto the disciples:
let vs also go / that we maye dye with him.

Then went Iesus / & founde that he had lyne in
his graue foure dayes already. Bethanie was nye vnto
Ierusalem / aboute. xij. milonges of / and many of
the Iewes were come to Martha and Mary to chere
for them ouer their brother. Martha alsoene as
she harde that Iesus was comynge / went and met
him: but Mary sate still in the house.

¶ Then sayde Martha vnto Iesus: Lord yf
thou haddest bene heere / my brother had not bene de
ad: but neuerthelesse / I knowe & whateuer thou
arest of God / God will geue it the. Iesus sayde vnto
her: Thy brother shall rylse agayne. Martha sayde
vnto him: I knowe that he shall rylse agayne in
the resurrection at the last daye. Iesus sayde vnto her:
I am the resurrection and the lyfe: He that beleeueth
on me / yf he were dead / yet shall he lyue. And whosoever
lyueth and beleeueth on me / shall

¶ neuer

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neuer dye. Beleeuest thou this? She saeyde vnto him
ye Lorde: I beleue that thou arte Christe sonne of
God which shuld come into the worlde.

And alsoene as he had so saeyde / he went her
wayne and caled Marie her sister secretly saeynge:
The maester is come & calleth for the. And he assone
as he harde that / arose quicly / and came vnto him.
Jesus was not yet come into the toun: but was in y
place where Martha met him. The Iewes then
which were with her in the housse and comforted
her / when they sawe Mary / that he roose vp haeste-
ly / and went out / folowed her / saeyng: She goeth
vnto the graue / to weepe there.

The whē Mary was come where Jesus was /
and sawe him / he fell doune at his fete / saeynge vn-
to hi: Lorde yf thou haddest bene here / my brother
had not bene dead. When Jesus sawe her weep / &
the Iewes also weep / which came with her / he gro-
ned in the sprete / & was troubled in hi selfe & saeyde:
Where haue ye layed him: They saeyde vnto him:
Lorde come and se. And Jesus wept: Then saeyde y
Iewes: Beholde howe he loued him. And some of
them saeyde: coulde not he which opened the eyes of
the blynde / haue maede also / that this man shuld not
haue dyed: Jesus agayne goned in him selfe / & ca-
me to y graue. It was a caue & a stoone laeyde on it.

And Jesus saeyd: take ye awaye the stoone.
Martha the sister of him that was dead / saeyd vnto
him Lorde by this tyme he stinketh. For he haeth be-
ne dead foure dayes: Jesus saeyde vnto her: Saeyde
I not vnto the / that yf thou didest beleue / thou shul-
dest se the glozy of God. Then they toke awaye the
stoone from the place where the dead was laeyde.
And Jesus lifte vp his eyes and saeyde: Father I
thanke the because that thou haest harde me. I wot
that thou hearest me all wayes: but because of y peo-
ple that stonde by I saeyde it that they maye bele-
ue: that thou haest sent me.

And

And when he thus had spoken / he cryed with a loud voyce. Lazarus come fourth. And he that was dead / came fourth / bounde hand and foote with graue bondes / and his saece was bounde with a napkin. Iesus saeyde vnto them: loose him / and let him go. Then many of the Iewes which came to Mary / had sene the thinges which Iesus dide / beleued on him. But some of them went their waeyes to the Pharises / and tolde them what Iesus had done.

Then gadered the hye Priestes and the Pharises a counsell and saeyde: what do we? This man doeth manny miracles. Yf we let him scape thus / all men will beleue on him / and the Romaynes shall come and take awaye oure countre and the people. And oone of them named Cayphas which was the hye priest that same yeare / saeyde vnto them: Ye perceive nothyng at all no. Yet consyder that it is expedient for vs / that oone man dye for the people / and not that all the people perillhe. This spake he not of himselfe / but beinge hye Prieste that same yeare / he prophesied that Iesus shulde dye for the people / and not for the people oonly / but that he shuld gader togeder in oone the chyldre of God which were scattered abroode. From that daye fourth they held a counsell togeder / for to put him to death.

Iesus therfore walked no more openly amonge the Iewes: but went his waeye thence vnto a countre nye to a wilderness into a cite caled Ephraim / where he was haunted with his disciples. And the Iewes easter was nye at hand / and many went out of the countre vnto Ierusalem before the easter / to purifye them selues. Then sought they for Iesus / and spake betwene them selues as they stode in the temple: What thinke ye seynge he cometh not to the feast. The hye Priestes and Pharises had geuen a commaundement / that yf any man knewe where he were / he shuld shewe it / that they myght take him.

¶ Marie anoynted the fete of Iesus.

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How the people tocke palme in their handes & saluted Christ.

Of the Grekes that enquired of Iesus.
Iesus came a light into the world.

The .xij. Chapter. ✠

Mat. xxi.
Mark. xii.

A Den Iesus five dayes before easter / came to Bethany where Lazarus was / which was dead and whom Iesus raepleth from death. There are they made him a supper / and Martha serued: but Lazarus was one of them that sat at the table with him. Then tocke Mary a ponde of yntment called Nardus / perfecte and precious / and anoynted Iesus feete / and wept his feete with her heer and the house was filled of the sauer of the oyntment. Then saeyde one of his disciples named Judas Iscariot Simons sonne / which afterwarde betrayed him: why was not this oyntment solde for thre hondred pence / and geuen to the poore? This saeyde he / not that he cared for the poore: but because he was a thefe / and kept the bagge / and bare that which was geuen. Then saeyde Iesus: Let her alone / agaynst the daye of my buryng she kept it. The poore all wayes shall ye haue with you / but me shall ye not all wayes haue.

Muche people of the Iewes had knowledge that he was there. And they came / not for Iesus sake only / but that they myght se Lazarus also whom he raepled from death. The hie Priestes therefore held a counsell that they myght put Lazarus to death also / because that for his sake many of the Iewes went astraye / and beleued on Iesus.

On the morowe / muche people that were come to the feast when they harde that Iesus shuld come to Ierusalem / tocke boughes of palme trees and went and met him / and cryed: Hosanna / blessed is he that in the name of the Lorde / cometh kynge of Israel. And Iesus god a ponge alle and late thron / accordyng to that which was wyrtten: feare

Math. xxi.

not

not daughter of Syon/ beholde thy kynge commeth Math. ii.
 sittinge on an asses cooite. These things understode Mark. xiii.
 he not his disciples at the first: but when Iesus was Luk. xix. f
 glorified/ then remembre they that soche thinges we Zach. ix. b
 re written of him/ and that soche thinges they had do
 ne vnto him.

E The people that was with him/ when he caled
 Lazarus out of his graue/ and raepled him from de
 ath/ bare recorde. Therefore met him the people/ be
 cause they harde/ that he had done suche a miracle.
 The Pharises therefore sayde amonge them se lues/
 Pertraue ye howe we prauayle nothinge: Beholde
 the worlde goeth a waye after him.

There were certayne Grekes amonge them/
 that came to praye at the feast: the same came to Phi
 lip which was of Bethsayda a cite in Galile/ and de
 syed him sayinge: Syr we wolde sayne se Iesus.
 Philip came and toelde Andrew. And agayne An
 drew and Philip toelde Iesus. And Iesus answer
 ed them sayinge: The houre is come/ that the sonne
 of man must be glorified.

+ Verely/ verely I saye vnto you/ except Math. x. d
 the wheate come fall into the grounde and dye/ it and. xvi.
 bydeth aloene. If it dye/ it bringeth fourth moche fruy Mark. viij.
 ce. He that loueth his lyfe shall destroye it/ and he
 that hateth in this worlde/ shall keape it vnto lyfe
 eternall. If eny man minister vnto me/ let him folo
 we me and wheres I am/ there shall also my mini
 ster be. And yf eny man minister vnto me/ him will
 my faether honoure.

Now is my soule troubled/ & what shall I saye
 faether deliuer me fro this houre: but therefore came
 I vnto this houre. Faether glorify thy name. Then
 came there a voyce from heauen: I haue glorified it
 & will glorify it agayne. Then sayed the people that
 stoode by & harde: it thoundyeth. Other sayde an an
 gell spake to him. Iesus answered & sayed: this voy
 ce came/ not because of me/ but for your sakes.

N. iij. + Now

The Gospell

✠ Now is the iudgement of this worlde: now shall the prince of this worlde be cast out. And I / ye I were lifte vp from the earth / will drawe all me vnto me. This saeyde Iesus / signyfinge what death he shold dye. The people answered him: We haue harde out of the lawe that Christ by death euer and
Psal. cii. b. how saeyst thou then that the sonne of man must be
and. cxi. a lyfte vpr who is that the sonne of man? Then Iesus
Elai. xl. c sayde vnto them: yet a lytell while is the light
Ezech. xxxij with you. Walke sothill ye haue light / lest the darknes come on you. He that walketh in the darcke / wotteth not whither he goeth. Whyll ye haue light beleue on the light / that ye maye be the chyl dren of light.

These thinges spake Iesus and departed / and hyd him selfe from them. And though he had done so many myracles before them / yet beleued not they on him / that the sayynges of Elaias the Prophet myght be fulfilled / that he spake. Lorde who shall be leaue oure sayynges? And to whom is the arme of the Lorde opened? Therefore coude they not beleaue / because that Elaias saeyth agayne: he haeth bynded their eyes and hardened their hertes / that they shuld not se with their eyes / and vnderstonde with their hertes and shuld be conuerted / and I shuld heale them. Seeke thinges sayde Elaias when he sawe his gloze / and spake of him. Neuerthelesse amonge the these ruelers many beleued on him. But because of the Pharises they wolde not be and knowe of it / lest they shuld be excommunicat. For they loued prayse that is geuen of men / moore then the prayse & commeth of God.

And Iesus cryed and sayde: he that beleaueth on me / beleaueth not on me / but on him that sent me. And he that seeth me / seeth him that sent me. ✠ I am came a light into the worlde that whosoener beleaueth on me / shuld not byde in darknes. And yf my man here my wordes / and beleaue not / I iudge him

him not. For I came not to iudge the worlde: but to
 saue the worlde. He that refuseth me and receaueth
 not my wordes/haeth done that iudgeth him. The
 wordes that I haue spoken/they shall iudge him in
 the last daye. For I haue not spoken of my selfe: but
 the father which sent me/he gaue me a commaunde-
 ment what I shuld saye/and what I shuld speake:
 And I knowe that this commaundement is lyfe e-
 uerlastyng. Whatsoeuer I speake therfore/euen as
 the father bad me/so I speake. ¶

¶ Jesus washeth his disciples feete.
 Judas went fourth to betraye him.
 Jesus chargeth vs oone to loue another.
 Peter asketh Christ whether he went.

¶ The. xiii. Chapter. ¶

3 **B**Efore the feast of easter when Jesus knewe
 that his houre was come/that he shuld depar-
 te out of this worlde vnto the father. When he lo-
 ued his which were in the worlde/vnto the ende he
 loued them. And when supper was ended/after that
 the deuyll had put in the hert of Judas Iscariot the Si-
 mons sonne/to betraye him: Jesus knowyng that the
 father had geuen all thynges into his hondes/and
 that he was come from God/and went to God/he
 rose from supper/and layde a syde his vpper gar-
 mentes/and toke a towell/and girde him selfe. Af-
 ter that/he poured water into a bason/and beganne
 to washe his disciples feete/and to wype them with
 the towell/wherewith he was girde.

¶ Then came he to Symon Peter: And Peter
 sayde to him: Lorde shalt thou washe my feete? Je-
 sus answered and sayde vnto him: what I do: thou
 wotest not now/ but thou shalt knowe here after. Pe-
 ter sayde vnto him: thou shalt not washe my feete
 whyll the worlde standeth. Jesus answered him: yf I
 washe the not/ thou shalt haue no part with me. Si-
 mon Peter sayde vnto him: Lorde/ not my feete onely:

¶. iiii. ¶

but

Math. xxvi
 Luke. xxi
 Mark. xiii

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but also my hondes and my head. Iesus sayde to him: he that is wylhed/maedeth not laue to welth his fecte/ & is cleane euery whit. And ye are cleane: but not all. For he knewe his betrayer. Therefore sayde he: ye are not all cleane.

After he had welshed thei fecte/ and recacued his clothes/ & was set doune agayne/ he sayde vnto them: wot ye what I haue done to you? ye call me maester and Lorde/ and ye saye well/ for so am I. Yf I then youre Lorde and maester haue welshed youre fecte/ ye also ought to welsh e oone anothers fecte. For I haue geuen you an ensample/ that ye shuld do as I haue done you. Merely/ verely I saue vnto you/ the seruant is not greater the his maester/ neither the messenger greater then he that sent him.

Yf ye vnderstonde thesē thinges/ happy are ye if ye do them. I speake not of you all/ I knowe whoom I haue chosen. But that the scripture be fulfilled: he that eateth bread with me/ hath lyfte vp his hele agaynst me. Now tell I you before it come: that when it is come to passe ye myght beleue that I am he. Merely/ verely I saue vnto you. He that recacueueth whoom soeuer I sende/ recacueueth me. And he that recacueueth me/ recacueueth him that sent me.

When Iesus had thus sayd/ he was troubled in the spete/ and testified sayinge: Merely/ verely I saue vnto you/ that oone of you shall betraye me. And then the disciples looked oone on another doubtinge of whoom he spake. There was oone of his disciples/ which leaneu on Iesus bolome/ whoom Iesus loued. To him bekened Simon Peter that he shuld are/ who it was/ of whos he spake. He the as he leaneu on Iesus brest/ sayde vnto him: Lorde who is it? Iesus answered/ He it is to whos I geue a loppe/ when I haue deyt it. And he wet a loppe & gaue it to Judas Iscarioth Simons sonne. And after the loppe/ Satan entred into him.

The sayd Iesus vnto him: that thou doest/ do quickly

Matt. x. c
Luk. vi. f

Cal. xl. c

Matt. x. d.
Luk. x. c

Matt. xvi.
Mark. xiii.
Luk. xxi. b

quickly. That wist no man at the table / for what intent he spake vnto him. Some of them thought / because Judas had the bagge / that Iesus had sayd vnto him / bye thoose thinges that we haue neede of agaynst the feaste: or that he shulde geue some thinge to the poore. Alsoe the as he had receaued the soppe he wet immediatly out. And it was nyght. When he was gone out / Iesus sayde: Now is the sonne of man glorified. And God is glorified by him. If God be glorified by him / God shall also glorify him / in him selfe: & shall straight waye glorify him.

✠ Deare chyldre / yet a lytell whyle am I with you. He shall seeke me / and as I sayde vnto the Iewes whither I go / thither can ye not come. Also to you saye I now. A newe commaundment geue I vnto you / that ye loue to gedder / as I haue loued you that euen so ye loue oone another. By this shall all men knowe that ye are my disciples / yf ye shall haue loue oone to another. Simon Peter sayde vnto him: Lorde whither goost thou: Iesus answered him: Whither I go thou canst not folowe me now / but thou shalt folowe me afterwarde. Peter sayde vnto him: Lorde / why can not I folowe the now: I will geue my lyfe for thy sake. Iesus answered him: Wilt thou geue thy lyfe for my sake: Verely / verely I saye vnto the / the cocke shall not crowe / till thou haue denyed me thre tyme.

i. Iohn. 14.

Math. xxv.
Mark. xvi.
Luke. xxii

¶ Thomas sayde he knew not wheter Christ went.

Judas Thaddeus asked of Christ a question.

Christ promyseth to sende his disciples a comforter is the holy goost.

¶ The. xiii. Chapter. ✠

AD he sayde vnto his disciples: Let not your hertes be troubled. Beleue in God / and beleue in me. In my fathers house are many mansions. If it were not so / I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepa-

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re a place for you / I will come againe / and recea-
ue you euen vnto my selfe that where I am there
maye ye be also. And whither I go ye knowe and
I waye ye knowe.

Thomas saide vnto him: Lord we knowe not
whither thou goest. Also how is it possible for vs to
knowe the waye? Iesus saide vnto him: I am the waye
the true the and the lyfe. And no man cometh
vnto the father but by me. If ye had knowen me ye
had knowen my father also. And now ye knowe
him / and haue seene him.

Philip saide vnto him: Lord shew vs the fa-
ther / and it sufficeth vs Iesus saide vnto him / ha-
ue I bene so longe tyme with you: and yet hast
thou not knowen me? Philip. he that hath seene me
hath seene the father. And how sayest thou then
shew vs the father: Beleuest thou not that I am in
the father / and the father in me? The wordes that
I speake vnto you / I speake not of my selfe: but the
father that dwelleth in me / is he that doeth the wor-
kes. Beleeue me that I am in the father / and the fa-
ther in me. At the least beleeue me for the very wor-
kes sake.

Merely / verely I saue vnto you / he that be-
leueth on me / the workes that I do / the same shall he
do / a greater workes then these shall he do / because
I go vnto my father. And whatsoever ye are in my
name / that will I do / that the father might be glori-
fied by the sonne. If ye shall see any thinge in my na-
me / I will do it.

† If ye loue me keape my commaundementes
and I will praye the father / and he shall geue you
another comforter / that he maye byde with you euer
which is the spere of true the whome the worlde can
not receaue because the worlde seyth him not / nether
knoweth him. But ye knowe him. For he dwelleth
with you / and shall be in you. I wil not leaue you co-
fortlesse. but will come vnto you.

Yes

Yet a litell whyle and the worlde leit me no more: but ye shall se me. For I liue/ and ye shall liue. That daye shall ye knowe that I am in my faether/ and you in me/ and I in you.

He that hath my commaundementes and keepeth the/ the same is he that loueth me. And he that loueth me/ shall be loued of my faether: and I will loue him/ and will beue myne awne selfe to him. Judas sayde vnto him (not Judas Iscariot) Lorde what is the cause that thou wilt beue thy selfe vnto vs/ and not vnto the worlde? Iesus answered/ ad sayde vnto him: if a man loue me and will keepe my sayynges/ my faether also will loue him/ and we will come vnto him/ and will dwell with him. He that loueth me not/ keepeth not my sayynges. And the wordes which ye heare/ are not myne/ but the fathers which sent me.

This haue I spoken vnto you beyng yet present with you. But that comforter which is the holly goost (whom my faether will sende in my name) he shall teache you all thinges/ and bringe all thinges to your remembraunce whatsoeuer I haue tolde you.

Peace I leue with you/ my peace I geue vnto you. Not as the worlde geueth/ geue I vnto you. Let not your hertes be greued/ neither feare ye. Ye haue harde how I sayde vnto you: I go and come agayne vnto you. If ye loued me/ ye wolde verely reioyce/ because I sayde/ I go vnto the faether. For the faether is greater then I. And now haue I be-
swed you/ before it come/ that when it is come to passe/ ye might beleaue.

Here after will I not talke many wordes vnto you. For the ruler of this worlde cometh/ and hath nought in me. But that the worlde maye knowe that I loue the faether: therfore as the faether geueth commaundement euen so do I. & Wyle let vs go hence.

That

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¶ That Christ is a very vyne.
Christ commaundeth perfu loue to be had.

The .xv. Chapter. †

I Am the true vyne / and my faether is an hus-
bande man. Every braunche that beareth not
frute in me / he wyll take awaye. And every braun-
che that beareth frute / will he pource / that it maye
bunge moare frute. Now are ye cleane thowso the
wordes which I haue spoken vnto you. Wyde in me
and let me byde in you. As the braunche can not bea-
re frute of itselfe / except it byde in the vyne: no moa-
re can ye excepte ye abyde in me.

Math. xxi
i. Joh. iij

I am the vyne / and ye are the braunches. He
that abyderth in me / and I in him / the same bringeth
fourth moche frute. For without me can ye do nothin-
ge. If a man byde not in me / he is cast fourth as a bra-
unche / and is wyddered: and men gadderit / and cast
it into the fyre / and it burneth. If ye byde in me / and
my wordes also byde in you: are what ye will / and
it shall be done to you. † Heere in is my faether
glorified / that ye beare moche frute / and be maede
my disciples.

As the faether hath loued me / euen so haue I lo-
ued you. Continue in my loue. If ye shall keepe my
loue / euen as I haue kept my faethers commaunde-
mentes / and byde in his loue. These thinges haue I
spoken vnto you / that my ioye might remayne in you
and that youre ioye might befull.

Eph. v. a
i. Thel. iij.
i. Joh. iij. d

† This is my commaundement: that ye loue
to gether as I haue loued you. Greater loue the this
hath no man / then that a man bestowe his lyfe for
his frendes. Ye are my frendes / yf ye do what soeuer
I commaunde you. Hence fourth call I you not ser-
uautes: for the seruaunt knoweth not what his Lord
doeth. But you haue I caled frendes: for all thin-
ges that I haue harde of my faether I haue opened
to you.

Ye haue not chosen me / but I haue chosen you
and

and ordeyned you / that ye go and bringe forth fruite / and that your fruite remayne / that what soeuer ye shall see of the faether in my name / he shall geue it you.

¶ This commaunde I you / that ye loue to gether. Yf the worlde haete you / ye knowe that he haeted me before he haeted you. Yf ye were of the worlde / the worlde wolde loue his awne. Now be it because ye are not of the worlde / but I haue chosen you out of the worlde / theare fore haeteth you the worlde. Remember the sayinge that I say vnto you: the seruauit is not greater then the Lorde. Yf they haue persecuted me / so will they persecute you. yf they haue kept my sayinges / so will they keape your.

1. Joh. iii. d
and. iij. d

But all these thinges will they do vnto you for my names sake because they haue not knowen him that sent me. Yf I had not come and spoken vnto them they shoulde not haue had synne: but now haue they thinge to clocke their synne with all. He that haeteth my / hateth my faether. yf I had not done workes amonge them which none oether man doo they had not had synne. But now haue they sene / and yet haue haeted bothe me and my faether: euē that the sayinge myght be fulfilled that is written in their lawe: they haeted me without a cause.

Marke. x. c
Mat. xxij

¶ But when the comforter is come / whom I will sende vnto you from the faether / which is the spirit of trueth / which proceedeth of the faether / he shall testifie of me. And ye shall beare witnes also / because ye haue bene with me from the beginninge.

1. Joh. xiv. d

¶ Thus besweth his disciples before / what shall happen vnto them.

The holly goost shall rebuke the worlde.

Of that he sayde / a lytle & ye shall see me.

A woman that trauaileth haeth sorowe.

What ye see in my name / the faether shall geue it you.

1. Joh. xvi. d

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The. xvi. Chaptre

Luk. xxiij. b
Mat. xxij.

Theſe thinges haue I ſayde vnto you / becauſe ye ſhuld not be offended. They ſhall crie & communicate you: the tyme ſhall come that whoeſoeuer killeth you / will thinke that he doeth God ſeruite: And ſuche thinges will they do vnto you / becauſe they haue not knowen the father neither yet me. But theſe thinges haue I tolde you / that when that houre is come / ye myght remember then / that I tolde you ſo. ¶ Theſe thinges ſayde I not vnto you at the beginnynge / becauſe I was preſent with you.

¶ But now I go my waye to him that ſent me / and noone of you arreth me: whither goeſt thou? But becauſe I haue ſayde ſuche thinges vnto you / your hertes are full of ſorow. Neuertheleſſe I tell you the trueth / it is expedient for you that I go a waye. For yf I go not a waye / that comforter will not come vnto you. But yf I departe / I will ſende him vnto you. And when he is come / he will rebuke the worlde of synne / and of rightewellnes / and of iudgement. Of synne / becauſe they beleue not on me: of rightewellnes / becauſe I go to my father / and ye ſhall ſee me no moare: and of iudgement becauſe the cheefe ruler of this worlde / is iudged all ready.

I haue yet many thinges to ſaye vnto you: but ye cannot beare them a waye now. How be it when he is come (I meane the ſpyrite of trueth) he will leade you into all trueth. He ſhall not ſpeake of him ſelfe: but whatſoeuer he ſhall heare / that ſhall he ſpeake / and he will ſhewe you thinges to come. He ſhall glorye in me / for he ſhall receiue of myne and ſhall ſhewe vnto you. All thinge that the father had are myne. Therfore ſayde I vnto you / that he ſhall take of myne and ſhewe vnto you. ¶

¶ After a whyle ye ſhall not ſee me / and agayne after a whyle ye ſhall ſee me: for I go to the father.

ther. Then sayde some of his disciples betwene the
selues: What is this that he sayeth vnto vs / after a
whyle ye shall not se me / and againe after a whyle
ye shall se me: and that I go to the father. They
sayde therfore: What is this that he sayeth after a
whyle: we cannot tell what he sayeth. Iesus percea
ued that they wolde axe him / and sayde vnto them:
This is it that ye enquire of betwene youre selues/
that I sayde after a whyle ye shall not se me / and
againe after a whyle ye shall se me. Verely / verely
I saye vnto you ye shall weape and lament and the
worlde shall reioyce. Ye shall sorowe: but youre sorow
we shall be turned to ioye.

C A woman when she trauayleth hath sorowe
because her houre is come: but as soon as she is deli
uered of the chylde / she remembereth no moare an
guyll she / for ioye that a man is borne into the worl
de. And ye now are in sorowe: but I will be you a
gain / & youre hertes shall reioyce / and youre ioye
shall no man take fro you. And in the daye shall
ye axe me no question. Verely / verely I saye
vnto you / whatsoeuer ye shall axe the father in my
name / he will geue it you. Hitherto haue ye axed
nothinge in my name. Axe and ye shall receaue it: &
your ioye maye be full.

Mat. vii. a.
and. xxi. c

F These thinges haue I spoken vnto you in pro
uerbes. The tyme will come when I shall no mo
re speake to you in prouerbes: but I shall be to you
placynly from my father. At the daye shall ye axe in
my name. And I saye not vnto you that I will spe
ake vnto my father for you. For the father him sel
fe loueth you: because ye haue loued me / & haue be
leaued / that I came out from God. I went out from
the father / and came into the worlde: and I leaue
the worlde againe / and go to the father.

Mark. xi. c.
Like. xi. d. g
Iaco. i. a

His disciples sayde vnto him: lo now speakest
thou placynly / and thou vnest no prouerbe. How
knowe we that thou vnderstoddest all thinges / and
needest

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Mat. xvi.
Mark. xiii

meadest not that any man shulde are the eny questi-
on. Therfore belaeue we/that thou callst fro God. ¶
Jesus answered them Now ye do belaeue. Beholde
the houre draweth nye/and is all ready come that
ye shal be scatered euery man his wayes/and shal le-
aue me aloene. And yet am I not aloene. For the fa-
ther is with me.

¶ These wordes haue I spoken vnto you/that in
me ye might haue peace. For in the worlde shal ye
haue tribulacion: but be of good cheare/ I haue ouer-
come the worlde.

¶ The prayer of Jesus for the whome he
had geuen to him.

¶ The. xviij. Chapter. ✠

And these wordes spake Jesus/ a lyfte by his eyes
to heauen/ and saide. Father the houre is
come: glorify thy sonne/ that thy sonne maye glorify
the: as thou hast geuen him power ouer all flesh/ &
he shuld geue eternall lyfe to as many as thou ha-
est geuen him/ This is lyfe eternall/ that they might
knowe the that only very God/ and whoom thou
hast sent Jesus Christ.

I haue glorified the on the earth. I haue synys-
fied the worke which thou gauest me to do. And
now glorify me thou father with thyne owne sel-
fe/ with the glory which I had with the per the
worlde was. I haue declared thy name vnto the
men which thou gauest me out of the worlde. Thy
ne they were & thou gauest the me/ & they haue kept
thy sayynges. Now they knowe that all thynges
whatsoeuer thou hast geuen me are of the. For I
haue geuen vnto them the wordes which thou ga-
uest me/ and they haue receaued them/ and knowe
surely that I came out from the: and do beleue that
thou diddest send me.

I praye for them/ and praye not for the worlde: B
but for them which thou hast geuen me/ for they are
thyne. And all myne are thyne/ and thyne are my-
ne/ &

me/and I am glorified in them. And now am I no
more in the worlde/but they are in the worlde/and
I come to the. **I** **F**olly faether keape in the thyne
a swne name / then which thou haest genen me / that
they maye be done / as we are. Whyll I was with
them in the worlde / I kepte them in thy name. Tho
se that thou gauest me / haue I kepte / and noone
of them is lost / but that lost chylde / that the scriptu
re myght be fulfilled.

Now come I to the / and these wordes spea
ke I in the worlde / that they might haue my loye
full in them. I haue geuen them thy wordes / and
the worlde hath haeted them / because they are not
of the worlde / euen as I am not of the worlde. I
desyre not that thou shouldest take them out of the
worlde: but that thou keape them from euill. **I**

They are not of the worlde / as I am not of the
worlde. Sanctifye them with thy trueth. Thy say
inge is trueth. As thou diddest send me in to **þ** worl
de / euen so haue I sent them into the worlde / and
for their sakes sanctifye I my selfe / that they also mi
ght be sanctified thoroowe the trueth.

I praye not for them alone: but for them also
which shall beleane on me thoroowe their preachinge
that they all maye be done / as thou faether arte in
me / and I in the / that they maye be also done in vs /
that the worlde maye beleaue that thou haest set me
And that glory that thou gauest me / I haue geuen
them / that they maye be done / as we are done. I
in them and thou in me / that they maye be maede
perfecte in oone / and that he worlde maye knowe **þ**
thou haest sent me / **þ** haest loued them as thou haest
loued me.

Faether / I will that they which thou haest ge
uen me / be with me wher I am / that they maye se
my glory which thou haest genen me. For thou lo
uest me before the makinge of the worlde. **O**
righteous faether / the very worlde hath not kno
wn

psal. viij.

The Gospel

Wen the: but I haue knowen the / and these haue
knowen that thou haest sent me. And I haue declar-
ed vnto them thy name / and will declare it / & the
loue wherewith thou haest loued me / be in the / and
that I be in them.

¶ Iesus is betrayed.

The Iewes sell backe to the earth at the worde
of Christ.

Peter stricke of the eare of Malchas.

Iesus was led to Annas and Cayphas / and
from them to Pylate.

The .xxviij. Chapter.

Mar. xxvi **U** When Iesus had spoken these wordes /
mar. xiii. c he went fourth with his disciples ouer the
Luc. xxii. d brooke Cedron / where was a garden into the
which he entred with his disciples.

Judas also which betrayed him / knewe the place:
mat. xvi. c for Iesus ofte tymes resorted thither with his disci-
mar. xiii. c ples. Judas then after he had receiued abonde of
Luc. xxi. c. men / and ministers of the hye Priestes and Pharise-
ses / came thither with lanterns and sybiondes and
swapens. Then Iesus knowinge all thinges that
shoulde come on him / went fourth and sayde vnto
them: whom seeke ye? They answered him: Iesus
of Nazareth. Iesus sayde vnto them: I am he.

Judas also which betrayed him / stoode with
them. But as soone as he had sayde vnto them / I
am he / they went backe frakes and fell to the gro-
unde. And he axed them agayne: whome seeke
ye? They sayde: Iesus of Nazareth. Iesus an-
swered: I sayde vnto you: I am he. If ye seeke
me / let these go their waye. That the sayinge mi-
ght be fulfilled which he spake: of the which thou
gauest me / haue I not lost oone.

Simon Peter had a swerde / & drew it / & smote
the hye Priestes seruaunt / and cut of his right eare.
The seruaunts name was Malchas. Then sayde
Iesus vnto Peter: put vpt hy swerde into the she-
ath

ask: Shall I not drincke of the cup which my father
hath geuen me? Then the company and a Captay-
ne / and the ministres of the Jewes toke. Iesus and
broude him / & lede him awayne to Annas first: for he
was facthere laue vnto Cayphas which was the
hye Prieſte that same yere. Cayphas was he that
gane counsell to the Jewes / that it was expedient
that oone man shoulde dye for the people.

And Simon Peter folowed Iesus and anoether
disciple that disciple was knowen of the hye Prieſte
and went in with Iesus into the pallas of the hye
Prieſte. But Peter stoode at the doore without. The
went out that oether disciple which was knowen
vnto the hye preſte / & spake to the dāsell that kept
the doore / and brought in Peter. Then sayde the dā-
sell that kept the doore vnto Peter: Arte not thou oone
of this mannes disciples? He sayde: I am not.
The seruantes and the ministres stoode theare / ad
had made a fyre of coles: for it was colde: and they
warmed them selues. Peter also stoode amonge the
and warmed him selfe.

The hye preſte asked Iesus of his disciples & of
his doctrine. Iesus answered him / I spake openly
in the worlde. I euer taught in the Synagoge & in
the temple whither all the Jewes resorted / & in se-
crete haue I sayde nothinge: Why akest thou me?
Are there which harde me / what I sayde vnto the.
Beholde they can tell what I sayde. When he had
thus spoken / oone of the ministres which stoode by /
smote. Iesus on the face sayinge: answeredst thou
the hye preſte so? Iesus answered him. If I haue
euill spoken / beare witness of the euill: yf I haue
well spoken / why smitest thou me? And Annas sent
him bounde vnto Cayphas the hye preſte.

Simon Peter stoode and warmed him selfe. And
they sayde vnto him: arte not thou also oone of his
disciples? He denyed it / & sayde. I am not. Oone of
the seruantes of the hye preſte (his colyn whose eare

Mat. xxi.
Mar. xiii.
Luc. xxi. l.

Mat. xxi.
Mar. xiii.
Luc. xxi. l.

The Gospell

Peter (moete of) sayde vnto him: bidde not I se the
in the garde wth him: Peter denyed agayne: and
immediatly the roche crewe.

mat. xxvi. Then lede they Iesus from Cayphas into the
hall of iudgmet. It was in þ moerninge: & they the
selues went not into the iudgement hall lest they
shuld be defyled / but that they might cate the pascall
lambe. Pylate then went out vnto them and sayde:
what accusation bringe ye agaynste this man?
They answered and sayde vnto him. If he were
not an euill doer / we wolde not haue deliuered hi
vnto the. Then sayde Pylate vnto them: take ye
him and iudge him after your awne lawe. Then
the Jewes sayde vnto him. It is not lawe fall for
vs to put euill man to death. That the wordes of
Iesus might be fulfilled which he spake / signifyin-
ge what death he shuld dye. Then Pylate en-
tered into the iudgement hall agayne / and cald Je-
sus / and sayde vnto him: arte thou the kinge of the
Jewes?

mat. xxvi. Iesus answered: sayest thou that of
thy selfe / or hide oother tell it the of me? Pylate an-
swered: In I a Jewe? Thyne awne nation and
hye Princes haue deliuered þ vnto me. What haest
thou done? Iesus answered: my kyngdome is not
of this worlde. yf my kyngdome were of this worl-
de / the wolde my ministers surely fight / that I shul-
de not be deliuered to the Jewes / but now is my
kyngdome not from hence. Pylate sayde vnto
him: Arte thou a kinge then. Iesus answered:
Thou sayest that I am a kinge. For this cause
was I borne / and for this cause came I into the
worlde / that I shulde beare witnes vnto the truthe.
And all that are of the truthe heare my voyce. Py-
late sayd vnto him: what thinge is truthe? And
when he had sayd that / he went out agayne vnto þ
Jewes & sayde vnto the: I fynde in hi no cause at
all. ye haue a custome / þ I shalbe deliuer yee ouer
lofse at easter. Will ye þ I lofse vnto yee þ kinge
of the

of the Iewes: Then cryed they all agayne sayyn-
g: not him / but Barrabas: that Barrabas was a
robber.

¶ Iesus was condeigned to þe death of the crosse.
Of them that stode by the crosse.

Iesus was thrust in with a speare:

Ioseph begged the body of Iesus & buried it.

¶ The. xii. Chapter.

Uhen Pilate toke Iesus and scourged him.
And the souldiers wounde a crowne of
thornes and put it on his head.

Mat. xxvi.

Mar. xvi. b

And they di-
de on him a purple garment / and sayde hayll kinge
of the Iewes: & they smote him on the face. Pilate
wolt fourth agayne / & sayde vnto them: beholde I
brynge him fourth to you: that ye maye knowe / that
I fynde no faulte in him. Then came Iesus fourth
wearinge a crowne of thorne & a robe of purple. And
Pilate sayde vnto them: beholde the man. When
the hye Priestes and ministres sawe him / they cryed
sayinge: crucify him / crucify him. Pilate sayde
vnto them. Take ye him and crucify him: for I
fynde no cause in him. The Iewes answered him.
We haue a lawe / & by once lawe he ought to dye: be-
cause he made him selfe the sonne of God.

When Pilate harde that sayinge / he was the
moare asfayde / and wente agayne into the iudgemēt
hall / & sayde vnto Iesus: where arte thou? But Je-
sus gaue him noone answer. Then sayde Pilate
vnto him. Speakest thou not vnto me? Knowest
thou not that I haue power to crucify the / & haue
power to loose the? Iesus answered: Thou couldest
haue no power at all agaynst me / except it were
geuen the from aboue. Therefore he that deliuered
me vnto the / is moare in synne. And from thence
fourth sought Pilate meanes to loose him: but the
Iewes cryed sayinge: yf thou let him go / thou arte
not Césars frende. For whosoever macheth him
selfe a kinge / is agaynst César.

The Gospel

When Pylate harde that sayyng / he brought
Jesus fourthe / and late doune to geue sentence / in
a place caled **p**anement: but in the Hebrue tonge /
Gabbatha. It was the Saboth euen which saith
in the easter feast / and aboute the sixte houre. And he
sayde vnto the Jewes: beholde youre kynge. They
cryed / awayne with him / awayne with him / crucify
him. Pylate sayde vnto them: Shall I crucify
your kynge? The hye Priestes answered: we ha-
ue no kynge but Cesar. Then deliuered he him vnto
them / to be crucified.

mat. xxviij.
Mar. xv. b
Luc. xxij.
And they tocke Jesus / and lede him awayne. And
he bare his crosse / and went four the into a place ca-
led the place of dead mens sculles / which is named
in Hebrue / **Golgotha**. Where they crucified him / and
two oether with him: on either syde oone / and Jesus
in the middes. And Pylate wrote his tittle / and
put it on the crosse. The wytyng was: Jesus of
Azareth kynge of the Jewes. This tittle rede ma-
ny of the Jewes. For the place where Jesus was
crucified / was nye to the cite. And it was writte in
Hebrue / Greeke and Latyn. Then sayde the hye
Priestes of the Jewes to Pylate: wyte not / kynge
of the Jewes: but that he sayde / I am kynge of the
Jewes. Pylate answered: what I haue written / I
haue I written.

Mat. xxviij.
Mar. xv. b
Luc. xxij. c
Then the souldiers / when they had crucified Je-
sus / tocke his garmentes and maede foure partes /
to euery souldier a parte / and also his coote. The co-
ote was without seame / wrought vps thowse out.
And they sayde oone to anoether. Let vs not deuy-
de it but cast lottes wha shall haue it. That the scrip-
tar myght be fulfilled which sayeth: They departed
my racyment amonge the / & on my coote dyde cast
lottes. And the souldiers dyde soche thynges in deade

Then stode by the crosse of Jesus his moother /
& his mothers sister / Mary the wyfe of Cleophas /
and Mary Magdalene. When Jesus sawe his moe-
ther

thee / And the disciple stande who he loued / he sayde vnto his mother: woman behold the sonne. The sayde he to the disciple: behold the mother. And fro that houre the disciple tocke her for his owne.

After that when Iesus perceined that all thinges were performed. that the scripture might be fulfilled / he sayde: I thirst. There was a vessel full of veneger / & wounde it about with sype / and put it to his mowth. Alsoe as Iesus had receiued of the veneger / he sayde / It is fulfilled / & bowed his head / and gaue vp the goode. psal. lxxvij.

The Iewes then because it was the Saboth eue that the bodies shoulde not remayne vpon the crosse on the Saboth daye (for that Saboth daye was an hie daye) besought Pilate & their legges might be broken / & that they might be taken downe. The came the souldiers and brake the legges of the first / and of the oether which was crucified with Iesus. But when they came to Iesus / and sawe that he was dead already they brake not his legges: but one of the souldiers with a speare / thrust him into the syde / and forthwith came there out bloud and water.

And he that sawe it / bare recorde / and his recorde is true. And he knoweth that he sayeth true that ye might beleue also. These thinges were done that the scripture shoulde be fulfilled: Ye shall not breake a boone of hi. And againe another scripture sayeth: They shall looke on him / whom they pearced. Exod. xij.
Num. ix. b
Sacha. xij.

After that / Joseph of Aramathia (which was a disciple of Iesus: but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. And there came also Nicodemus: which at the beginning came to Iesus by night / and brought of myrrour & aloes mingled together aboute an hundred pounde weyght. The tocke they & body of Iesu / & wounde it in linnen clothes with the obdures / as the manner of mat. xxvij.
Mar. xv. b
Luc. xxij.
John. iij. a

The Gospell

ner of the yewes is to bury. And in þe place where
Jesus was crucified / was a garden / & in the garden
a new sepulchre / where in was neuer man layde. The
are layde they Jesus because of the yewes Saboth
euen for the sepulchre was nye at honde.

¶ The resurrection of Christ.

Mary madalene came first to the graue / & to
her appered Christ first.

As the disciples were gathered to gether / Jesus
came and appered vnto them.

¶ The .xx. Chapter.

Mat. xvi.
Luc. xlii.

The morow after the Saboth daye / & Mary
Magdalene early / when it was yet darke /
vnto the sepulchre / & sawe the stonne taken awaye
from the tombe. Then she ranne / and came to
Simon Peter and to the oether disciple whom Jesus
loued / & sayde vnto them. They haue take awaye
the bodye out of the tombe / and we cannot tell where
they haue layde him. Peter went fourth and
that oether disciple & came vnto the sepulchre. They
ranne bothe to gether / and that oether disciple did
outrunne Peter / and came first to the sepulchre. And
he stouped doune & sawe the linnen clothes lyinge /
yet went he not in. Then came Simon Peter solo
winge him / and wet into the sepulchre / and sawe the
linnen clothes lye / and the napyen that was aboute
his head / not lyinge with the linnen clothe / but
wrapped to gether in a place by it selfe. Then went
in also that oether disciple which came first to the se-
pulchre / and he sawe and belened. For as yet they
knew not the scriptures that he shoulde rise agayne
from death. And the disciples went awaye
agayne vnto their owne home.

mat. xvi.
Mar. xvi.

¶ Mary stoode without at the sepulchre weeping.
And as she wept / she bowed her selfe into the sepul-
chre and sawe two angels in whyte sittinge / the one
at the head & the oether at the fete / where they had
layde the bodye of Jesus. And they sayde vnto
her

her woman why wepest thou? She sayde vnto
them: For they haue taken away my Lorde / and I
wote not where they haue layde hi. When she had
thus sayde / he turned her selfe backe and saue Je-
sus standinge / and knewe not that it was Iesus.
Iesus sayde vnto her: woman why weapest thou?
Whoom sekest thou? She supposinge that he had
bene y^e gardener / sayde vnto him. Sir yf thou ha-
st borne him hēce tell me where thou haest layde hi
that I maye fet him. Iesus sayde vnto her: Ma-
ry. She turned her selfe / and sayde vnto him: Rab-
boni / which is to saye maister. Iesus sayde vnto
her / touche me not / for I am not yet ascended to my
faather. But go to my bretheren and saye vnto the /
I asende vnto my faather and poure faather to my
God and poure God. Mary Magdalene came and
told the disciples that she had scene the Lorde / and
that he had spoken suche thinges vnto her.

¶ The same daye at night / which was the mo-
rowe after the Sabbath daye / when the doores we-
re shut / where the disciples were assembled to ge-
der for feare of the Iewes / came Iesus an stoode
in the middes / and sayde to the: peace be with you.
And when he had so sayde / he shewed vnto them
his hondes / and his syde. Then were the disciples
glad when they saue the Lorde. Then sayde Je-
sus to them againe: peace be with you. As my fa-
ther sent me / euen so sende I you. And when he had
sayde that he brethed on them / sayde vnto the:
Because the holly goost / whosoever synnes ye remit
te they are remitted vnto them. And whosoever
synnes ye retayne / they are retayned.

¶ But Thomas oone of the twelue / caled Di-
dymus / was not with them when Iesus came.
The oother disciples sayde vnto him: we haue scene
the Lorde. And he sayde vnto them: except I see
in his hondes the print of the nayles / and thrust my
honde into his syde / I will not beleue.

mat. xxviii
Mar. xvi. e
Lu. xxviii.
1. Co. xv. a.

The Gospell

And after. viij. dayes agayne his disciples were with in / and Thomas with them. The same Jesus when the dozes were / But / a stoode in the myddes and sayde: peace be with you.

After that sayde he to Thomas: bringe thy finger hether & see my hondes / and bringe thy hnde & thrust it into my syde: & be not faytlesse / but belcauynge. Thomas answered & sayde vnto hi. my Lorde & my God. Jesus sayde vnto him. Thomas / because thou hast scene me / therefore thou belcauest: happy are they that haue not scene / & yet belcaue.

And many oother signes dyde Jesus in & presence of his disciples / which are not writte in this booke. These are writte that ye might belcaue / & Jesus is Christ the sonne of God / and that in belcauynge ye might haue lyfe thowowe his name.

¶ To Peter & oother that were a fyllhinge / dyde Christ appere agayne.

To Peter he gaue comaundement to seede his shepe and lambe.

Christ shewed befoze vnto Peter that death he shulde dye.

¶ The. xii. Chapter.

After that Jesus shewed him selfe agayne at the see of Tyberias. And on this wyse shewed he him selfe.

There were to gedre Simon Peter and Thomas / which is caled Didymus: and Nathanael of Cana a cite of Galile / & the sonnes of Zebedei / & two oother of & disciples. When Peter sayde vnto the: I go a fyllhinge. They sayde vnto him: we also will go with &. They went their waye & entred into a shippe straight waye / & & night caught they nothinge. But when & moorning was now come / Jesus stoode on & Boze: neuer thelesse & disciples knewe not & it was Jesus. Jesus sayde vnto the: lles / haue ye eny meate? They answered him / no. And he sayde vnto the: cast out the net on the right syde of the ship / and ye shall synce. They cast out / and anon they were not able to drawe

Drawe it for the multitude of fishes.

E Then sayde the disciple to whom Iesus loued / vnto Peter: It is the Lorde. When Simon Peter harde that it was the Lorde / he girded his mantell to him / for he was naked, and sprang into the see.

The other disciples came by ship, for they were not farre from lande / but as it were two hundred cubites and they drew the net with fishes.

As soon as they were come to lande / they sawe hoot coles and fishe layde there on / and bread. Iesus sayde vnto the bringe of the fishe which ye haue now caught.

Simon Peter stepped fourth and drew the net to lande full of greate fishes / an hundred & lift.

And for all there were so many / yet was not the net broke Iesus sayde vnto them: come and dyne.

And none of the disciples durste aske him: what arte thou? for they knewe that it was the Lorde. Iesus then came and toke bread / and gaue them / and fild theyr vessels.

And this is now the thirde tyme that Iesus appered to his disciples / after that he was risen agayne from death.

E When they had dynd / Iesus sayde to Simon Peter: Simon Iohna / louest thou me more then these? He sayde vnto him: ye Lorde / thou knowest / that I loue the.

He sayde vnto him: feede my lambes. He sayde vnto him agayne the seconde tyme: Simon Iohna / louest thou me? He sayde vnto him: ye Lorde thou knowest that I loue the.

He sayde vnto him: feede my sheepe. He sayde vnto him the thirde tyme: Simon Iohna / louest thou me? And Peter sorowd because he sayde to him the thirde tyme louest thou me / and sayde vnto him: Lorde / thou knowest all thinge / thou knowest that I loue the.

Iesus sayde vnto him: feede my sheepe.

D Verely verely I saye vnto the / when thou wast yonge / thou gerdest thy selfe / and walkedst whiter thou woldest: but when thou arte olde / thou shalt stretch fourth thy handes / and a nother shall gird the / and

The Gospell

the/and leade the whyter thou woldest not: That
 44. Pet. i. c. God. spake he signyfynge by what death he shuld glorify

And when he had sayde thus/he sayde to him
 & folowe me. Peter turned about and sawe that di
 sciple whom Iesus loved folowynge: which also
 leened on his brest at supper & sayde: Lorde which
 is he that shall betraye the? When Peter sawe him
 he sayde to Iesus: Lorde what shall he here do?
 Iesus sayde vnto him. yf I will haue him to tary
 till I come/what is that to the? folowe thou me.
 Then wente this sayynge a broode amonge & his
 thien, that that disciple shulde not dye. Yet Iesus
 sayde not to him/he shall not dye: but yf I will &
 he tary till I come/what is that to the? The same
 disciple is he/which testifieth of these thinges/and
 wrote these thinges. And we knowe/that his testi
 mony is true & There are also many oether thin
 ges which Iesus bide the which yf they shuld be
 writte euery none I suppose the woulde coulde not
 contayne the booke that shuld be written.

¶ Here endeth the Gospell
 of S. John.

The Actes of

the Apostles/written by Daynete Luke
 the Euangelist/which was present
 at the dooynge of them.

¶ After Christ was ascended/the disciples re
 mayned to gether.

The first sermone of Peter.

The ende of Judas.

How the lotte fell on Mathias.

¶ The first Chapter.

In the



In the former treatise / We
are frende (Theophilus)
I haue written of all that
Iesus beganne to do and
teache / vntill the daye in which
he was taken vp / after that he
thorow the holly goost had ge-
uen commaundementes vnto the
Apostles / which he had chosen:
o whoom also he shewed him sel-
fe alyue after his passion by ma-
ny tokens / apperyng vnto them forty dayes /

and speakyng of the kingdome of God / and gab-
dered them togeder and commaunded them / that they
shuld not departe from Ierusalem: but to waite for
the promes of the father wherof ye haue harde of
me. For Iohn baptised with water: but ye shal be
baptised with the holly goost / and that with in this
seawe dayes. Whe they were come to order. they as-
ked of him sayyng: Lorde wilt thou at this tyme / re-
store agayne the kingdome to Israel: And he sayd
vnto them: It is not for you to knowe the tymes
or the seasons which the father hath but ye shal
receaue power of the holly goost which shal come
on you. And ye shal be witnesses vnto me in Ieru-
salem / and in all Iewye and in Samary / and eue
vnto the worldes ende.

Luc. xxiij.

And when he had spokē these thynges / whyll
they behelde / he was taken vp / and a cloude recea-
ued him vp oute of their sight. And whyle they loo-
ked stedfastly vp to heauen as he went / beholde two
men stoode by them in white apparell / which also
sayde: ye men of Galile / why stande ye gazinge vp
into heauen? This same Iesus which is taken vp
from you into heauen / shal also come / eue as ye haue
sene him go into heauen.

Then returned they vnto Ierusalem from mo-
unt Oliuete / which is nye to Ierusalem / conteyn-
ge a

Luc. xxiij.

The Actes.

gea Saboth dayes toney. And when they were come in / they went vp into a parter / where abode bo
oth Peter and James / John and Andrew / Philip
and Thomas / Bartolmeu and Mathew / James
the sonne of Alphcus / and Simon Zelotes / and
Judas James sonne. Theese all continued with
one accord in prayer & supplicacion with y^e women
and Mary y^e mother of Iesu / & with his brethren.

† And in those dayes Peter stode vp in the
middes of the disciples & sayde (the nombie of na
mes that were to gether / were about an hundred &
twenty) ye men & brethren this scripture must haue
nowe then fulfilled which the holly goost thoro
the mouth of Dauid spake before of Judas / which
was gyde to them that toke Iesus. For he
was numbred with vs and had obtaeyned sellow
ship in this ministracion. And the same hartynow
possessed a plot of grounde with the rewarde of ini
quite / an when he was honged / burst a sonde in the
middes / and all his bowels gushyd oute. And it is
known vnto all the inhabytors of Ierusalem: in so
moche that that fealde is caled in their mother tonge
Acheldama / that is to saye / te blond fealde.

It is wrytten in the booke of Psalmes: His ha
bitacion be heyde / and no man be dwellinge there in
and his Bishopprike let another take. Wherefore
of these men which haue companyed with vs / all the
tyme that the Lorde Iesus went in and out amonge
vs / begynninge at the baptyme of John vnto that
same daye that he was taken vp from vs / must
oone be ordeyned to beare witness with vs of his re
surreccion.

And they apoynted two / Joseph caled Barla
bas (whose surname was Iustus) and Mathias.

And they prayed sayyng: thou Lorde which knowest
the hartes of all men / knowe wheter of these
two thou hast chosen / that the oone maye take the
roume of this ministracion and Apostleshippe / from
which

psal. xli. c.
Joh. xviii.
Mat. xxvi

psal. lxxviii
psal. cxviii

Of the Apostles fo. cccv.

Which Judas by transgression fell / that he might go
to his a worse place. And they gaue fourth their lo-
tes / and the lotte fell on Mathias / and he was coun-
ted with the eleuen Apostles. †

¶ How the disciples receiued the holly goost.

How they spake with diuerse tonges.

The people wondered at them and thought them
drunken. (at multitude.

At the preachinge of Peter were conuerted a gre-

How goodes were comen amonge the Apostles. †

¶ The .ii. Chapter. †

¶ When the fiftith daye was come / they were
all with oone accorde togeder in oone pla-
ce. And sodenly there came a sounde from
heauen / as it had bene the commynge of a mighty
wynde / and it filled all the house where they sa-
te. And there appered vnto them clouen tonges /
lyke as they had bene fyre / and it sate vpon eache of
them: and they were all filled with the holly Goost /
and beganne to speake with oother tonges / euen as
the spirite gaue them vnderstandinge.

And there were dwellinge at Ierusalem / Ie-
wes / deuote men which were of all nations vnder
heauen. When this was noyed aboute / the mul-
titude came together and were astonied / because the
euery man harde them speake his a same tonge.

They wondered all and marvelled sayyng amonge
them selues: Beholde / are not all these which
speake / of Galile? And how eare we euery man
his a same tonge where in we were bozen? Parti-
ans / Medes and Elampites and the inhabitants of
Mesopotamia of Iury / and of Capadocia / of Pon-
thus and Asia / Phrygia / Pamphilia / & of Egypte /
& of parties of Lybia which is besyde Syrene / ad-
strangers of Rome / Iewes and conuertes / Gre-
kes and Arabians: we haue harde them speake with
oure a same tonges & greates workes of God: †

They were all amazed / & wondered sayyng come to
another

The Actes.

another: what meaneth this? Neither mocked them
sarpinge: they are full of newe wyne.

✠ But Peter stepped fourth wth the eleven / & life
vp his voyce / and sayde vnto them: ye men of Je-
ru^sal^m / and all ye that inhabite Ierusalem: be this kno-
wen vnto you and with youre cares heare my wor-
des. These are not dronken / as ye suppose: for it is
yet but the thirde houre of the daye. But this is
Iohc. ij. g. which was spoken by the Prophete Iohel: It shall
be in the last dayes sayeth God: of my spiete I will
p^owe out vpon all flesh. And youre sonnes and
your daughters shall prophesy and youre yonge
men shall se visions / and youre olde men shall drea-
me dreames. And on my seruantes / and on my ho-
de maydens I will p^owe out of my spiete in those
dayes / and they shall prophesse. And I will be-
friends in heauen above / and tokens in the earth
beneath / blood and fyre / & the vapour of smothe.
The sunne shall be turned into darcknes / & the mou-
ne into blond before that greate and notable daye
of & Lorde come. And it shall be / that whosoener shall
call on the name of the Lorde shall be saved. ✠

Rom. x. c.

✠ Ye men of Israel heare these wordes Je-
sus of Nazareth / a man approued of God amonge
you with miracles / wordes and signes which God
dide by him in the middes of you / as ye youre sel-
ues knowe: him haue ye taken by the hondes of vn-
righteous persones / after he was deliuered by the
determinat counsell and fore knoweledge of God / &
haue crucified and slayne: whom God hath rai-
sed vp and lused the sorowes / of death / because it
was vnpossible that he shuld be holden of it. For
Dauid speaketh of him. Afore hande I sawe God
allwayes before me. For he is on my right hande /
I shuld no be moued. Therefore dide my hart reioy-
ce / and my tonge was glad. Moreouer also my fles-
he shall rest in hope / because thou wilt not leue my
soule in hell / neither wilt suffer thyne holle / to be cor-
ruption

Psal. xv. c.

ruption. Which haeth bestowed me the wayes of lyfe /
 shall make me full of ioye with thy countenance. R.

¶ And brethren / let me frely speake vnto you
 of the Patriarche Dauid: For he is both dead and
 buried / as his sepulchre remaineth with vs vnto this
 daye: Thearfore sayng he was a Prophet / and knewe
 we that God had sworne with an othe to him / that
 he shoulde sitte on his seat / (in that
 Christ shoulde ryse agayne in the flesh) he saue be-
 fore / spake of the resurrection of Christ / that his
 soule shoulde not be left in hell: neither his flesh shoulde
 be in corruption. This Iesus haeth God raised vpon
 wheare of we all are witnesses.

iii, Re. ii, b

Hence now that he by the right honde of God
 exalted is / and haeth receaved of the father the pro-
 myse of the holly Ghoost / he haeth sed fourth that
 which ye see & heare. For Dauid is not ascended in-
 to heauen: but he sayde. The Lorde sayde to my
 Lorde sitte on my right honde / vntyll I make thy
 foes thy foete stoele. So thearfore let all y^e house
 of Israel knowe for a surty / y^e God haeth made
 y^e same Iesus whome ye haue crucified: Lorde & Christ.

Psal. cix, a

¶ When they harde this / they were pricked in the
 ir heertes / and sayde vnto Peter and vnto the oether
 Spolles: ye men and brethren / what shall we do?
 Peter sayde vnto them: repent and be baptised eu-
 ery one of you in the name of Iesus Christ for the
 remission of synnes / and ye shall receave the gyfte of
 the holly goost.

¶ For the promise was made
 vnto you and to youre chyldren / and to all that are
 a farre / euen as many as the Lorde oure God shall
 call. And with many oether wordes bare he witness
 and exhorted them sayng: Save youre selues
 from this vntoward generation. Then they that
 gladly receaved his preachinge / were baptised: and
 the same daye / they were added vnto them aboute
 the thousande soules.

¶ And they continued in the Spolles doctrine and
 fellowship.

Act. ii

The Actes
fellowshippe / and in breakinge of bread / and in pray-
er. And feare came ouer euery soule. And many
wonderes and signes were shewed by the Apostles.
And all that beliaued kept them selues together / and
had thinges common / and solde their possessions and
goodes / and departed them to all men / as euery man
had neede. And they continued daely with oone ac-
corde in the temple / & brake bread in euery house / &
eate their mea te to gether: with gladnes and sin-
glenes of hert pray singe God / & had fauour with
all the people. And the Lord added to the congrega-
cion daely soche as shuld be saued.

The holt is cured in the name of Christ.
Peter had nether golde nor siluer.
The Sermon of Peter.

The .iiij. Chapter.
Peter and John went vp to gedet into the tem-
ple at the nyen the houre of prayer. And
was a certayne man halt from his mothers wombe
be / whō they brought and layde at the gate of the
temple caled beutyfull / to receiue almes of the that en-
tered into the temple. Which same when he sa-
we Peter and John that they wolde into the tem-
ple / desyred to receiue an almes. And Peter fastened
his eyes on him with John and sayde: looke on vs:
And he gaue heed vnto them / trustynge to receiue
some thinge of them. Then sayde Peter:
Silver and golde haue I none / suche as I haue /
geue I the. In the name of Iesus Christ of Nazareth /
ryse vp and walke. And he tocke him by the ryght
honde / and lyfte him vp. And immediately his
feete and anckel bones receaued strenght. And he sprang
forthe and also walked / & entred with them into
the temple / walkynge & leapyng & laudyng God.
And all the people sawe him walke and laude
God. And they knewe him / that it was he which sa-
te and begged at the beutyfull gate of the temple. And
they wondered and were soze astonysed at that which
had

had happened vnto him. And as the halt which was healed helde Peter and John / all the people ranne amased vnto them in Salomons porche.

When Peter sawe that / he answered vnto the people. ✠ Ye men of Israel / why maruayle ye at this / or why looke ye so steadfastly on vs / as though by oure awne power or holynes we had made this man go. The God of Abraham / Isaac and Jacob / the God of oure fathers hath glorified his sonne Iesus / whom ye deliuered / and denyed in the presence of Pilate / when he had iudged him to be loosed. But ye denyed the holly and iust / and desired a moetherar to be geuen you and killed the Lorde of lyfe / whom God hath raysed from death / of the which we are witnesses. And his name thorow the sayeth of his name / hath made this man sound / whom ye se and knowe. And the sayeth which is by him / hath geuen to him this health in the presence of you all.

And now brethren I wote well that thorow ignorance ye hide it / as also your heades. But those thinges which God before had sowed / by the mouth of all his Prophetes / howe ✠ Christ shuld suffer / he hath thus wyle fulfilled. Repete ye therefore and turne / that your synnes maye be done awaye. / When the tyme of refreshinge cometh / which we shall haue of the presence of the Lorde / and when God shall sende him / which before was preached vnto you / that is to witte Iesus Christ / which most recheane heare vntyll the tyme that all thinges / which God had spoken by the mouth of all his holly Prophetes since ✠ worlde began / he restored agayne.

For Moses sayde vnto the fathers. A Prophet shall the Lorde your God raise vp vnto you / euen of your brethren lyke vnto me: him shall ye heare in all thynges whatsoeuer he shall saye vnto you. For tyme will come / that euery soule which shall not heare that same Prophet / shalbe destroyed from

Mar. xviii
Mar. xv.c.
Lu. xiii.c.
Jo. xvi.g.

Deut. xviii

The Actes
amonge the people. Also all the Prophetes from
Samuel and thence fourth / as many as haue spoken /
haue in lyke wyse toelde of these dayes.

Ye are the chyldre of the Prophetes and of the
conuenant / which God hath made vnto oure fa-
thers / sayng to Abraham: Euen in thy seede shall
all the kynredes of the earth be blessed. First vnto
yon hath God rayled vp his sonne Iesus / whom
he hath sent to blisse you / that euery one of you
shuld turne from youre wickednes.

Peter and John was prisoned.

Peter and John were prisoned because they con-
fessed Christ to be the only sauoure.

The answer of Peter at his examination.

Peter & John were forbidden to preache Christ.

The prayer of the Apostles.

All thynges were comen.

The .iii. Chapter.

As they spake vnto the people / the Priests
and the rulers of the temple / and the Sadu-
ces came vpon them / takynge it greuously that they
taught the people and preached in Iesus the resur-
rection from death. And they laide hon-
des on them and put them in holde vntyll the nexte
daye: for it was now euen tyde. Now be it many of
them which harde the wordes / beleaued / & the no-
mbre of the men was aboute fyue thousande.

And it chaunced on the morowe that their ru-
lars and elders and Scribes / as Annas the chiefe
Priest and Chayphas and John and Alexander &
as many as were of the kindred of the hye Priests
gadered togeder at Ierusalem / and set the other be-
fore them / and axed: by what power or in what na-
me haue ye done this? Then Peter full of
the holly goost sayd vnto the rulers of the peo-
ple / and elders of Israel / if we this daye are exami-
ned of the good dedes done to the sickemanky what
meanes he is made whole: be it known vnto you
all /

all / & to the people of Israel / that in the name of Ie-
sus Christ of Nazareth / whom ye crucified / & whom
God raised agayne from death: even by him doeth
this miracle here present before you whoale. This
is the stone cast a lyde of you bylders / which is set in
the chiefe place of the corner. Neither is there salua-
tion / in any oether. For yet also is there any oether
name geuen to men wherein we must be saved.

25 When they sawe the boldnes of Peter and Jo-
hn / and vnderstoode that they were vnlarned men
& laye people / they marueyled / and they knew / that
they were with Iesu: and beholdinge also the man
whiche was healed standinge with them / they coul-
de not saye agaynst it. But they commaunded them
to go a lyde out of the counsell / and counseled amo-
ge them selues sayinge: what shall we do to theese
men? For a manifest signe is done by them / and
is openly knowen to all them that dwell in Ierusa-
lem / and we cannot denye it. But that it benoyled
no farther amonge the people / let vs threaten and
charge them that they speake hence forth to no man
in this name.

And they called them / & commaunded the that in
no wyse they shuld speake of theache in the name of
Iesu. But Peter & John answered vnto the & say-
de: whether it be right in the sight of God / to obey
you moare then God / Iudge ye. For we cannot but
speake that which we haue seene and harde. So they
threatened they them and let them go / and founde noth-
ge howe to punyssh them / because of the people.
For all men lauded God for the miracle which was
done: for the man was aboue forty yere olde: on
whoom this miracle of healinge was bestowed.

L Aske as they were let go / they came to their
felowes / and bestowed all that the hye Priestes and
elders had sayde to them. And when they harde
that / they liste by their voyces to God with oone
accorde / and sayde: Lorde / thou arte God which

Act. vii. c.
Mat. xxi.
Mar. xii. a
Luce. xx. c.
Rom. ix. g.

Psal. ij. a.

The Ides.

hast maede heauen and earth the see and all that in them is / which by the mouth of thy seruant Dauid hast sayd: Why shide the heathen rage / & the people trumage vayne thinges. The kynges of the earth stoode vp and the ruelars came to geber / agaynst & Loyde & agaynst his Christ.

For of a tructh / agaynst thy holly chyld Jesus whom thou hast anoynted / boethe Herode and also Poncius Pilate / with the Gentyls and & people of Israel gaddered the selues to geber / for to do foruer thy bondes and thy counsell determined before to be done. And now Loyde / beholde thes thyntinges / and graunte vnto thy seruantes with all confidence to speake thy worde. So that this firste the fourth tyme honde / that healyng and signes and wonders be done by the name of thy holly chyld Jesus. And alsoe as they had prayed & place made whare they were assembled to geber / & they were all filled with & holly Gost / and they spake the worde of God boerdely.

✠ And the multitude of them that belained / were of oone hert / & of oone soule. Also noone of them sayde / that eny of the thinges which he possessed / was his a swene but had all thinges common. And with greute power gaue the Apostles witness of the resurrection of the Loyde Jesu. And greute grace was with the all. Neither was there eny ambage / that houses / soelde them and brought the pryce of the thinges that were soelde / & layed it donne at & Apostles fete. And distribution was made vnto euery man accordynge as he had neede.

And Ioses which was also called of the Apostles / Barnabas (that is to saye / the sonne of consolation) beyng a leuite / and of the countree of Cyprus had londe / and soelde it and layde the pryce downe at the Apostles fete.

¶ Ananias & Saphira his wyfe was slayne for lyenge

spenge to the holly Gooſt.

How wonderful myracles God diſe by the hādes of the Apostles.

How the Apostles were praiſed & delivered againe by the angyell of God.

God is rather to be obeyed then men.

The counſell of Gamaliel.

The Apostles ceaſed not preachinge.

The v. Chapter.

A Certaine man named Ananias with Sapphira his wyfe ſolde a poſſeſſion / and kepte a ſmall parte of the pryce (his wyfe alſo beynge of counſell) and brought a certayne parte / and layde it doune at the Apostles feete. Then ſayde Peter: Ananias: how is it that Sathan haeth filled thyne herte / that thou ſuldeſt lye vnto the holly Gooſt / and keape aſwayne parte of the pryce of the luelod: Pertayned it not vnto the only / and after it was ſolde / was not the pryce in thyne awne power: How is it that thou haest concerned this thinge in thyne herte: Thou haest not lye vnto men / but vnto God. When Ananias herde theſe wordes / he fell doune and gaue vp the gooſt. And great feare came on all them that theſe thinges harde. And the yonge men rooſe vp / and put him a parte / & carryed him out / and buryed him.

And it fortuneth as it were aboute the ſpace of .iiij. houres after that hys wyfe came in / ignorant of & which was done. And Peter ſayde vnto her: Tell me / gaueſt thou the londe for ſo moche: And ſhe ſayde: yea: for ſo moche. Then Peter ſayde vnto her: Why haueſt thou agreed to gether / to tempt the ſpyte of the Lorde: Beholde the feete of them which haue buryed thy huſbande / are at the dore / and ſhall carrye thee out: Then ſhe fell doune ſtraight waye at his feete and yelded vp the Gooſt. And the yonge men came in / & founde her dead / and carryed her out. And buryed her by her huſbande: And great feare came on all the

congregation / & on as many as herde it. By the bondes of the Apostles were many signes and wonderes shewed among the people. And they were all to gether with oone accord in Solomons porche. And of oother durst no man come thither for feare of the multitude. And the people magnified the.

The noumber of them that were beleued in the Loyde boeth of men & women / grewe moare & moare / insomuche that they brought the sick into the streetes / and layde them on beddes and pallettes / that as they passed by the shadowe of Peter / when he came by / might shadowe some of them. There came also a multitude out of the cities round about / vnto Ierusalem / bringinge sick folkes / & the which were filled with vncleane spites. And they were healed euery one.

Then the chiefe Priests rose vp and all they that were with him / which is the secte of the Sadducees / & were full of indignacion / and layde hands on the Apostles / & put them in the common prison. But the angell of the Loyde by night opened the prison doores / and brought them forth / and sayde / go / steppes fourth / and speake in the temple to the people all the wordes of this lyfe. When they harde that / they entred into the temple early in the mornynge & taught.

The chiefe Priests came and they that were with him / and caled a counsell to geber / and all the elders of the chyldren of Israel / and sent to the priest to fet them. When the ministres came and founde them not in the prison / they retorned and tolde sayyng the prison founde we shut as sure as was possible / and the keepers stode by with out before the doores. But when we had opened / we founde no man with in. When the chiefe Priests of all and the rulers of the temple and the hye Priestes harde these thinges / they doubted of them wher vnto this wolde growe.

Then came oone and shewed them beholde the men that ye put in prison. Founde in the temple / & teachinge the people. They wet the rulers of the temple with ministres

ministers / and brought them without violence. For they feared the people / lest they should have bene stoned. And when they had brought them they set the before the counsell. And the chief Priests asked the sayinge: didst not we straitly commaunde you that ye should not teach in this name? And beholde ye have filled Jerusalem with youre doctrine / and ye intende to bringe this mans blood vpon vs.

Peter and the other Apostles answered & sayde: We ought moare to obey God than man. The God of oure fathers raised vp Iesus / whom ye slew & hanged on tre. Him hath God lifte vp with his right hand / to be a ruler and a saviour / for to geue repentance to Israel and forgiveness of sinnes. And we are his witnesses concerning these thinges and also the holy ghost whom God hath geue to them that obey him. When they harde that they slane a sunderland sought meanes to sle them. Then stood thear vp oone in the counsell / a Pharisee named Gamaliel / a doctoure of lawe / had in antiochie amonge all the people and commaunded to put the Apostles a lytle space / and saye vnto the: When of Israel take heede to youre selues what ye entende to doo as touching these men. Before these dayes rose vp oone Theudas boasting him self / to whom resorted a nombre of men / aboute a foure hundred which was slayn / and they all which beleaued hi were scattered a broode & brought to nought. After this man / arose thear vp oone Judas of Galile / in the tyme when tribute began / & drew a waye moche people after him. He also perished: and all euen as many as harkened to him are scattered and brood.

And now I saye vnto you: refrayne youre selues from these men / let them aloone. For yf the counsell of this worke be of men / it will come to nought. But & if it be of God ye cannot destroye it / lest haply ye be founde to stryue agaynst God. And to him they

The Actes

they agreed / and caled the Apostles / and brethren / & commanded that they shulde not speake in the name of Iesu / and let them go.

And they departed from the counsell / reioysynge that they were counted worthy to suffer rebuke for his name. And dauid in the temple and in every house they ceased not / teachinge and preachinge Iesus Christ.

¶ How. vii. Deacons were chosen to minister to the poore.

The accusation of Steuen.

¶ The. vi. Chapter.

In those dayes as the nombre of the disciples grew thear arose a grudge amonge the Grekes agaynst the Hebrewes / because their wyddowes were despyed in the dauidy ministringe.

Then the twelve caled the multitude of disciples together and sayde: it is not meate that we shuld leave the wordes of God and serue at the tables.

Wherefore brethren looke ye out amonge you seven men of honeste reporte & full of the holly goost & wyddome / which we maye appoynte to this needfull busynesse. But we will geve oure selues continually to praye & to the ministracion of the worde. And the sayinge pleased the whoale multitude. And they chose Steuen a man full of saynth & of the holly goost / and Philip / & Prochorus / & Nicanor / & Timon / and Parmenas / and Nicholas a convertite of Antioche. Whiche they set before the Apostles / & they prayed & layde their handes on them.

And the worde of God encreased / & the nombre of the disciples multiplied in Ierusalem greatly / and a great company of the prestes were obedient to the saynth. ¶ And Steuen full of saynth and power / didde great wonders & myracles amonge the people. Then thear arose certayne of the Synagoge / which are caled Libertines & Cyrenites / & of Alexandria & of Cilicia an Iuda and disputed with Steuen. And

the

they coulde not resist & wysdome / & the spere / with
 which he spake. Then sent they in men / which sa-
 yde: we haue harde him speake blasphemous wor-
 des agaynst Moyses / and agaynst God. And they
 moued the people & the elders & the Scribes: and ca-
 me vpon him and caught him / and brought him to
 counsell / & brought fourth false witnessses which sa-
 yde. This man ceaseth not to speake blasphemous
 wordes agaynst this holly place and the lawe: for
 we harde him saie: this Iesus of Nazareth shall
 destroye this place / and shall chaunge the ordinan-
 ces which Moyses gaue vs. And all that sate in the
 counsell / looked sted fastly on him / and saue his fac-
 e as it had bene the face of an angell.

¶ The sermon of Steuen.

Steuen is stoned to death & prayeth for his
 enemyes.

Saul consented to his death.

¶ The viij. Chapter.

Uhen saeyde the cheefe priest: is it euen so?
 And he saeyde ye men / brethren and faethers
 harken to. The God of glory appered vnto
 oure faether Abraham whyll he was yet in Mes-
 opotamia / befoze he dwelt in Charran / and saeyd
 vnto him: come out of thy contre / and from thy
 kynred / and come into the londe / which I shall
 shewe the. Then came he out of the londe of Chaldee.
 and dwelt in Charran. And after that / alsoene
 as his faether was dead / he brought him into this
 lande / in which ye now dwell / and he gaue him no
 ne inheritaunce in it / no nor the breadth of a foete: Gen. xij. a
 but promysed that he wolde geue it to him to posses-
 se and to his seed after him / when as yet he had no
 chylde.

God verely spake on this wyse / that his seade
 shuld be a dweller in a straunge londe & & they shuld
 keape the in bondage & entreate the euill. .iij. C. yea-
 res. But the nacion to whome they shalbe in bondage
 will

- will I iudge / sayde God. And after that Ball came fourth and scrue me in this place. And he gave him the counaunt of circumcission. And he begat Isaac / and circumcised him the vij. daye / and Isaac begat Jacob / and Jacob the twelue Patriarches. And the Patriarches hauinge indignacion spilde Ioseph into Egypte. And God was with him / and deliuered him out of all his aduersities / & gaue him fauoure and wysdome in the sight of Pharaos kynge of Egypte which made him go verner ouer Egypte / and ouer all his householde.
- Then came there a dearth ouer all the londe of Egypt and Canaa / and great affliction / that our fathers founde no sustenance. But when Jacob hadde that thcar was come in Egypte / he sent oure fathers ffirste. And at the seconde tyme / Ioseph was knowne of his byethren / and Iosephs kynred was made knowne vnto Pharaos. Then sent Ioseph & caused his father to be brought and all his kynne / the scole and xv. soules. And Jacob descended into Egypt / and dyed boeth he and oure fathers & were translated into Sichem / & were put in the sepulchre that Abraham bought for money of the sonnes of Emor / at Sichem.
- When the tyme of the monnes due nye / which God had sworne to Abraham / the people grewe & multiplied in Egypte / till anoother kynge arde which knewe not of Ioseph. The same dealete cruelly with oure kynred and euill intreated oure fathers and made them to cast oute their younge chyldren / that they shulde not remayne alyue. The same tyme was Moyses borne / and was a proper chyld in the sight of God / which was nourished vp in his fathers house thre monethes. When he was cast out / Pharaes daughter tocke him vp / & nourished him vp for her awne sonne. And Moyses was learned in all maner wysdome of the Egipcians / and was mighty in deedes and in wordes.
- And

And when he was full forty yere olde / it came into his hert to viset his brethren / the children of Israel. And when he sawe oone of them suffer wronge / he defended him and auenged his quarrell that had the harme done to him / and smote the Egyptian. For he supposed his brethren wolde haue vnderstonde / how that God by his handes shulde saue them. But they vnderstode not.

And the next daye he shewed him selfe vnto the as they stroue / and wolde haue set them at oone agayne sayyng: Sirs / ye are brethren / why hurte ye oone another? But he that vsde his neighbour wage / thrust him awaye sayyng: who made the a ruler and a iudge amonge vs? What / wilt thou kill me / as thou diddest the. Egyptian yester daye? Then fled Moyses at that sayyng / and was a stranger in the londe of Madian / where he begat two sonnes.

And when .xl. yeres were expired / the appeared to him in the wilderness of mounte Syna / an angell of the Lorde in a flame of fyre in a bush. When Moyses sawe it / he wondred at the sight. And as he drew neare to beholde / the voyce of the Lorde came vnto him: I am the God of thy fathers / the God of Abraham / the God of Isaac / and the God of Jacob. Moyses trembled and durst not beholde. Then sayde the Lorde to him: Put of thy shoes from thy feete / for the place where thou standest is holly grounde. I haue perfectly sene the affliction of my people which is in Egypte and I haue heard their groynge / I am come downe to deliuer them. And now come I will sende thee into Egypte.

This Moyses whom they forsake sayyng: who made the a ruler and a iudge: the same God sent bothe a ruler and a deliuerer / by the handes of .x. xl. xliij. the angell which appeared to him in the bush. And the same brought them out by swinge wondres and Den. xviij. signs in Egypt / and in the read see in the wylder Exodus .xix. ues .xl.

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nes .xl. yeares. This is that Moyses which sayde vnto the chyl dren of Israel: A Prophet shall the Lorde your God raise vp vnto you of youre brethren / lyke vnto me / him shall ye heare.

This is he that was in the congregacion / in the wyldernes with the angell which spake to him in the mounte Syna / & with oure fathers. This man receaued the worde of lyfe to geue vnto vs / to whos oure fathers coulde not obeye / but cast it fro them / & in their hertes turned backe agayne into Egypte saynge vnto Iron: Make vs goddes to go before vs. For this Moyses that brought vs out of the lande of Egypte / we wote not what is become of him.

Exo. xxxij. And they made a calfe in those dayes / & offered sacrifice vnto the ymage / and reioyced in the workes of their astone handes.

2mo. v. 3. Then God turned him selfe and gaue them / by that they shulde worship the starres of the skye / as it is written in the booke of the Prophetes. Of the house of Israel / gaue ye to me sacrifices & meate offerings by the space of .xl. yeares in the wyldernes: And ye toke vnto you the tabernacle of Moloch / & the starre of youre god Remphā / figures which ye made to worshippe them. And I will translate you beyonde Babylon.

Exo. xxv. d Our fathers had the tabernacle of witness in the wyldernes / as he had apoynted the speakinge vnto Moyses / that he shuld make it accordinge to the fashion that he had scene. Which tabernacle oure fathers receaued / and brought it in with Iosue into the possession of the Gentyls which God dreyue out before the face of oure fathers vnto the tyme of Dauid. Which founde fauour before God / & wolde sayne haue made a tabernacle for the God of Jacob.

1 Re. xvi. But Salomon bylt him an house.

Isal. xxxi How be it he that is hyest of all / dwelleth not in temples made with handes / as sayeth the Prophet: Heauē is my seate / and earth is my foete stoele / house

house wylle byde for me sayeth the Lorde: or what place is it that I shulde rest in: haeth not my honde made all these thinges:

Eye still checked & of vncircumcised hertes & eares: ye haue all wayes resisted the holly goost/as youre fathers dwde/so do ye. Which of the Prophetes haue not youre fathers persecuted: And they haue slayne the / which stode before of the cominge of that yust / whiche ye haue now betrayed & morderd. And ye also haue receiued a lawe by the ordinaunce of angels / and haue not kept it.

When they harde these thinges / their hertes clane a sunder and they gnashed on him with their teeth. But he beinge full of the holly goost / looked vp steadfastlye with his eyes into heauen / and sawe the gloire of God / and Iesus standinge on the right honde of God and sayde: beholde / I se the heauens open / & the sonne of man standinge on the ryght honde of God.

Then they gaue a shute with a loude voyce / and stopped their eares and ranne vpon him all at ones / & cast him out of the cite & stoned him. And the witnesses layde downe their clothes at a yonge manes feete named Saul.

And they stoode sturde calige on & sayinge: Lorde Iesu receiue my sperte And he kneled downe and cryed with a loude voyce: Lorde lape not this sinne to their charge.

And whē he had thus spokē / he fell a sleape. **R**

¶ How the congregacion was persecuted.

The burpence of Sturuen. Saul made hanoche of the congregaciō. Philip preached in a cite of Samaria. Of Simon Magus. Many obtayneth not the gifte of God. Philip conuerted the Eneuche.

¶ The viii. Chapter.

Saul had pleasure in his death. And at that tyme there was a great persecution agaynst the congregacion which was at Ierusalem / and they were all scattered abroade wherownt the rygth of Iury and Samary: excepte the Apo.

the Apostles. Then deuout men dressed Simeon / & made great lamentacion ouer him. But Saut nise de hanocke of the congregacion / and entred into eue ry housle and dycted out boethe man and womā / & thrust them into prison: How bett they that were scattered abroade / whent euey wheare preachinge the worde. Then came Philip into a cite of Samaria / and preached Christ vnto them. And the people gaue heede vnto those thinges which Philip spaketh / soith doone acorde / in that they harde / & sawe the myracles which he dide. For viidene spietes cryng with loude voyce / came out of many that were possessed of them. And many taken with palsies / & many that halsted were healed. And thear was great ioye in that cite. And thear was a certayne man caled Simon / which before tyme in the same cite / vsed witchcrafft and bewitched the people of Samaria / sayyng that he was a man that coulde do greate thinges. Whoom they regarded / fro the lest to the greatest / sayyng: this felow is the great power of God. And him they set moche by / because of lōge tyme he had mocked the with sorcery. But osloene as they beleued Philipps preachinge of the kyngdome of God and of the name of Iesu Christ they were baptised boothe men and women. The Simon him selfe beleaued also / and was baptised / and continued with Philip / and wondered beholdinge the myracles and signes / which were shewed.

✠ When the Apostles which were at Ierusalem harde saye that Samaria had receaued the worde of God: they sent vnto them Peter and John. Which when they were come / prayed for them that they might receaue the holly goost. For as yet he was come on noone of them: But they were baptised only in the name of Christ Iesu. Then layde they their handes on them / & they receaued the holly goost.

✠ When Simon sawe / that thowse sayynges ou
of the

of the Apostles hōdes on the / the holly goost was ge-
 uē the offered them monny sayinge: Geue me also
 this power / that on whos soeuer I put the hōdes / he
 maye receaue the holly goost. Then sayde Peter vn-
 to him: Thy monny perpeth with the / because thou
 weneest that the gifte of God maye be obteyned with
 monny. Thou haest neither parte nor fellowshipp in
 this busines. For thy hert is not ryght in the sight of
 God. Repent therefoze of this thy wicke dnes / and
 praye God that the tought of thyn hert maye be for-
 giuen the. For I perceaue that thou arte full of bit-
 ter of gall / and wrapped in iniquite.

D Then answered Simon & sayde: praye ye to the
 Lorde for me / that none of these thinges which ye ha-
 ue spoken / fall on me. And they when they had testi-
 fied & preached the worde of the Lorde / returned to
 ward Ierusalem / & preached the Gospell in many ci-
 ties of the Samaritans. ¶ Then the aengell of ꝑ
 Lorde spake vnto Philip sayinge: aryse & go towar-
 de nudoe dawe vnto the waye that goeth doune fro
 Ierusalem vnto Gaza which is in desert. And he arose
 & went on. And beholde a mā of Ethiopia which was
 a chāberlayne / & of greate auctorite with Candace
 queene of ꝑ Ethiopians / & had ꝑ rule of all her trea-
 sure / came to Ierusalem for to praye. And as he re-
 turned hooome agaeyne sittinge in his charet / he re-
 de Elyas the Prophete.

Then the sperte sayde vnto Phillip: Go neare &
 ioyne thy selfe to ponde charet. And Phillip ranne
 to him / & harde him reade the Prophet Elyas / and
 sayde: Understandest thou what thou redest? And he
 sayde: How can I / except I had a gyde? And he desy-
 red Phillip that he woeld come vp & sit with him.
 The tenoure of the scripture which he redde was
 this. He was ledde as a sheepe to be slayne: & lyke a
 lambe dōme before his sberer / so opened he not his
 mought. Because of his humblenes / he was not este-
 med: who shall declare his generacion? for his lyf is
 taken

The Actes

backe fro the earth. The chamberlayne answered Phillip & sayde: I praye the / of whome speaketh the Prophet this of him selfe / or of some oether man?

And Phillip opened his mouth / and beganne at the same scripture / & preached vnto him Iesus. And as they went on their waye / they came vnto a certayne water / and the chamberlayne sayde: Se here is water: what shall I let me to be baptised? Phillip sayde vnto him: If thou beleue with all thyn hert / thou mayest. He answered and sayde: I beleue that Iesus Christ is the sonne of God. And he commaunded the charer to stande still. And they went doune boe the into the water: bothe Phillip and also the chamberlayne / and he baptised him. And alsoene as they were come out of the water / the sperte of the Lord caught awaye Phillip that the chamberlayne sawe him no moore. And he went on his waye reioynges but Phillip was founde at Troas. And he walked thow out the countre preachinge in their cities / till he came to Cesarea.

¶ Saul had a commission to persecute the congregation.

Now Saul was conuerted and baptised by Ananias / and preached at Damasco.

Now he escaped from Damasco and came to Ierusalem to the Apostles.

Enneas was heale d by Peter.

Tabitha was rayscled from death by Peter.

The .ix. Chapter. ✠

And Saul yet breathinge out threateninges & slaughter agaynst the disciples of the Lord / went on to & hys purpose / & desired of him lettres to Damasco / to the synagoges: that yf he founde any of this waye whether they were men or women / he myght bringe the bounde vnto Ierusalem. But as he comed & was come nye to Damasco / sodaynly ther shined rounde about him a light fro heauen / & he fell to the earth / & harde a voyce sayinge to him: Saul / Saul why

Of the Apostles.

Jo. xlii

Whyp persecutest thou me? And he sayde: What arte thou Lord. And the Lord sayde: I am Iesus whos
thou persecutest/ it shall be harde for the to kicke aga- 1. Cor. xlii.
ynst the prycke. And he boethe treblinge & astonyed ii. Cor. xlii.
sayde: Lord what wilt thou haue me to do? And the
Lord sayde vnto him: Arise and go into the cite/ & it
shall be tolde the what thou shalt do.

The mē which iornayed with him/ stoode amased/
Wher they harde a voyce/ but sawe no man. And Saul
arose fro the earth/ & opened his eyes/ but sawe no
mā. The ledde they him by the honde/ & brought him
into Damasco. And he was. iij. dayes without sight/
& nether ate nor dranke. And there was a certayne
disciple at Damasco named Ananias/ & to him saye-
de the Lord in a visiō: Ananias. And he sayde: Be-
holde/ I am heere Lord. And the Lord sayde vnto
him: arise & go into y^e streete which is caled straight/
& seeke in the house of Judas/ after oone caled Saul
of Tarsus. For beholde he prayeth/ & hath seene
in a visiō a mā named Ananias comige into hi/ & put-
tinge his hōdes on him/ & he might recæue his sight.

The Ananias answered: Lord/ I haue harde by
many of this mā/ how moche euill he hath done to
thy sayntes at Ierusalem & heere he hath autorite of
y^e hye preastes to bynde all y^e call on thy name. The
Lord sayde vnto him: go thy wayes. for he is a chosen
vessel vnto me/ to beare my name before the gentylis
kynge/ & the chylde of Israel. For I will shewe hi
how great thinges he must suffer for my names sake.

Ananias wēt his waye & entred into the house/ &
put his hondes on him & sayde: brother Saul/ y^e Lord
de that apperid vnto the in the waye as thou cāst/
hath sent me/ & thou mightest recæue thy sight & be fi-
lled with y^e holly goost. And immediatly there fell from
his eyes as it had bene scales/ & he recæued sight/ &
arose & was baptised/ & recæued meate & was refor-
med. Then was Saul a certayne dayes with the dis-
ciples which were at Damasco. And strenght waye

E. ii. he prea-

The Actes

he preached Christ in the Synagoges/ how that he was the sonne of God. All that harde him / were amazed and sayde: is not this he that spoyled the which caled on this name in Ierusalem/ and came hither for the entet that he shuld bringe the bounde vnto the hye Priestes: But Saul increased in strenght/ & confounde the Iewes which dwelte at Damasco affirminge that this was very Christ. ¶

And after a good whyle the Iewes tocke counsell to gether/ to kyll him. But their laeyinge awaye was knowen of Saul. And they watched at forty dayes daye and night to kill him. Then the disciples tocke him by night and put him thorow the wall/ & let him doune in a baskett.

ii. Cor. xi

And when Saul was come to Ierusalem/ he as sayde to cople him selfe with the disciples and they were all afrayde of him/ & beleaued not that he was a disciple/ But Barnabas tocke him & brought him to the Apostles/ and declared to them/ how he had seene the Lorde in the waye/ and had spoken with him/ & how he had done booldly at Damasco in the name of Iesu. And he had his conuersacion with them at Ierusalem/ and quithimselfe booldly in the name of the Lorde Iesu. And he spake and disputed with the Grekes/ and they went about to slee him. But when the brethren knewe of that/ they brought him to Cesarra/ and sent him fourth to Chorus. Then had the congregacions rest thorow out all Jewry & Galile and Samary/ and were edified/ and walked in the feare of the Lorde/ and multiplied by the comforte of the holly goost.

And it chaunced as Peter walked thoroughout all quarters/ he cam to the sayntes which dwelt at Lydda. And there he founde a certayne man named Eneas/ which had kepte his bedde. viij. yeres sicke of the palsey. Then sayde Peter vnto him: Eneas/ Iesus Christ make the whole: aryse and make thy bedde. And he arose immediatly. And all that dwell

dwelt at Lydda and Saron / sawe him / and tour-
ned to the Lorde.

Thear was at Joppe a certayne woman / whi-
che was a discipule named Tabitha / which by inter-
pretacion is called Dorcas / the same was full of
good workes & almes deedes / which she dide. And it
chaunced in thoose dayes / that she was sicke and dy-
ed. When they had welshed her / and layd her in a
chamber. Because Lydda was nye to Joppa / & the
disciples had harde that Peter was there / they sent
vnto him / desieringe him that he wolde not be gre-
ued to come vnto them.

Peter arose & came with the. And when he was
come / they brought him in to the chamber. And all
the wyddowes stoode round about him weeping & be-
winge the cootes & garmentes which Dorcas ma-
de whill she was with them. And Peter put them all
fourth and knoeled doune and prayde and turned
him to the body / & sayde. Tabitha / arise. And he ope-
ned her eyes / & she sawe Peter / sat vp. And he
gaue her the hōde & lift her vp / & caled the sayntes
& wyddowes / & bewed her alpye. And it was know-
ne thorow out all Joppa / & many beleaued on the Lor-
de. And it fortuned / he taryed many dayes in Jop-
pa with oone Simon a tanner.

Of Cornelius the capayne.

The vision of Peter.

Peter wolde not be worshipped.

The .x. Chapter.

Thear was a certayne man in Cesarea caled
Cornelius / a capayne of the souldiers of Ita-
ly / a deuoute man / and oone that feared God with
all his housholde / which gaue moche almes to the
people / and prayde God alwaye. The same sawe in
a vision evidently aboute the nygthe houre of the da-
ye / an aengell of God cominge into him / and sayin-
ge vnto him. Cornelius. When he looked on him
he was adryde / and sayde what is it lord. He saye
vnto him.

The Tates

he vnto him. Thy prayers and thy almeses are come vp into remembraunce before God. And now sende men to Toppa/and call for oone Simon named also Peter. He lodgeth with oone Simon a tanner/whose house is by the seesyde. He shall tell the/what thou oughtest to do. When the aengell which spake vnto Cornelius/was departed/he called two of his householde seruantes/and a deuoute souldier of them that wayted on him/and toelde them all the matter/and sent them to Toppa.

On the morowe as they wet on their journey B
drew we nye vnto the cite/Peter went vp vpon the toppe of the house to praye about the. vi. houre. There were he an hongred/and wolde haue eaten. But whyll they made ready. He fell into a trance/and sawe heauen opened/and a certayne vessel come downe vnto him/as it had bene a greate sheete / knit at the. iiii. corners/and was let downe to the earth/where in were all maner of. iiii. foeted beastes of the earth/and vermen and wormes/and foules of the ayre. And there came a voyce to him: Wyse Peter/kill and eate. But Peter sayde: God forbidde Lorde/for I haue neuer eaten any thinge that is comen or vncleane. And the voyce spake vnto him agayne the secunde tyme: what God hath cleansed/that make thou not comen. This was done thysle / and the vessel was recarued vp agayne into heauen.

Whyle Peter mused in him selfe what this vision which he had seane ment: beholde/ the men which were sent from Cornelius/had made inquirace for Simons house/and stood before the dore. And called out/one and asked whether Simon which was also called Peter were lodged there. Whyll Peter thought on this vision/the sprete sayde vnto him: beholde/ men seake the: aryse therefore/get thee downe/and go with them/and doute not: for I haue sent them. Peter wet downe to the men which were sent vnto him from Cornelius/and sayde. Beholde/ I

am he whos we seake/what is the cause whearfoze ye are come: And they sayde vnto him: Cornelius a captayne a iust man/and oone that feareth God/and of good reporte amonge all the people of the Jewes was warned by an holly angell to sende for the me to his housse and to heare wordes of the: The caled he them in/and lodged them.

And on the morowe Peter went awaye with them/and certayne brethren from Joppa accompanied him. And the thirde daye entred they into Cesaria. And Cornelius wayted for them/and had called to gether his kynsmen/and speciall frendes. And as it chaunced Peter to come in/ Cornelius met him and fell doune at his feete/and worshipped him. But Peter toke him vp sayinge: Stande vp: for euyn I my selfe am a mā. And as he tacked with him he came in/and founde many that were come to gether. And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a man that is a Jewe/to company or come vnto an alie: but God haeth Beswed me that I shulde not call eny man common or vnclene: thearfore came I vnto you without sayinge naye / also as I was sent for. I am therfore/for what intent haue ye sent for me?

And Cornelius sayde: This daye now. iiii. Edaris passed and at the nynte houre I prayde in my housse: a behoelde/a mā stoode before me in bryght clothinge & sayde: Cornelius/thy prayer is harde/and thyne almes deedes are had in remembraunce in the sight of God. Sende therfore to Joppa/and call for: Simon which is also caled Peter. He is lodged in the housse of oone Simon a tanner by the se syde/the which alsoene as he come / shall spake vnto the. Then sent I for the immediatly: and thou hast well done for to come. Now are we all heere present before God/to heare all thinges that are commaunded vnto the of God.

Then Peter opened his mouth and sayde: Of a

Tru.

truth.

The 3des

Deut. x. d. trureth I percerue / that God is not parcial / but in
 ii. Par. xix. all people he that feareth him and worketh righte
 Job. xxxiii wenes / is accepted with him.

Sapi. vi. b Yet knowe the preachinge that God sent vnto y
 Eccle. xxxv child of Israel / preachinge peace by Iesus Christ /
 Rom. ii. b which is Lord ouer all thinges. ✠ Which prea-
 Gala. ii. b chinge was published thorow oute all Iewrye / and
 Ephe. vi. b. beganne in Galile / after the baptime which John
 Collo. ii. d preached / how God had annointed Iesus of Naza-
 i. Petr. i. c reth with the holly goost / and with power. Which
 Iesus went aboute doeing good / and healinge all
 that were opprelled of the deuels / for God was with
 him. And we are witnessles of all thinges which he
 dide in the londe of the Iewes and at Jerusalem: for
 whom they slew / and honge on tree. Him God reled
 by the thirde daye / and opened him openly / not to
 all the people / but vnto vs witness chosin before of
 God / which ate and droncke with him / after he aro-
 se from death. ✠ And he commaunded vnto
 vs to preache vnto the people and testifie / that it is
 that is ordered of God a iudge of quicke and dead.
 To him geue all the Propheres witness / that thoro-
 we his name / all that beleaue in him / Shall receaue
 remission of sinnes. ✠

Whyle Peter yet spake thesē wordes the hol-
 ly goost fell on all them which harde the preachinge.
 And they of the circumcision which beleaued / were
 astonied as many as came with Peter / because that
 on the Gentyls also was shed oute the giste of the hol-
 ly goost. For they harde them speake with tonges
 magnify God. Then answered Peter. Can any ma-
 forbi de water / that thesē shuld not be baptised / w-
 hich haue receaued the holly goost as well as we?
 And he commaunded them to be baptised in the na-
 me of the Lorde. ✠ Then prayde they him / to
 tarry a feawe dayes.

How Peter was rebuked of the Apostles for
 preachinge Christ vnto the Gentyls.

Bar

Barnabas was sent to Antioche to preache.

Agabus shewed of a dearth to be in Iurp.

The. xi. Chapter.

AND the Apostles and the brethren that were thorough out Jewry / harde saye that the heathen had also receaved the worde of God. And when Peter was come by to Jerusalem / they of the circumcision reasoned with him sayinge: Thou wentest in to men vncircumcised / and atest with them.

Then Peter began and expounded the thinge in order to them sayinge: I was in the cite of Toppa prayinge / and in a traunce I sawe a vision / a certen vessel descende / as it had bene a large linnen clothe / let downe from heauen by the fower corners and it cam to me. Into the which when I had fastened myne eyes / I considered and sawe fowerfooted beastes of the earth / and vermen and womes / and foules of the ayer. And I herde a voyce sayinge vnto me: Arise Peter / they and ate. And I sayd: God forbidde Lorde / for nothinge comen or vncleane / haeth at eny tyme entred into my mouth. But the voyce answered me agayne from heauē / count not thou those thinges comen / which God haeth cleensed. And this was done thre tymes. And all were taken by agayne into heauen.

And beholde immediately there were thre men come vnto the house where I was sent from Cesarea vnto me. And the spete sayde vnto me / that I shuld go with them / with out doubtinge. Moreover these thre brethren accompaniued me / and we entred into the mans house. And he shewed vs / how he had sene an aengel in his house / which stood and sayde to him: Send men to Toppa / and call for Simon / named also Peter: he shall tell thee wordes / whereby both thou & all thyne house shalbe saued. And as I beganne to preache / the holly goost fell on them: as he did on vs at the beginninge. Then came to
E. v. my

The Actes

we remembre the wordes of the Lorde / how he sayde: John baptised with water but ye shal be baptised with the holly goost. For as moche then as God gaue the lyke giftes / as he did vnto vs, when we beleaued on the Lorde Iesus Christ: what was I / that I shuld haue with stonde God? When they harde this / they helde their peace & glorified God / sayyng: then haeth God also to the Gentyls graunted repentance vnto lyfe.

They which were scattred abroade thowso the affliction & arose aboute Steven walke d thowso oute till they came vnto Phenices & Cypres & Antioche preachyng & word to nomā / but vnto the Jewes only. Some of the were me of Cyper & Syrene / which whē they were come into Antioche / spake vnto the Grekes / and preached the Lorde Iesus. And the honde of the Lorde was with the / & a greaete nombre beleaued and turned vnto the Lorde.

Cydynges of these thinges came vnto the eares of the congregacion / which was in Ierusalem. And they sente fourth Barnabas that he shuld go vnto Antioche. Which when he was come and had sene the graece of God / was glad / and exhorted the all / that with purpose of hert / they wolde continually cleaue vnto the Lorde. For he was a good man / and full of the holly goost and of sayethe: and moche people was added vnto the Lorde. Then departed Barnabas to Tarsus / for to secke Saul. And when he had founde him / he brought him vnto Antioche. And it chaunced that a whole yere they had their conuersacion with the congregacion there / and taught moche people: in so moche that the disciples of Antioche were the first that were called Christians.

In thoose dayes came Propheetes from Ierusalem vnto Antioche. And thear stode bp oone of the named Agabus / & signified by the sprete / that thear shuld be great derth throughtoute all the worlde / which

which came to passe in the Emproure Claudius da-
yes. Then the disciples eury man accordinge to
his abylite / purposed to sende socoure vnto the bre-
thren which dwelt in Iewry. Which they also di-
de and sent it to the elders / by the hondes of Barna-
bas and Saul.

¶ Herode put James to death and put Peter al-
so in prison.

How the congregacion prayed for Peter.

How the angell of the Lorde deliuered Peter
oute of prison by night.

How he went to the house of Mary y moether
of John caled Marke.

How he was stricken to death of the angell of
the Lorde.

¶ The .xii. Chapter. ¶

IN that tyme Herode the kynge stretched
fourth his hondes to bere certayne of the con-
gregacion. And he killed James the brother of John
with the swerde: and because he sawe that it pleas-
ed the Iewes / he proceeded for ther / and toke Pe-
ter also. Then were the dayes of swete bread. And
when he had caught him in prison / and deliuered
him to .iiii. quaternions of souldiers to be kepte / en-
tendinge after easter to bringe him fourth to the peo-
ple. Then was Peter kepte in prison. But pray-
er was maede with out ceasinge of the congregaci-
on / vnto God / for him. And when Herode wol-
de haue brought him oute vnto the people / the same
night slepte Peter betwene two souldiers / bounde
with two chaynes / and the keepers before the doore
kept the prison.

23 And beholde the angell of the Lorde was there
present / and a light shined in the lodge. And he
smote Peter on the syde / and stirred him vp sayyn-
ge: aroise vp quickly. And his cheynes fell of from
his hodes. And the Angel sayde vnto him: Gyrde
thy selfe and bynde on thy sandals. And so he did.
And

The Actes

And he sayde vnto him: Cast thy mantle aboute þe / and folowe me. And he came oute and folowed him / and wist not that it was true the which was done by the aengel / but thought he had sene a vision. When they were past the first and the secche watche / they came vnto the yron gate / that ledeth vnto the cite / which opened to them by his awne accorde. And they went out and passed thorow the oone streete / and by and by the aengell departed from him.

And when Peter was come to him selfe / he sayde: now I knowe of a surety / that the Lorde hath sent his aengel / and hath deliuered me out of þe honde of Herode / and from all the warrpyngfor of the people of the Jewes. And as he consydered the thinge / he came to the house of Mary þe moether of oone John / which was caled Marke also / wheare many were gathered togeder in prayer. As Peter knocked at the entry doore / a damsell came fourth to herken / named Rhoda. And when she knew Peters voyce / she opened not the entre for gladnes / but ran in / and toelde how Peter stoode before the entre. And they sayde vnto her: thou arte mad. And she bare the doune that it was euensoe. Then sayde they: It is his aengel. But Peter contynued knockinge. When they had opened the doore / and sawe him / they were astonied. And he beckned vnto them with the honde / to holde their peace / and toelde them by what meanes the Lorde had brought him oute of the prison. And he sayde: Go ye w theese thinges vnto James and to the brethren. And he departed and went into a noether plaee.

Moene as it was daye thear was not lytell a do amonge the soudiars / what was becom of Peter. When Herode had caled for him / he founde him not / he examined the keepers / and commaunded to departe. And he descended from Ierow to Cesarea / and thear abode. Herode was displeased with them of Cyre and Sydon. And they came all at oone / & made

de intercession vnto Blasius the kinges chamber-
len/and desyred peace / because their contrey was
mouled by the kinges londe. And vpon a daye ap-
pounted Herode arayed him in royll apparell/and
set him in his seate/ and made an oracion vnto the.
And the people gaue a shout/sayinge: it is the voy-
ce of a God and not of a man. And immediatly the
aengel of the Lorde smote him/ because he gaue not
God the honour/ & he was eaten of wormes/ and
gaue by the goost.

And the worde of God grewe and multiplied.
And Bernabas and Paul returned to Ierusalem/
when they had fulfilled their office/and toke with
them John/ which was also caled Marcus.

¶ Bernabas and Paul are sent to preache.

Baricki resisted Paul and Barnabas.

Sergius Paulus was conuerted.

The sermon of Paul at Antioche.

How the Iewes resisted the truthes.

¶ The. xiiij. Chapter.

There were at Antioche/ in the congregaci-
on certayne Prophetes and teachers: as Bar-
nabas and Simon caled Niger/ and Lucius of Ce-
rene/ and Manahē Herode the Tetrarkes noftrio-
we/ and Saul. As they ministered to the Lorde and
fasted/ the holly goost saeyde: Separate me Bar-
nabas and Saul/ for the worke whereunto I haue
caled them. Then fasted they and prayed/ and putt
their hondes on them/ and let them go. And they af-
ter they were sent of the holly goost/ came vnto Se-
leucia/ and fro thence they sayled to Cypus. And
when they were come to Solamine/ they serued
the worde of God in the synagoges of the Iewes.
And they had John to their minister.

When they had gone thorow our the ple vnto
rite of Paphos/ they founde a certayne sorcerer / a
falso prophet which was a Iewe/ named Baricki/
which was with the ruler of the colitre/ oone Ser-
gius

The Actes

gus Paulus a prudent man. The same rueler ca-
le d vnto him Barnabas & Saul / & desyred to heare
the worde of God. But Elemas the sozcerar (for so
was his name by interpretation) with storde them /
& sought to turne a waye the rueler from the saeyth.
Then Saul which also is caled Paul bringe full of
the holly goost set his eyes on him / and sayde. O
full of all subtiltie & dissyfulnes / the chyld of the
deuill / & the enemye of all ryghteousnes / thou cras-
test not to peruert the straeyght wayes of the Lorde.
And now beholde the honde of the Lorde is vpon
the / and thou shalt be blynde and not se the sunne
for a season. And immediatly thear fell on him a mi-
ste and a darknes / and he went aboute seekinge the
that shuld leade him by the honde. Then the ruelar
when he sawe what had happened / beleued and was
dyed at the doctrine of the Lorde.

When they that were with Paule / were de-
parted by Shippe from Paphus / they came to Perga
a cite of Pamphilia: and there John departed fro
them / and returned to Ierusalem. But they wandred
thorowe the countres / from Perga to Antioche a cite
of the countre of Pisidia / and went into the synago-
ge on the Saboth daye and sare doume. And after
the lawe and the Prophetes were redde / the ruel-
lers of the synagoge sent vnto them sayinge: Ye men
and brethren / yf ye haue my sermon to exhort the
people / sac on.

Then Paul stoode vp & beckened with the hon-
de / & sayde: Men of Israel / and ye that feare God /
geue audience. The God of this people chose oure
fathers / & exalted the people when they dwelt as
straungers in the londe of Egypt / & with a mighty ar-
me brought them oute of it / and aboute the tyme of
xl. yeres suffred he their maners in the wilderness.
And he destroyed. vii. naciōs in the londe of Canaā
and deuided their londe to them by lot. And after
warde he gaue vnto them iudges aboute the space of
iii. C.

Exod. i. a

Exo. xii.

Exo. xvi. a

Leuit. xiii

Judi. ii. d

liii. C. and. l. yeares vnto the tyme of Samuel the i. Re. viii. a
 Prophet. And after that/they despyed a kunge/ and (.Reg. ix. 9
 God gaue vnto them Saul the sonne of Cis/a man and. x. a
 of the tribe of Benjamin / by the space of. xl. yeares.
 And after he had put him doune/he set vp Dauid to
 be their kunge/ of whome he reported sayinge: I ha- Psal. lxxviii
 ue founde Dauid the sonne of Jesse/a man after my- (.Reg. xvi.
 ne a wne hert. he shall fulfill all my will.

D Of this mannes seed haeth God (accoydinge to Psal. cxv. a
 his promes) brought fourth to the people of Israel a
 saviour oone Iesus whē John had first preached be- Math. xiii. a
 fore his commynge the baptyme of repentaunce to Is- Marke. i. a
 rael. And whē John had fulfilled his course/he saye Luk. iii. a
 de: whome ye thinke that I am/the same am I not Marke. i. a
 But behoelde thear cometh oone after me whose Psal. cxv.
 shewes of his feete I am not worthy to losse.

† Ye men & byethē/chylde of the generacion of
 Iudahā/ & whosoever amonge you feareth God / to
 you is this woerde of saluacion sent. The inhabitants
 of Ierusalē and their ruelers / because they knewe
 him not/ nor yet the voyces of the Prophetes which
 are redde euery Saboth daepe they haue fulfilled Mat. xxvii.
 them in cōdemnyng him. And whē they founde no Mark. xv
 cause of death in him/ yet despyed they Plate to kill Luke. xxiij
 him. And when they had fulfilled all þ were writte John. xix. c.
 of him/ they tocke him doune from the tree and put Mat. xxvii
 him in a sepulchre. But God raepled him agayne Mark. xvi
 from death/ and he was seene many dayes of thē w- Luke. xxiij
 hich came with him from Galile to Ierusalē. Which John. xx
 are his witnesss vnto the people.

E And we declare vnto you/ how that the promes
 maede vnto the faethers/ God haeth fulfilled vnto
 vs their chylde/ in that he repled vp Iesus agay-
 ne & euen as it is writte in the firste psalme: Thou
 art my sonne/ this same daye beg: t I the. As cōcer- Psalm. ii. b
 ninge that he repled him vp fro death/ now no mo- Hebr. i. b
 re to returne to corrupcion/ he sayde on this wyse:
 The holly promyses maede to Dauid/ I will geue
 them

The Actes

Act. 13. b
 Psal. xv. d.
 1. Reg. i. b

them faithfully to you. Wherefore he saith also in another place: Thou shalt not suffer thine holiness to be corrupted. Now be it Dauid after he had in his time fulfilled the will of God/ he slept/ & was layde with his fathers/ and sawe corruption. But he whom God reysed agayne/ sawe no corruption.

Be it knowne vnto you therefore ye men and brethren/ that thow this man is preachen vnto you the forgetfulness of synnes/ and that by him/ all that beleaue/ are iustified from all thinges/ from which ye coulde not be iustified by the lawe of Moyses. Beware therefore lest that fall on you/ which is spoken of in the Prophetes: Beholde ye despisers and wonder/ and pricke ye: for I do a worke in youre dayes/ which ye shall not beleaue/ yf a man wolde declare it you.

Act. 13. b

When they were come out of the Synagoge of the Iewes/ the Gentils besought that they wolde preache the worde to them burwhe the Saboth dayes. When the congregacion was broken vp / many of the Iewes & vertuous conuertes folowed Paul and Barnabas/ which spake to them and exhorted the to continue in the grace of God. And the nexte Saboth daye came almoste the whole cite to gether. to heare the worde of God. When the Iewes sawe the people/ they were full of indignacion and spake agaynst those thinges which were spoken of Paul speakynge agaynst it/ and raylinge on it. Then Paul and Barnabas were d boelde/ and sayde: it was meete that the worde of God shoulde first haue bene preached to you. But seeinge ye put it fro you/ and thinke youre selves vnworthy of euerglastynge lyfe: lo/ we turne to the Gentils. For so haeth the Lorde commaunded vs: I haue maede the a light to the Gentils/ that thou be saluacion vnto the ende of the worlde.

The Gentyls harde and were glad and glorified the worde of the Lorde/ and beleaued: and as many as

Of the Spoiles.

To. xlii.

they were ordeyned vnto eternall lyfe. And the worde of the Lorde was published thowtwe oute all the region.

But the Iewes moued the worshyp full and honorable women and the chiefe men of the cite / and reyled persecution agaynst Paul and Barnabas and expelled them oute of their costes. And they shooke of the duste of their feete agaynst them / as caille vnto Iconium. And the disciples were killed with ioye and with the holly goost.

Mat. x. d.
Mar. vi. b
Luc. ix. a.

¶ At Iconium were converted booth Iewes / & Gentyles.

The vnbeleuinge Iewes moued debate.

How Paul fled to Lystra.

A creple is healed.

To Paul and Barnabas wolde the men of Lystra haue offered sacrifice.

How Paul was stoned and left for death.

Paul and Barnabas ordayned preachers in euery congregation.

¶ The xliii. Chapter.

¶ And it fortuneth in Iconium that they went bo th to gether into the synagoge of the Iewes and so spake / that a great multitude booth of the Iewes and also of the Grekes beleued.

But the vnbeleuinge Iewes / steryd up and onquie ted the myndes of the Gentyls agaynst the brethren. Longe tyme a boode they theare and quye the selues boldly with the helpe of the Lorde / which gaue testimony vnto the worde of his grace / and caused signes and wondres to be done by their hondes. The people of the cite were diuided: a parte helde with Iewes / and parte with the Spoiles.

Whertheare was a faulte made booth of the Gentyls and also of the Iewes with their rulers / to put them to shame and to stone them / they were ware of it and fled vnto Lystra and Derba / cities of Lycaonia / and vnto the region that lyeth round aboute & there preached & Gospel. And there saue a re-
cayns

The Acts

sayre man at Lystra wrake in his secte / beinge cre-
ple from his mothers wombe / and neuer waekid.
The same harde Paul preache. Wich brcheide him
e percerued that he had sayreth to be whole / ad sayd
With a loude voyce / stand vp ryght on thy secte. And
he stert vp / e waeked. And when the people sae /
What Paul had done / they lifte vp ther voyces / say-
inge in the speache of Lycaonia: Goddes are come
doun to vs in the lyknes of men. And they cald
Barnabas Jupiter / and Paul Mercurius / because
he was the preacher. Then Jupiters Priests / which
dwelt before their cite / brought oxen and garlandes
vnto the chure he pozche / and wolde haue done sacri-
fice with the people.

But when the Apostles / Barnabas and Paul
herde that / they rent their clothes / and ran in among
ge the people / crying and sayynges / We be do ye
this / We are mortall men lyke vnto you / and pre-
che vnto you / that ye shuld turne from theese vany-
tes vnto the lyvinge God with made heauen and
earth and the see and all that in them is: the which in
eymes past suffered all nations to walke in their ow-
ne wayes. Nevertheless he leste not him selfe
with oute witness / in that he shewed his benefices /
in geyng vnto rayne from heauen and feutfull rea-
sons / fillinge oure hertes with force e gladnes. And
with theese sayynges / refrayned they the people / e
they had not done sacrifice vnto them:

Thyter came certayne Jewes from Antioche
and Iconium / and optayned the peoples consent / e
strooned Paul / and drew him oute of the cite / suppo-
sing he had bene dead. Howbeit as the disciples
stode round about him he arose vp and came into
the cite. And the nexte daye he departed with Bar-
nabas to Derba. After they had preached to that ci-
te / and had taught many / they returned agayne to
Lystra / and to Iconium and Antioche / e strengthened
the disciples soules / exhortinge them to contynue in
the

Gal. xlv.
Epoca. iiii.

The saythe / affirminge that we must thorowlye moche
 tribulaciō / entre into & kyngdome of God. And they
 ordened them elders by eleciō in euery congregaciō /
 and prayde and fasted / and comended them to God
 on whom they beleaued.

And they went thorow ouer Cilicia and came to
 Pamphylia / & when they had preached the worde of
 God in Pergamē they descended in to Italia / & thence
 departed by Syppre to Antioche / from whence they
 were deliuered vnto the grace of God / to & trothe
 which they had fulfilled. When they were come and
 had gathered the congregaciō togeder / they reher
 sed all that God had done by them / & how he had o
 pened the doore of sayth vnto & Gentyls. And there
 they abode longe tyme with the disciples.

Mat. x. d.
 Mar. vi. d.
 Luc. ix. a.

¶ Of the false Apostles that taught circumcisi
 on to be a necessary thinge.

The determinaciō of the Apostles as touching
 the dissencion of circumcisiō.

The dissencion betwene Paul and Barnabas

¶ The xv. Chapter.

When came certayne from Ierusalem / and taught
 the brethren : excepte ye be circumcised after
 the manner of Moyses / ye cannot be saued.

And when there was rylen dissencion and
 disputinge not a lytell vnto Paul and Barnabas / &
 gaingnt the. They determined & Paul & Barnabas
 & certayne oether of them shuld ascende to Ierusalem
 vnto the Apostles and elders aboute this question.

And after they were brought on their waye by the
 congregaciō / they passed ouer Phenices and Sa
 maria declarynge the conuersion of the Gentyls /
 and they brought great ioye vnto all the brethren.

And when they were come to Ierusalem / they we
 re receaued of the congregaciō and of the Apostles
 and elders.

And they declared what thinges
 God had done by the. Then rose vp certayne of
 the sorte of the Pharisees / which were belent / sayinge

The Actes

that it was needfull to circumsise the & to enioyne the
to heape the lawe of Moyses. And the Apostles & el-
ders came to geber to reason of this matter.

And whē there was moche dysputinge / Peter ro-
se vp and sayde vnto them. Ye men and brethren / ye
knowe how that a good whyle agoe / God chose a-
monge vs that the Gentyls by my mouth shuld hea-
re the worde of the Gospell and beleaue. And God
which knoweth the herte / bare them witnes / and ga-
ue vnto them the holly gost / euen as he did vnto vs
and he put no difference betwene them and vs / but
with sayth purified their hertes. Now therefore why
tempte ye God / that ye wolde put a yoke on the dis-
ciples neckes / which neither our fathers nor we we-
re able to beare. But we beleue that to whose the
grace of the Lorde Iesu Christ / we shalbe sacred / as
they do. Then all the multitude was praised and ga-
ue audience to Barnabas & Paul which tolde what
signes and wondres God had shewed amonge the
Gentyls / by them.

And when they helde their peace and James an-
swered sayinge. Men and brethren heere vnto me.
Simcon tolde how God at the begynnyng did vi-
sit the Gentyls / and reueneued of the people vnto his
name. And to this agreyth the wordes of the Pro-
phets / as it was writtē. After this I will returne /
I will bylde agayne the tabernacle of Dauid which
is fallen doun / and the which is fallen in decay of
it / will I bylde agayne / and I will set it vp / that
residue of men might seeke after the Lorde / & also the
Gentyls vpon whom my name is named saythe
the Lorde / which doeth all these thinges : knowne vnto
God are all his workes from the beginninge of the
worlde. Wherefore my sentence is / that we trouble
not the which from amonge the Gentyls / are turned
to God : but that we write vnto them / that they absta-
yne the selues fro byllthyngs of ymages from forni-
cation / fro strangled & from bloude. For Moyses of
olde

olde tyme hath in euery cite & preache him and he is
rede in the synagoges euery Saboth daye.

Then pleased it the Apostles & elders with the
whole congregacion / to sende chosen men of their o-
wne company to Antioche with Paul & Barnabas
they sent Judas caled also Barsabas / & Hylas / w-
hich were chere me amonze the brethren / & gaue the let-
ters in their handes after this maner.

The Apostles / elders and brethren send greet-
ings vnto the brethren which are of the Gentyls in
Antioche / Hylas and Cecilia. For as moche as we
haue harde certayne which departed from vs / haue
troubled you with wordes / and combred poure myn-
des sayinge: Ye must be circumcised and heape the
lawe / to whom we gaue no suche comendement.
It semed therefore to vs a good thinge / when we
were come to geder with done accord / to sende cho-
sen men vnto you / with oure beloued Barnabas &
Paul / men that haue ieperded their lyues for the na-
me of oure Lorde Iesu Christ. We haue sent there-
fore Judas and Hylas / which shall also tell you &
same thinges by mouth. For it semed good to the hol-
ly goost and to vs / to put no greuous thinge to you /
more then these necessary thinges: that is to saye /
ye abyde from thinges offered to ymages / from
bloud / fro strangled & fornicacion. Fro which yf ye
heape youre selues / ye shall do well. So fare ye well.

When they were departed / they came to Antio-
che and gaddred the multitude to geder / and deliue-
red the writte. When they had redde it / they reioys-
sed of that consolacion. And Judas and Hylas be-
inge Prophetes / exhorted the brethren with moche
preachynge / and strenghted them. And after they
had taryed there a space / they were let go in peace
of the brethren vnto the Apostles.

Not with-
standynge it pleased Hylas to abyde there still.
Paul and Barnabas continued in Antioche then
thinge and preachynge the worde of the Lorde

The Acts.

with oether manny.

But after a certayne space / Paul sayde vnto Barnabas: Let vs go agayne and visite oure bre-
thre in euery cite where we haue preched the word
of the Lorde / & se how they do. And Barnabas
gaue counsell to take with them John / called also
Mark. But Paul thought it not mete to take him
vnto their company / whiche departed from them at
Pamphylia / and went not with them to the worke.
And the dissencion was so sharpe betwene the / & they
departed a sunder oone fro the oether so that Barna-
bas tooke Mark & sayled vnto Cyprus. And Paul
chose Syllas & departed / deliuered of the bichmen vnto
the grace of God. And he went thowse all Asia
and Lydia / stablishinge the congregacions.

Timothe was circumcised.

Timothe went fourth with Paule.

The vision of Paule.

Of the woman of Lydia.

How the spirit was cast oute of the maydes that
propheesied.

How Paul and Syllas were beaten with rodde
& cast in prison.

How they prayset the Lorde in prison.

Of the earth quake.

The keeper of the prison was baptised with all
his householde.

How the rulers wolde haue had the gone their
wayes / but they wolde not.

The .xvi. Chapter.

When came he to Derba and to Aysira. And he
hoelde a certayne discipule was there named
Timotheus / a womans sonne which was a Jewes
and beleaned: but his father was a Greke.
Of whom reported well / the bichmen of Aysira &
of Iconium. The same Paul woelde that he
shuld go fourth with him / and tooke and circumci-
sed him because of the Jewes / which were in tho-
se partes.

A quarters: for they knewe all that his father was
a Greke. So they went thorow the cities/ they deli-
uered them the decrees for to keape/ ordeyned of the
Apostles and elders/ which were at Ierusalem. And
so were the congregacions stablyshed in the church/
and increased in numbere daily.

- 23** When they had goone thowout Phrygia/ and
the region of Galacia/ and were forbidden of the
holly goost to preach the worde in Asia/ they came to
Myssa/ And sought to go into Bithynia. But
the sperte soffred them not. Then they went ouer
Myssa/ and came downe to Troada. And a vision
appered to Paul in the night. There stood a ma
of Macedonia and prayed him sayinge: come into
Macedonia and helpe vs. After he had sene the vi-
sion/ immediately we prepared to go into Macedo-
nia/ certified that the Lorde had caled vs/ for to prea-
che the gospell vnto them. Then loosed we fourth
from Troada/ & with a straight course came to Sa-
mothracia/ & the nexte daye to Neapolis and from
thert to Philippios/ which is the chiefe cite in the par-
tes of Macedonia/ and a fre cite.

- 24** We were in that cite abydinge a certayne dayes.
And on the Saboth dayes we went out of the cite be-
sydes a ryuer where men were wont to playe.
And we satte downe and spake vnto the women w-
hich resorted thither. And a certayne woman named
Lydia a seller of purple/ of the cite of Thyatira/ w-
hich worshipped God/ gaue vs audience. Whom
se hert the Lorde opened that he attended vnto the
thinges/ which Paul spake. When he was bap-
tised and her housholde he besought vs sayinge:
If ye thinke that I beleue in the Lorde/ come in
to my house/ and abyde theare. And he constrain-
ed vs.

- 25** And it fortuned as we went to prayer/ a certayne
damself possessed with a sperte that prophesied/ met
vs/ which brought her maister and maisters moche

The Actes.

haunteage with prophesinge. The same folowed Paul and vs and cryed sayinge: these men are the seruauntes of the most hie God/ which set vs on to vs the waye of saluacion. And this vnde remaue dayes. But Paul not content/ turned about and sayde to þe sprete. I commaunde the in the name of Iesu Christ that thou come out of her. And he came out the same houre.

And when her maister & maisters sawe þe hope of their gaynes was gone/ they caught Paul and Silas/ & dyne the into the market place vnto the rulers/ & brought the to the officers sayinge: These men trouble oure cite/ which are Iewes and preaches ordinannces/ which are not lawfull for vs to receaue/ neither to obserue/ scinge we are Romayns. And the people ranne on them/ and the officers rote their clothes/ & commaunded them to be beate with rodde. And when they had beaten them sore/ they cast them into prison/ commaunding the sayler to keape the surely. Which sayler when he had receaued suche commassidement/ thurst the into the inner prison & made their feete fast in the stockes.

At midnight Paul & Silas prayed/ & lauded God. And the prisoners harde them. And sodenly there was a greete earthquake/ so that the foudacion of the prison was shake / & by & by all the doores opened/ and euery manes bondes were loosed. When the keeper of þe prison waked out of his sleape & sawe þe prison doores open he dyne out his swearde & wolde haue killed him selfe/ supposinge þe prisoners had bene fledde. But Paul cried with a loud voice sayinge: do thy selfe no harme/ for we are all heere.

Then he cald for a light and spronge in and came treblinge / and fell doune before Paul and Silas/ & brought them out & sayde: Sirs what must I do to be saued? And they sayde: beleaue on Iesu Christ & thou shalt be saued and thy household. And they preached vnto him the worde of the Lord.

be/ to all that were in his house. And he tooketh
the same house of the night and washed their wo-
unders: and was baptised with all that belonged un-
to him straight waye. When he had brought them
into his house/ he set meate before the/ & loved that
he with all his household/ beleaued on God.

And when it was daye/ the officers sent the mi-
nisters sayinge: let these men go. The heape of the
p[re]son tolde this sayinge to Paul/ the officers ha-
ue sent worde to loose you. Now therefore get you
hence and go in peace. The sayde Paul vnto them:
they gaue beaten vs openly vncōdemned/ for all
that we are Romayns / and haue cast vs into p[re]-
son: and now wolde they sende vs awaye p[re]-
ciely /
Have not so/ but let them come them selues and see
vs out. Whē the ministers tolde these wordes vnto
the officers/ they feared when they harde that they
were Romayns/ and came and besought them/ and
brought them out / and desyred them to departe out
of the cite. And they went out of the p[re]son and en-
tered into the house of Lydia/ and when they had se-
ne the breth[er]e/ they comforted them & departed.

¶ Paul preached Christ to the Thessalonyans.
The vnbelaungo Jewes wolde haue killed
Paul.

The Thessalonyans searched daylye the scriptu-
res.

How Paul fled to Athens.

Paul preached Christ to the Athenians.

How Dionysius and many oether were con-
uerted.

¶ The. xviij. Chapter.

¶ **A**s they made their iorney thorow Amphip-
olis / and Apolonia / they came to Thessalo-
nica where was a Synagoge of the Je-
wes. And Paul as his māner was went in
vnto them / and the sabbath dayes declared oute of
the scripture vnto the / openinge and alleginge that
Christ

The Actes
Thys man had suffered ad eue agast his
death/and that this Iesus was Chyll/whod say
be he/ I preache to you. And some of them beleued
and came and companied with Paul and Sylas
also of the honourable Grekes a greate multitude
of the chere women/not a fewe.

But the Iewes which beleaned not haerunge in
dignacis/toke vnto the euill men which were va
gabondes/and gabered a company & set all the cite on
a roore/& made a saute vnto the house of Jason &
sought to bringe them out to the people. But whē
they founde them not / they dyne Jason & certayne
brethē vnto the heades of the cite cryng theese / &
trouble the worlde are come hydder also which Ias
on hath receaued piously. And theese all do contray
ry to the decrees of Cesar/affirminge anoether kin
ge/our Iesus. And they troubled the people and
the officers of the cite / when they hadde theese thin
ges: And when they were sufficiently answered of
Jason and of the oether/they let them go.

And the brethren immediately sent a waye Paul
and Sylas by night vnto berrea. Which whē they
were come thither/they entred into the synagoge of
Iewes. These were the noblest of berte among
them of Thessalonia which receaued the worde
with all diligence of mynd and searched the scrip
tures dailie whether those thinges were euen so.
And many of the beleued also of worshipfull women
which were Grekes/and of men not a fewe. Whē
the Iewes of Thessalonia had knowledge that the
worde of God was preached of Paul at Berrea /
they came and moued the people there. And the by
and by the brethē sent a waye Paul to go as it were
to flect: but Sylas and Timotheus abode there
still. And they that gyded Paul/brought him vn
to Attens/and receaued a commaundement vnto Sy
las and Timotheus for to come to him at ods and
came their waye.

Whe

Whyll Paul wayted for them at Athens / his
 Opete was moued in him to se the rite gene to woꝝ
 shippinge of ymages. Then he disputen in the syna-
 goge with the Iewes / and with the deuout perso-
 nes / and in the market daely with them that came
 vnto him. Certayne Philosophers of the Epicu-
 res and of the Stoykes disputed with him. And
 some theare were which sayd: what will this dabler
 saye. Oether sayd he seemeth to be a tydings-
 bringer of newe deuyls / because he preached vnto them
 Iesus & the resurrection. And they toke him / & bro-
 ght him to Marsellrete sayinge: maye we not kno-
 we what this newe doctrine wherof thou speakest
 is / for thou bringest straunge tydings to oure ea-
 res. We wolde knowe thearfoze what these thynges
 meane. For all the Athenians & strangers which
 were theare / geue the selues to nothinge els / but e-
 ther to tell or to heare newe tydings.

Paul stode in the middes of Marsellrete and
 sayde ye men of Athens. I perceaue that in all thyn-
 ges ye are to superstitious. For as I passed by and
 behelde the māner how ye worship youre goddes /
 I fonde an aultre wherin was writen vnto the vn-
 knowen god. Whos ye the ignorantly worship him
 I vnto you. God that made the worlde &
 all that are in it / seynge that he is Lord of heauē &
 earth / he dwelleth not in temples made with hon-
 des / nether is worshipped with mennes hondes / as
 thoug he neded of any thinge / seinge he hym selfe ge-
 neth lyfe and breath to all men eueri wheare and
 haeth made of oone bloud all nacions of men / for
 to dwell on all & saue of the earth / & haeth assigned
 befoze / how longe tyme / & also the endes of their in-
 habitacio / & they shuld seke God / yf they might fele
 and fynde him though he be not farre from eueri o-
 one of vs. For in him we lyue / moue and haue
 oure beinge / as certayne of youre awne Poeses sa-
 yde. For we are also his generacion. For as moche
 then

The Titus

then as we are the generacion of God / we ought not
to thinke that the godhed is lyke vnto golde / siluer
or ston / grauen by crafte & imagination of man.

And the tyme of this ignorance God regard-
ed not. But now he byddeth all men euery whe-
re repent / because he hath apoynted a daye / in the
which he will iudge the worlde accordyng to righte
welsnes / by that man whosom he hath apoynted / &
hath offered saueith to all mē / after that he had ray-
sed him from death.

When they harde of the resurrection fro death /
some mocked / & oether saeyde we will heare the aga-
yne of this matter. So Paul departed from among
ge them. Howbeit certayne men came vnto Paul
and beleaued / amonge the which was Dionysius a
senatour / and a woman named Damaris / and o-
ther with them.

¶ How Paul abode at Corinthum with
Aquila and Priscilla.

Paul was a maker of tentes.

Paul was accused afore Gallio.

How Paul bare his head at Chencra.

How Apollos preached Christ.

The xliij. Chapter.

After that Paul departed from Athens / and
came to Corinthum / and founde a certayne
Iewe named Aquila borne in Pontus lately
come from Italye with his wyfe Priscilla (be-
cause that Emperor Claudius had commaunded
all Iewes to departe from Rome) and he dywelt
vnto them. And because he was of the same
crafte / he abode with the and wroughte thre crafte
was to make tentes. And he preached in the sy-
nagoge euery Saboth daye / and exhorted the Je-
wes and the Gentyle.

When Hylas and Timotheus were come fro
Macedonia / Paul was contrayned by the sperte
to go

to tellle to the Jewes & Iesus was very kind.
 And when they sayde contrary and blasphemed /
 he stroke his rayment and sayde vnto them: your
 re blood vpon youre awne headdes / and from hence
 forth I go blamelesse vnto the Gentyles. And he
 departed thence / and entred into a certayne manes
 house named Tullus a worshipper of God / whose
 house ioyned harde to the synagoge. Howbeit
 some Crispus the chiefe ruler of the synagoge bele-
 ued on the Lorde with all his household / and ma-
 ny of the Corinthyans gaue audience / & beleeued &
 were baptised.

Then spake the Lorde to Paul in the night by
 a vision: be not asrayed: but speake / and holde not
 thy peace: for I am with the and no man shall inma-
 de the that shall hurte the. For I have many peo-
 ple in this cite. And he continued there a yere and
 sixe monethes / & taught the the worde of God.

When Gallio was ruler of the countre of Ita-
 ly the Jewes made insurrection with adue accorde
 agaynst Paul and brought him to the iudgement se-
 ate sayinge: this fellow conuinceth men to worship
 God contrary to the lawe. And as Paul was ab-
 out to open his mouth / Gallio sayde vnto the Je-
 wes: yf it were a matter of wronge / or an euill be-
 alde (o ye Jewes) ready wolde that I shoulde heare
 you: but yf it be a question of wordes / or of names /
 or of youre lawe / loke ye to it youre selues. For I
 will be no iudge in suche matters / & he drave them
 from the seate. Then toke all the Grekes Holle-
 nes the chiefe ruler of the synagoge / and smecte
 him before the iudges seate. And Gallio cared for no-
 ne of the thinges.

Paul after this / taried there yet a good whyle
 / and then toke his leaue of the brethren / & say-
 led thence into Ciria / Priscilla and Aquila a com-
 paenyng him. And he wore his head in Chenchia
 for he had made a vow. And he came to Ephesus
 & lecte

The Actes

and left the theare: but he himselfe entred into the Synagoge / and reasoned with the Iewes. When they despyed him to tary longer tyme with them / he consented not / but bat them faere well sayinge. I must needs at this feaste that cometh / be in Ierusalem: but I will retorne agayne vnto you / yf God will. And he departed from Ephesus and came vnto Eclarea: and ascended and saluted the congregation / and departed vnto Antioche / and whyle he had taryed there a whyle he departed. And went ouer all the countrey of Galacia and Phrygia by order / strenghtninge all the disciples.

And a certayne Iewe named Apollos / borne at Alexandria / came to Ephesus / an eloquent man / and mighty in the scriptures. The same was informed in the waye of the Lorde / and he spake feruently in the synagoge / & taught diligently the thinges of the Lorde / and knewe but the baptisme of Iohn onely. And the same began to speake boldly in the Synagoge. And whyle Aquila and Priscilla had harde him / they tooke him vnto them / and expounded vnto him the waye of God more perfectly.

And when he was disposed to go into Asia / & brethren wrote exhortinge the disciples to receaue him. After he was come thither / he holpe the many which had beleaued thorow grace. And mighte so he ouercame the Iewes / and openly / shewing by the scriptures that Iesus was Christ.

¶ Paul preached at Ephesus.

How the vncleane spirite were the exorcistes.

Of the hookes that were burned / and of pyres of them.

Of Demetrius the syluer smith.

¶ The .xix. Chapter.

Fortuned whyll Apollo was at Corinthum / that Paul passed thorow the upper countreys and came to Ephesus / & founde certayne disciples / & sayd vnto them haue ye receaved the holy

holly goost sent ye beleaued. And they sayde vnto him: no we haue not harde whete ther be eny holly goost or no. And he sayde vnto the: whete with were ye then baptised? And they sayd: with Johns baptim. Then sayd Paul: John verely baptised with the baptim of repentaunce / sayinge vnto the people that they shold beleaue on him / which shold come after him: that is on Christ Iesus. When they harde that they were baptised in the name of the Lord Iesu. And Paul sayde his hōdes vpo the / and the holly goost came on the / & they spake with thonges & prophesid / and all the men were about. xii.

Mat. iii. 2.

And he went into the synagoge / & behaued him self boldly for the space of thye monethes / disputinge and geuinge them exhortacions of the kyngdome of God. ¶ When diuers waxed harde herted ad beleaued not. but spake euill of them aye / and that before the multitude: he departed from them / and separated the disciples. And he disputed dailie in the scole of one caled Tyannus. And this continued by the space of two yeaeres: so that all they which dwelt in Asia / harde the woide of the Lord Iesu / boethe Iewes and Grekes. And God wrought no small myracles by the handes of Paul: so that from his body were brought vnto the sick / naphyns or parteleettes / and the discaies departed from them / and the euill sprites went out of them.

Then certayne of the vagabonde Iewes exco-
muni- / toke vpon them to call ouer them which had euill sprites / the name of the lord Iesus sayinge: We adurre you by Iesu whom Paul preacheth. And ther where seuen sonnes of one Henna a Jewe and chiefe of the prestes which dwelt so. And the euill spire answered & sayde: Iesus I knowe & Paul I knowe but who are ye? And the man whom the euill spire was / ranne on them / and ouercame them / and preyauled agaynst the / so that they fled.
be out

The Acts

He out of that house naked and wounded. And this
was knowne to all the Iewes and Grekes also /
which dwelt at Ephesus and feare came on them
all / & they magnified the name of the Lorde Iesus.

And many that beleaned / came and confessed and
bestowed their workes. Many of them which used
curious craftes / brought their booke and burned
them before all men / and they costed the price of the
and founde it fifty thousande silverlinges. So might
ly they grewe the worde of God / and preuayled. Af
ter these thinges were ended / Paul purposed in
Cyete / to passe ouer Macedonia and Achaia / and
to go to Ierusalem sayeing: After I haue bene thea
re / I must also se Rome. So sent he into Macedo
nia two of the that ministred vnto him Timothe
us and Erastus: but he him selfe remayned in Asia
for a season.

The same tyme there arose no lytell a do aboute
of waye. For a certayne mā named Demetrius / a sil
uer smith / which made siluershynnes for Diana /
was not a lytell beneficiall vnto the craftes men.
Which he caled to gether with the workemen of by
he occupation / and sayde. Sirs / ye knowe that by
this crafte we haue a vassitage. Whosoeuer ye se and
heare that not aloone at Ephesus / but almost thoro
we oute all Asia / this Paul hath perswaded and
turned awaye moche people sayeing that they be not
goddess which are made with hōdes. So that
not obly this oure crafte cometh into perrell to be let
a nought: but also that the temple of the greate god
des Diana shulde be despyled / and her magnificen
ce shulde be destroyed which all Asia / & the worlde
worshippeth.

When they harde these sayynges / they were
full of wrathe / & cried out sayeing: Greate is Dia
na of the Ephesians. And all the cite was on a roo
se / and they rushed in to the comen hall with oone
assent / and caught Gayus and Aristarcus / men of
Macedo

Macedonia/Pauls companion. When Paul wolde haue entred in vnto the people/the disciples suffred him not. Certayne also of the chest of Asia which were his frendes/sent vnto him/despunge him that he wolde not p[re]ace into the comen hall. Some cried oone thinge & some anoether/and the congregacion was all out of quiet and the moare parte knew not wherfor they were come together.

Some of the company diue fourth Alexander/the Jewes thrustinge him forwarde. Alexander bekened with the honde/and wolde haue geuen the people an answer. When they knewe that he was a Jewe they ear arose a shoute almost for the space of two houres/of all men crying:greate is Diana of Ephesians.

When the tounclarke had ceased the people/he sayd:ye men of Ephesus/what man is it that knueth not how that the cite of the Ephesians is a worshipper of the great goddes Diana/and of the image which came from heauen. Springe them that no mā sayth heere agaynst:ye ought to be contented to do nothunge rashly:for ye haue brought hether these men which are nether robbers of thurchees/nor yet despisers of youre goodes. Wherfor ye of Demetrius & the craftes men which are with him haue eny saunge to eny man/the lawe is open/and there are iudgers/let them accuse oone anoether. If ye go about eny oether thinge/it maye be determined in a lawe full congregacion. For we are in ierperdy to be accused of this dayes bulines:for as moche as there is no cause wherby we maye geue a reckninge of his concourse of people. And when he had thus spoken he let the congregacion departe.

How Paule preached at Macedonia/vntill midnight.

Of him that fell out of the wyndow.

The communicacion of Paule with the elders of Ephesus.

After the rage was ceased / Paul called the disciples vnto him / & tocke his leaue of the and departed for to go into Macedonia. And when he had gone ouer those parties / and geue the large exhortacions / he came in to Grece / and there abode .iii. monethes. And when the Iewes layde wayte for him as he was about to sayle into Syria he purposed to retorne thowse Macedonia. There accompanied him into Asia / Sopater of Berrea / and of Thessalonias Aristarcus and Secundus / and Gaius of Derba / and Timotheus / and out of Asia Tychicus and Trophimus. These went before / & started vs at Troas. And we sayled awaye from Philippi after the easter holly dayes / & came vnto them into Troas in fyue dayes / wher we abode seuen dayes.

And on the morowe after the Saboth daye the Disciples came together for to breake bread / & Paul preached vnto the (redy to departe on the morowe) & continued the preachinge vnto midnight. And there were many lightes in the cheamber wher they were gathered to gether / and there sat in a wyndo we a certayne yonge man named Eutychus / fallen into a depe slepe. And as Paul declared / he was the more overcome with slepe / & fell doune fro the thyrde loft / & was taken by dead. Paul went doune & fell on him / & embraced him / & sayde: make nothinge a do for his lyfe is in him. When he was come by agayne / he brake bread / & tasted / & comened a litle while euen tyll the moorninge / and so departed. And they brought the yonge man a lyue / and were not a lytell comforted.

And we went a fore to Sippe / and loked vnto Alcon thar to receiue Paul. For so had he appointed / and wolde him selfe go a fore. When he was come vnto vs to Alcon / we tocke him in / and came to Myrilenes. And we sayled thence and came the next daye our agaynst Chios. And the next daye

Daye we arrived at Samos/ and tarried at Troas.
 The nexte daye we came to Myleton: for Paul had
 determined to leaue Ephesus as they sayled/ becau
 se he wolde not spende the tyme in Asia. For he ha
 sted to be (yf he coulde possible/ at Ierusalem at the da
 ye of Pentecoste. Wherefore from Myletis he sent to
 Ephesus/ & caled the elders of the congregaciō. And
 when they were come to him/ he sayd vnto the: Ye
 knowe frō the first daye that I came into Asia/ after
 what māner I haue bene with you at all seasons/ see
 uinge the Lorde with all humblenes of mynde/ and
 with many teares/ and temptacions which happe
 ned vnto me by the layinges awayte of the Iewes/
 and how I kepte backe nothinge that was prophy
 table: but that I haue Bewed you and taught you
 openly and at home in youre houses/ witnessinge
 boethe to the Iewes/ and also to the Grekes/ the
 repentance toward God/ and sayeth tosware oure
 Lorde Iesus.

And now beholde I go bounde in the sperte vnto
 Ierusalem/ and knowe not what shall come on
 me there/ but that the holly goost witnesseth in e
 uery cite sayinge: that bondes and trouble abyde
 me. But none of those thinges moue me: nether is
 my lyfe deere vnto my selfe/ that I might fulfill my
 course with ioye/ and the ministracion which I ha
 ue receaued of the Lorde Iesu/ to testefye y gospel
 of the grace of God.

And now beholde/ I am sure that hence forth
 yf ye all (thorow whom I haue gone preachinge the
 kingdome of God) shall be my face no more. Where
 fore I take you to recorde this same daye/ that I
 am pure from the bloude of all men. For I haue kep
 te nothinge backe: but haue Bewed you all the coun
 sell of God. Take heade therefor vnto youre selues
 & to all y flocke/ where of y holly goost hath made
 you ouersheers/ to rule the congregacion of God/ w
 hich he hath purchased with his blood: for I am
 sure

The 3rd.

face of this / that after my departinge shall grante
 folowes entre in amonge you / which will not spard
 the flocke. Whoeuer of youre owne selues shall man
 arlye speakinge peruerse thinges to diuise disciples
 after the. Therefore awake & remember / that by
 space of .iii. yeres I ceased not to warne euery oone
 of you boeth night & daye with teares.

1. Cor. xiii

1. Cell. ii. b.

ii. Cell. ii. b.

And now brethren I commend you to God & to
 the worde of his grace / which is able to bylde further /
 & to geue you an inheritaunce amonge all the which
 are sanctified. I haue desyred no mans siluer / golde
 or vesture. Ye knowe well that these bondes haue
 ministered vnto my necessaries / & to them that were
 with me. I haue shewed you all thinges / howe that so
 laboringe ye ought to recouer the weakes & to reme
 ber the wordes of the Lorde Iesu / howe that he saye
 de: it is more blessed to geue then to receiue.

When he had thus spoek / he kneled doune / &
 prayed with them all. And they wept all aboute
 ty and fell on Pauls necke / and kised him / for so
 ge moost of all for the wordes which he spake / that
 they shoulde se his face no more. And they accompa
 nied him vnto the shippe.

Howe Paule went fourth on his iorney wards
 Howe desyrous and glad Paule was to suffre for
 Christes sake.

At the counsell of Iamys / Paule purified him
 selfe after the manner of the Iewes.

Howe Paul was taken & commaunded to prison.

The xxi. Chapter.

And it chaunced that as soone as we had lann
 ched fourth / and were departed from them /
 we came with a straight course vnto Thoon and
 the daye folowinge vnto the Rhodes / and from then
 ce vnto Satara. And we founde a shippe redy to sa
 le vnto Ihenices / and went a boorde and set fourth.
 Then appered vnto vs Cyprius / and we leste it on
 the left hande / and sayled vnto Syria / and came
 vnto

into Tyre. For there the Shippe vnladed her bur-
thē. And whē we had founde brethē/ we tarped there
vii. dayes. And they tolde Paul thowost & spie-
ce/ that he shuld not go vp to Ierusalem. And when
dayes were ended/ we departed & went oure wayes
& they all brought vs on oure waye/ with their wo-
ues and children/ till we were come out of the cite.
And we kneeled doune in the Shore and prayde. And
whē we had taken oure leaue oone of anoother/
we toke the Shippe/ and they returned home agayne.
When we had fullended the course from Ty-
re/ we arriued at Stolomaida/ & saluted the brethē
and abode with thē oone daye. The nexte daye/ we
that were of Pauls company/ departed & came vnto
Cesarea. And we entred into the house of Phillip &
euangelist/ which was oone of the seuen deacones ad
abode with him. The same man had fower dought-
ters virgins/ which vnder prophesie. And as we tar-
ied there a good manny of dayes/ there came a cer-
taine prophet from Iesuri/ named Agabus. Whē he
was come vnto vs/ he toke Pauls gerdell/ and bon-
de his hondes and fete/ and sayde. Thus sayth &
holly goost/ so shall the Iewes at Ierusalem bynde
the man that oweth this gerdell/ & shall deliuer him
into the hondes of the Gentyls.

When we harde this/ boeth we and oether of
the same plaace/ besought him/ that he woelde not go
vp to Ierusalem. Then Paul answered and sayde
what do ye sweeping & breakinge myns better I w-
redy not to be bound oonly/ but also to dye at Ierusa-
lem for the name of the Lorde Iesu. When we coul-
de not tourne his mynde / we ceased / sayinge: the
will of the Lorde be fulfilled. After those dayes Pa-
marts oure selves redy/ and went vp to Ierusalem.
There went with vs also certayne of the disciples
of Cesarea/ and brought with them coos Synasom
of Cyprius/ an oelde disciple with whom we shuld
be lodge. And when we were come to Ierusalem/

The Acts

the brethren received vs gladly. And on the morrow Paul went in with vs vnto James. And all the elders came to gether. And when he had saluted them / he tolde by order all thinges / that God had wrought amonge the gentyls by his ministracion. And when they harde it / they glorified the Lorde / and sayde vnto him: Thou sayest broether / how many thousande Iewes thear are which beleaue / and they are all zelous ouer the lawe. And they are informed of the / that thou teachest all the Iewes which are amonge the Gentyls / to forsake Idoles / & sayest that they ought not to circumcise their chyldren neither to liue after the customes. What is it thearfore? The multitude must needs come together. For they shall heare that thou arte come. Do thearfore this that we saye to the.

Numeri. vi We haue .iij. men which haue a vowe on the. Then take / and purifie thy selfe with them / and to cost on the / that they maye haue their heades and all shall knowe that tho thinges which they haue harde concerninge the / are nothinge: but that thou thy selfe also wailest and keapest the lawe. For as touchinge the gentyls which beleue / we haue written & concluded / that they obserue not suche thinges: but that they keape them selfes from thinges offered to ydoles / from bloud / fro strangled / & fro fornicacion. Then the nexte daye Paul toke the me / & purified himselfe with them / & entered into the temple / declaringe that he obserued the dayes of the purification / vntill that an offeringe shuld be offered for euery one of them.

And as the seven dayes shuld haue bene ended / the Iewes which were of Asia when they sawe him in the temple / they moued all the people / & layde handes on him crying: men of Israel helpe. This is a man that teacheth all me euery where agaynst the people & the lawe and this place. Forcouer also he hath brought Grekes into the temple / & hath polluted

ed this holly place. For they sawe done Trophi-
mus an Ephesian with him in the cite. Whom they sup-
posed Paul had brought into the temple. And all the
cite was mooved/and the people swarmed to gether
And they tocke Paul and drue him out of the temple/
and fourch with the dorcs were shut to.

As they went about to kill him / rydinges came
vnto the hye captayne of the souldiers / that all Je-
rusalem was mooved. Which immediately tocke sou-
diers and vnder captaynes / and ranne doune vnto
them. When they sawe the vpper captayne and
the souldiers / they leste smytinge of Paul. Then
the captayne came ncare and tocke him/ and comma-
unded him be bounde with two chaynes/ and dema-
unded what he was/ & what he had done. And oone
cried this/ another that amōge the people. And whē
he coulde not knowe the certayntie for the rage/ he
commaunded him to be carped vnto the castle. And
when he came vnto a grece/ it forned that he was
boyme of the souldiers for the violence of the people.
For the multitude of y people folowed after cryinge
a waye with him.

And as Paul shulde haue bene carped into the
castle/ he sayde vnto the hye Captayne: maye I spea-
ke vnto the? Which sayde: Canst thou speake Gre-
ke? Arte not thou that Egyptian which before these
dayes made an vpioure/ and ledde out into the wil-
dernes. iiii. thousande men that were mothererers?
But Paul sayde: I am a man which am a Iewe of
Tharsus a cite in Cilicia a Citie of no byle cite/ I
beseeche the suffer me to speake vnto the people. Whē
he had geuen him licence/ Paul stoode on the steppes
and beched with the honde vnto the people/ and
there was made a great silence. And he spake vn-
to them in the Hebrue tonge sayinge.

¶ Paul declareth to the Iewes

howe he was conuer-

ted to Christ.

Act. xiii.

Cap. x.

The Actes

Garnatiel was Pauls maister.

Pauls Beford him selfe to haue wronge / becau-
se he was beaten he beyng a Romayne.

The .xxii. Chapter.

I Men / brethren and fathers / heare myne
answere which I make vnto you when they
harde that he sparke in the Gyue tonge to them/
they kept the moore silence. And he sayde: I am
verely a man which am a Iewe borne in Tharsus/
a cite in Cilic: neuerthelesse yet brought vp in this
cite / at the feete of Garnatiel / and informed diligit-
ly in the lawe of the fathers / & was seruent minded
to God ward / as ye all are this same daye / & I per-
secuted this waye vnto the death byndynge & deliue-
ring into prison bothe me & women / as & this pre-
est doeth beare me witnes / & all the elders of whos
also I receaued letters vnto the brethre / & went to
Damasco to bringe them which were thcare bounde
vnto Ierusalem for to be punished.

And it foruned / as I made my iorney and was
come nye vnto Damasco aboute noene that sodenly
thear boone from heauen a greate light coude abou-
te me / and I fell vnto the earth / and harde a voyce
sayinge vnto me Saul Saul / why persecutest thou
me: And I answered: what arte thou Lord. And
he sayd to me: I am Iesus of Nazareth whom
thou persecutest. And they that were with me / sawe
verely a light & were a frayde: but they harde not
the voyce of him that sparke with me. And I sayde:
what shall I do Lord. And the Lord sayde vnto
me: Arise & go into Damasco & there it shall be tol-
de the of all thinges which are apointed for the to
do. And when I sawe nothinge for the brightnes of
the light / I was ledde by the honde of them that were
with me / and came vnto Damasco.

And oone Ananias a perfect man / and as pertay-
nyng to the lawe haueynge good reporte of all the
Iewes which thcare dwelt / came vnto me & stode
and

and sayd vnto me. Brother Paul looke vp. And that same houre I receaued my sight and sawe him. And he sayde the God of oure fathers hath ordeyned & before / that thou shouldest knowe his will / and shouldest see that which is rightfull / and shouldest heare the voyce of his mouth: for thou shalt be his witnes vnto all men of tho thinges / which thou hast seene and harde. And now why tarrest thou? Arise & be baptised / and wylle awaye thy synnes / in calinge on the name of the Lorde.

D And it fortuned / when I was come agayne to Jerusalem and prayde in the temple / that I was in a traunce / and sawe him sayinge vnto me: Make haste / and get thee quickly out of Jerusalem: for they will not receaue thy witnes that thou bearest of me. And I sayde: Lorde they knowe that I presoned and bet in euery synagoge the that beleaued on the. And when the bloud of thy witnes Steuen was shed / I also stoode by / and consented vnto his death and kept the rayment of them that slew him. And he sayde vnto me: departe / for I will sende thee a lute hence vnto the Gentyls.

E They gaue him audience vnto this worde / and then lifte vp their voyces and sayde: awaye with such a felowe frō the earth: it is petie that he shoulde liue. And as they cryed and cast of their clothes / and shoute dust into the ayre / the captayne bad him to be brought into the castel / and commaunded him to be scourged / and to be examined / that he might knowe wherefore they cryed on him. And as they bounde him with thonges / Paul sayd vnto the Centurion that stoode by: Ys it lawfull for you to scourge a man that is a Roman and vndercondemned? When the Centurion harde that / he went / and tolde the vpper Captayne sayinge: What mendeest thou to do? This man is a Roman.

F Then the vpper Captayne came / and sayde to him tell me / art thou a Roman? He sayde. Yee.

¶

¶

The Actes

And the captayne answered: with a greete come o-
tayne I this freedom. And Paul sayde: I was
fre borne. Then strayght waye departed from him/
they which shulde haue examined him. And the hye
captayne also was a frayed/ after he knewe that he
was a Romaine/ because he had bounde him.

On the morowe because he wolde haue know-
wen the certayne tie wherefore he was accused of
the Jewes/ he loosed him from his bondes/ and com-
maunded the hye Priestes and all the counsell to come
together / and brought Paul and set him before
them.

Paul defendeth himselfe.

Ananias the hye priest commaunded him to be
stricken.

Paul sayeth he was a pharisee.

What the Saduces beleaued and what the Pha-
rises beleaued not.

How the Jewes vowed to kill Paul.

How the counsell was knowen to Paul which
also caused the ruler Lysias to haue knowledge
thereof.

How Paul was sent to Felix.

The .xxij. Chapter.

Paul behelde the counsell and sayde: men and
brethren/ I haue liued in all good conscience
before God vntill this daye. The hye priest Ana-
nias commaunded them that shoulde by / to smyte
him on the mouth. Then sayd Paul to him: God
smyte the thou paynted wall. Dittest thou and
iudget me after the lawe and commaundest me to
be smitten contrary to the lawe? And they that stood
by sayde: cursest thou Goddes hye priest? The
sayde Paul: I will not brethren that he was the
hye priest. For is it written: thou shalt not curse the
ruler of the people.

Exod. xxi.

When Paul perceaued that the one parte were
of Saduces / & the other Pharisee he cryed out in
the

the counsell. Men and brethren / I am a Pharisee
 the sonne of a Pharisee. Of the hope & resurrec-
 tion frō death / I am iudged. And when he had sola-
 yde / there arose a debate betwene the Pharisees
 and the Saducees / & the multitude was deuided. For
 the Saducees saye that there is no resurrection / ne
 ther aengell / nor spere. But the Pharisees gra-
 unt boethe. And there arose a great crye / & the Scri-
 bes which were of the Pharisees parte / arose &
 stroue sayinge : we finde none euill in this man.
 Though a spere or a engell haeth apere to him / let
 vs not stryue agaynst God. Philip. 1. 10

And when there arose greate debate / the cap-
 tayne fearinge lest Paul shuld haue bene pluckt a-
 waye of them / commaunded the souldiers to go downe
 and to take him from amonge them / and to bringe
 him into the castel. The night folowing / God stoe-
 de by him and sayd : be of good cheare Paul : for as
 thou hast testified of me in Ierusalem / so must thou
 beare witnes at Rome.

¶ When daye was come / certayne of the Jewes
 gathered theselues to gether / & made a vowe / say-
 inge / & they wolde neither eate nor duncke till they
 had killed Paul. They were about xl. which had
 made this conspiracion. And they came to the che-
 fe prestes and elders / & sayde : we haue bounde oure
 selues with a vowe / that we will eate no thinge vn-
 till we haue slayne Paul. Nowe therefore geue y^e
 knowlege to the vpper captayne and to the counsell
 that he bringe him fourth vnto vs morow / as though
 we wolde knowe some thinge moore perfectly of him
 But we (or euer he come neare) are redy in the mea-
 ne season to kill him.

When Paulus sister sonne harde of their sayin-
 ge a wayte / he went & entred into the castel / & co-
 n- de Paul. And Paul caled oone of the vnder captay-
 nes vnto hⁱ / & sayde : bringe this yonge mā vnto the
 hye captayne : for he hath a certayne chylde to shewe
 him

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him. And he toke him and saepd. Paul the prest
ner caled me vnto him/and prayd me to bringe this
yonge man vnto the / which haeth a certayne mas-
ser to Beswe the.

The hye captayne toke him by the hond/and
went a parte with him out of the waye: and axed
him: what haest thou to saye vnto me? And he sayde
the Jewes are determined to despye the that thou
woldest bringe fourth Paul to moove us into the co-
unsell / as though they wolde enquire somewhat of
him moore perfectly. But solowe not their mindes
for thear lye in wayte for him of them / moother
men / which haue bounde them selues with a vo-
we / they will neither eate ner drinke till they haue
killed him. And now art they redy / and looke for
thy promes.

The vpper captayne let the yonge man depar-
te and charged: se thou tell it out to no man that thou
hast Beswed theese thinges to me. And he caled vnto
him two vnder captaynes sayyng: make redy
two hondred souldiers to go to Cesarea and horsmen
threescore and ten/ and speare men two hondred/as
the thirde houre of the night. And deliure them bea-
stes that they maye put Paul on/ and bringe him sa-
fe vnto Felix the hye debite / and wrote a letter in
this manner.

Claudius Lysias vnto the moost mighty ruler
Felix sendeth gretynges. This man was taken of
the Jewes/and shuld haue bene killed of the. Then
came I with souldiers/ and recacued him/ & percei-
ued that he was a Romaeyne. And when I wol-
de haue knowen the cause / wherfore they accused
him/ I brought him fourth into their counsell. Thea-
re perceiued I that he was accused of questions of
their lawe: but was not giltye of eny thinge worthy
of death or of bondes. Afterwarde when it was Be-
swed me how that the Jewes laepde wayte for the
man: I sent him straght waye to the/and gaue com-
maunde

mandment to his accusers / of they had ought agayn-
eyst him / to tell it vnto the shire well.

E Then the souldiers as it was commaunded the
tocke Paul / and brought him by night to Antipa-
tras. On the morowe they lette the bondmen to go
with him / and returned vnto the castel. Which whē
they came to Cesarea / they deliuered the epistle to the
debite / and presented Paul befoze him. When the
debite / had redde the letter / he wrode of what coun-
tre he was / and when he vnderstode that he was of
Cicill / I will heare the (sayde he) when thyn accu-
sars are come alke and commaunded him to be kept
in Herodes pallice.

Certullus an oratour accused Paul be-
foze Felix.

How Pauls defendeth himselfe agaynst Cer-
tullus.

How Felix entreated Paule.

How Felix and his wyfe Paule preached Chryst.

The. xxiij. Chapter.

After. v. dayes / Ananias the hye preeste de-
scended / with elders and with a certayne o-
ratour named Certullus / and enformed the ruel-
lar of Paul. When Paul was caled fourth / Cer-
tullus beganne to accuse him saying: Woeing
that we lyue in great quietnes by the meanes of the /
and that many good thinges are done vnto this na-
cion thowso thy prouidence: that also we eue
and in all places / moost mighty Felix with all than-
kes. For with standinge that I be not tedious vnto
the / I praye the that thou woldest heare vs of thy
civility a fewe wordes.

We haue founde this man a pestilent felowe /
a mouer of debate vnto all the Jewes thowso out
the worlde / a maeyntayner of the secte of the Sa-
marites / and haeth also enformed to pollute the temple.
Whoom we tocke and wolde haue iudged accordyn-
ge to oure lawe: but the hye capytayne Lycias came
vpon

upon vs / and with great violence toke him a waye
out of oure hondes / commaunding his accusers to
come vnto the. Of whoom thou mayest (yf thou wilt
enquire) knowe the certaynte of all these thinges
wherof we accuse him. The Jewes like wyle as-
sermed / sayinge that it was euensowe.

Then Paul (after that he had met him selfe had
beckned vnto him / that he might speake) answered. I
will with amoure quiet mynde answer for my selfe
for as moche as I vnderstande that thou hast be-
ene of manny yeares a iudge vnto this people / becau-
se that thou mayest knowe that there are yet but
xij. dayes sence I went vp to Ierusalem / for to
praye / and that they neither founde me in the Tem-
ple disputinge with eny man / ether raiysinge vp
the people / neither in the Synagoges / nor in the cite.
Neither can they proue the thinges wherof they
accuse me.

But this I confesse vnto the / that after that wa-
ye (which they call heresy) to saye / I the God
of my fathers / beleuinge all thinges which are wri-
ten in y^e lawe & the pphetes / haue hoped towarde
God / & the same resurrection of the dead (which they
them selues toke for also) walke / with of iust and
innuunt. And therefore study I to haue a cleare consci-
ence towarde God / and to ward man also.

But after manny yeares I came and brought al-
mes to my people & offerings / in the which they foun-
de me purified in the temple / neither with multitude
nor yet with vniuersities / howbeit there were cer-
tayne Jewes out of Asia / which ought to be heere
present before the / & accuse me / yf they had ought a-
gainst me: or els let these same here saye / yf they
haue founde eny euill doinge in me / wherof I stande
here in the counsell: except it be for this oone hope
that I cryed stondinge amonge the / of the resurrec-
cion from death am I iudged of you this daye.

When Felix harde these thinges / he deferred
them

the / for he knewe very well of that tyme / & sayde
 f the Lias the captayne is come / I will knowe the
 vtermost of your matter. And he commaunded an
 detcaptayne to keape Paul & he shulde haue rest /
 & that he shuld forbidde noone of his acquaintance
 to minister vnto him / or to come vnto him.

And after a certayne daies / c. Felix & his wy-
 fe Drusilla which was a Jewes / and caled fourth
 Paul / and harde him of the sayth which is toward
 Christ. And as he preached of righteousness / repen-
 tance / and iudgement to come / Felix trembled & answer-
 ed : thou hast done ynough at this tyme / departe
 when I haue a convenient tyme / I will sende for the.
 He hoped also that mony shulde haue bene geuen
 him of Paul / that he might loose him : wherefore
 he caled him the oftener and comened with him. But
 after .ii. yere Festus Porcius came into Felix row-
 me. And Felix willinge to shewe the Jewes a plea-
 sure / lette Paul in prison bounde.

¶ Now after the death of Felix / Festus rarge-
 ned in his Rourne.

¶ Paule was accused afore Festus.

¶ Paule appeareth to Cesar.

The .xxv. Chapter.

3 **U** When Festus was come into the prouince /
 after thye daies / he ascended from Cesarea
 vnto Ierusalem. Then enformed him the hye prie-
 stes and the chiefe of the Jewes of Paul. And they
 besought him / and desired sauour agaynst him /
 that he woeld sende for him to Ierusalem : and
 laepte awayte for in the waye / to kill him. Festus
 answered that Paul shulde be kept at Cesarea : but
 that he him selfe wolde shortly departe thither. Let
 them therfore (sayd he) which amonge you are
 able to do it / come doune with vs and accuse him /
 yf there be any faulte in the man.

When he had taried there moare the ten daies
 he departed vnto Cesarea / and the nexte daye late
 drons

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doorne in the iudgement seate/and commaunded Paul
to be brought. When he was come/ the Iewes which
were come from Ierusalem/ came aboute him and la-
eyde many and greuous complaeyntes agaynst.
Paul/ whiche they coulde not proue as longe as he
answered for him selfe/ that he had nerther agaynst
the lawe of the Iewes/ neither agaynst the temple/
nor yet agaynst Cesar offended any thinge at all.

Festus willinge to do the Iewes a pleasure ans-
wered Paul and saeyde: wilt thou go to Ierusalem
and there be iudged of these thinges before mee
The sayd Paul: I stande at Cessars iudgement sea-
te/ whcare I ought to be iudged. To the Iewes ha-
ue I no harme done/ as thou very well knowest.
Yf I haue hurt the/ or committed any thinge wor-
thy of death I refuse not to dye. Yf noone of these
thinges are whcare of they accuse me/ no mā ought
to deliuer me to the. I appeale vnto Cesar. The spak
he Festus which deliueratio/ answered: Thou ha-
est appeled vnto Cesar: vnto Cesar shalt thou go.

After a certayne dayes/ kynge Agrippa & Ber-
nice came vnto Cessarea to salute Festus. And when
they had bene there a good ceason/ Festus rehered
Paulus cause vnto the kynge sayinge: there is a cer-
tayne man left in prelson of Felix/ about whom
when I came to Ierusalem the hye priestes and el-
ders of the Iewes enformed me/ and desired to ha-
ue iudgement agaynst him. To whom I answered:
It is not the māner of the Romayns to deliuer any
man/ that he shuld perillhe/ before that he which is
accused/ haue the accusars before him/ and haue li-
ce to answer for him selfe/ concerninge the crime la-
eyde agaynst him: when they were come hither/
with out delaye on the morowe I sate to giue iud-
gement/ and commaunded the man to be brought four
the. Agaynst whom when the accusers stode by
they brought noone accusacio of such thinges as I
supposed: but had certayne questions agaynst him
of their

of their awne supersticion/ & of oome Iesus which was
dead whos Paul affirmed to be aloue. And because
I doubted of soche māner questiois/ I axed him whe-
ther he wolde go to Ierusalem/ & there be iudged
of these matters. The when Paul had appealed to
be kept vnto the knowledge of Cesar/ I commaunded
him to be kept/ tyll I myght sende him to Cesar.

G Agrippa saeyd vnto Festus: I wolde also heare
the man my selfe. To morowe (saeyde he) thou shalt
heare him. And on the morowe when Agrippa was
come and Bernice with great pompe/ and were en-
tered into the counsell house with the captaynes ad-
these men of the cite/ at Festus commaundement Paul
was brought fourth. And Festus saeyde: kynge Agrip-
pa/ & all men which are heere present with vs: ye see
this man about whos all the multitude of the Iewes
haue bene with me/ booth at Ierusalem/ & also hee-
re/ cryinge that he ought not to iue any lēger. Yet
founde I nothinge worthy of death that he had com-
mitted. Neuerthelisse seinge that he haeth appealed
to Cesar/ I haue determined to sende him. Of whos
I haue no certayne thunge to write vnto my lord.
Wherefore I haue brought him vnto you/ & special-
ly vnto the/ kynge Agrippa / that after examinacion
had/ I myght haue him what to write. For me thin-
keth it vnreasonable/ for to sende a prisoner/ & not
to see the causes which are laeyde agaeynst him.

How Paul was brought afore kynge A-
grippa and Bernice.

How Paul wysshed Agrippa with all the com-
pany that was there to be Christened.

The. xvi. Chapter.

A Agrippa saeyde vnto Paul: Thou are permit-
ted to speake for thy selfe. Then Paul stee-
ded fourth the honde/ and answered for him selfe.
I thinke my selfe happy kynge Agrippa/ because I
shall answer this daye before the/ or all the thinges
where of I am accused of the Iewes namely becau-
se thou

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se thou arte experthe in all customes and questions / which are amonge the Iewes. Wherefore I beseeche the to heare me patiently.

My livinge of a chylde / which was at the first amonge myne owne nacion at Jerusalem knowe all the Iewes which knewe me from the beginninge / yf they wolde testifie it. For after y moost straght testificatioe of oure lawe / I lued I a Pharisee. And now I stand & am iudged for the hope of the promes made of God vnto oure faethers: vnto which promes oure .xiiij. tribes instantly seruinge God daye & nyght hope to come. For which hopes sake / kynge Agrippa / am I accused of the Iewes. Why shuld it be thought a thinge incredible vnto you / that God shuld raise agayne the dead?

I also verely thought in my selfe / that I ought to do many contrary thinges / cleane agaynst the name of Iesus of Nazareth: which thinges I also did in Jerusalem. Where many of the sayntes I shut vp in prison / & had receaved auctorite of the hye priestes. And when they were put to death / I gave the sentence. And I punished them ofte in every synagoge / and compelled them to blaspheme / & was yet moore made vpon them / & persecuted them / euē vnto straunge cities. About which thinges as I went to Damasco with auctorite & licence of y hye priestes / euē at myddaye (o kinge) I sawe in the waye a light from heauen / aboue the brightes of the sunne / whiche rounde about me and them which iorneyed with me.

When we were all falle to y earth / I harde a voyce speakinge vnto me and sayinge in the Hebrue tongue: Saul / Saul / why persecutest thou me? It is hard for the to kicke agaynst the pyncke. And I sayde: Who arte thou Lord? And he sayde I am Iesus whome thou persecutest / but rise & stond vp on thy feet. For I haue opened vnto the forthis purpose / to make y a minister & a witnes boeth of thoo thinges which

whiche thou haest seene/ and of thoo things in the whiche I will appere vnto the/ delyueringe the frō the people/ & frō the gētyls/ vnto whiche nowe I sende & to ope their eyes/ that they might turne frō darchnes to light/ & from the power of Satan vnto God/ that they maye receaue forgeuences of synne & inheritaunce amonge them whiche are sanctified by sacreth in me.

D Wherefore kynge Agrippa / I was not disobedient vnto the heavenly vision: but shewed my self vnto them of Damasco/ & at Jerusalem / & thorowout all the costes of Iewry/ & to the gētyls / & they shuld repent / and tourne to God and do the right wyorkes of repentance. For this cause the Iewes caught me in the tēple & went about to kill me. Neuerthelesse I obtayned helpe of God & continued vnto this daye witnelling bothe to small & to greate sayeing no ne oether thinges / then thoose whiche the prophetes and Moses did saye shuld come / that Christ shulde suffer/ and that he shulde be the first that shulde ryse from death and shulde shewe light vnto the people/ and to the gētyls.

Q As he thus answered for him selfe: Festus sayde with a lowde voyce. Paul/ thou arte besides thy selfe. Moche learninge haeth made the made. And Paul sayde: I am not made/ moest deere Festus/ but speake the wordes of trouth & sobernes. The kynge knoweth of theese thinges / before whoom I speake freely: nether thinke I that eny of theese thinges are hydden frō him. For this thinge was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote wel thou beleuest. Agrippa sayde vnto Paul sum what thou bringest me in mynde for to be comen a Christen. And Paul sayde: I wolde to God that not oonly thou/ but also all that heare me to daye/ were/ not sumwhat oonly but altogether soche as I am/ except theese bondes. And when he had thus spoke/ the kynge roose vp / and & debite/ & Bernice/ & they & late in the. And whē they were goone aparet

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they talked betwene the selues sayinge: This man
dorth nothinge worthy of death/ nor of tudes. Then
sayde Agrippa vnto Festus: This man might haue
bene loosed/ yf he had not appealed vnto Cesar.

¶ Then Paul tooketh his iorney to Rome.
How Paul Bewed before of their dangerous
passage and was not beleaued.

How Paul comforted them that were with him
and exhorted them to take meat.

How they were cast on an ylonde caled Mylectus

¶ The. xxvj. Chapter.

When it was concluded that we shuld sayle
into Italy they deliuered Paul and certayn
oether prisoners vnto oone named Julius/ an
vnder captayne of Cessars loundiars. And we entred
into a ship of Tydamiciu/ and loosed from lond/ as
poynted to sayle by the costes of Asia/ oone Aristar-
cus out of Macedonia/ of the contrie of Thessalia/ be-
inge with vs. And the nexte daye we came to Sa-
don. And Julius courteously entreated Paul/ and
gaue him liberte to go vnto his frendes/ and to refreshe
himselfe. And from thence lanched we/ & sayled
harde by Cyprus/ because the wyndes were contra-
rye. Then sayled we ouer the see of Cylicia/ ad Pa-
phlunia/ and came to Myra a cite in Lycia.

And there the vnder captayne founde a shippe
of Alexander/ redy to sayle into Italy/ and put vs
therin. And when we had sayled slowly many dayes/
& scarce were come ouer agaynst Cyprus (becau-
se the wynde withstoode vs) we sayled harde by
costes of Candy/ ouer agaynste Salmo/ and with
moche troble sayled beyonde it/ and came vnto a
place caled god porte. Nye whear vnto Sarsa cite
cait d'Alsea. When moche tyme was spent & say-
linge was now treperdeous/ because also that we
had euertonge fasted/ Paul put them in remembra-
ce/ and sayde vnto them: Myrs/ I perceiue that this
byage wilde with hurte and moche damage/ nor of
the

¶ Psal. cxiij.
¶ Apoc. iij

the ladinge and Ship only: but also of oure lyues. Neuerthelater the vnder captayne beleued the gouerner & the marster/better then tho thinges which were spoken of Paul. And because the haueu was not commodious to winter in/many tocke counsell to departe thence./yf by eny meanes they might attayne to Phenices & theare to winter/which is an haven of Cady/and scrunch to the south west and north west wynde. When the south wynde blew / they suppolynge to obtayne their purpose loosed vnto Illon/and sayled past all Landy.

But anoone after/ thear arose agaynst their purpose/a flawe of wynde out of & northeaste. And when the Ship was caught/and coulde not resist the wynde/we let her go and draue with the wether. And we came vnto an yle named Claudia/and had moche woike to come by a boete/ which they tocke by and bled helpe/vnderdyinge the Shippe/fearynge lest we shuld haue fallen into Sytes & we let downe a vessell & so were carried. The nexte daye when we were tolled with an excedyng tēpest/they lygh tened the Ship/ & the thirde daye we cast cut with oure awne hondes/the tacklyng of the Shippe. When at the last nether sunne nor starre in many dayes appeared/ & no small tempest laye vpon vs/ all hoerpe & we shuld be saued/was then taken awaye.

Then after longe abstinence/Paul stode fourth in the myddes of them and saide. Sirs ye shulde haue harkened to me/and nothaue loosed from Cady/nether to haue brought vnto vs this harme and losse. And now I exhorte you to be of good chere. For thear shalbe no losse of eny mans lyfe amonge you/sau of the Ship only. For thear stode by me this night the aengell of God/whoose I am & whose I serue/sayinge: feare not Paul for thou must be brought before Cesar. And lo/God haeth giuen vnto the all & sayle with &. Wherefore Sirs be of good chere: for I beleaue god & it shalbe euē as it was toel

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de me. Nowe bett we must be cast into a certayne place

But whē the fourtēth night was come as we were carried in Adria about midnyght/ the Shipmen deemed that thear appered some cositre vnto the: & sounded/ & founde it. xx. feddōs. And when they had gone a lytell further/ they sounded agayne/ & founde. xv. feddōms. Then fearinge lest they shoulde haue fallen on some rocke/ they cast. iiii. ankers out to the sterne/ & wyllhed for the daye. As the Shipmen were about to fle out of the Ship/ & had let doune the boete into the see/ vnder a coloure as though they wolde haue cast ankers out of the for Shippe: Paul saeyde vnto the vnder captayne & the souldiers: excepte these abyde in the Shippe/ ye can not be safe. Then the souldiers cut of the toope of the boete/ and let it fall awaye.

And in the meane tyme betwixt that and daye/ Paul besought the all to take meate/ saeyinge: this is the fourtēth daye that ye haue taried and continued fastinge/ receauinge nothinge at all. Wherefore I praye you to take meate: for this no dout is for youre helth: for thear shall not an heere fall fro the head of any of you. And when he had thus spoken/ he toke bread and gaue thākes to God in presence of the all/ & brake it/ & begāne to eate. The were they all of good cheare/ & they also take meate. We were all to gether in the Shippe two hundred threescore & sixtene soules. And when they had eaten ynough/ they lightened the Shippe & cast out the wheate into the see.

When it was daye/ they knew not the lande but they spied a certayne haue with a barre into the which they were mynded (yf it were possible) to thrust in the Shippe. And when they had taken vp the ankers they committed themselves vnto the see/ & loosed the rudder bōdes & hoysed by the mayne sayle to the wynde & drue to lande. But they chaunced on a place/ which had the see on bothe the sydes/ & thrust in the Shippe. And the foore parte stucke fast & moued not but the hynder brake with the violence of the waues.

The

The Ioudians counsell was to kill the prisoners lest any of them / when he had sworne out shulde stee awaye. But the vnder captayne willinge to saue Paul kept them from their purpose / and commaunded that they that could swimme shulde cast them selues first into the see / & scape to londe. And the oether he commaunded to goo / some on bozdes / and some on broke praces of the shippe. And so it came to passe / that they came all saue to londe.

¶ The kyndnes that the people of that place de shewed vnto Pauls and his company.

How a viper crept on Pauls hand.

How Paule healed the faether of Publius which was sicke of a feuer.

Paule didde many miracles in that place.

How Paule departed from thence to Rome.

Paule declareth to the Iewes wherefore he appealed to Rome.

Paule preached to the Iewes / Christ & the kingdome of God accordynge to the scriptures.

How Paule dwelt .ii. yeaeres in his lodgyng / & preached the Gospell vnto many.

¶ The .xxviii. Chapter.

AND when they were scaped / the they knewe that the place was caled Miletus. And the people of the countre shewed vs no lytell kyndnes: for they kindled fyre and receaued vs euery oone / because of the present rayne and because of the coolede. And when Paul had gathered a bondrell of stikes / and put them into the fyre / there came a viper out of the heat and lept on his honde. When the men of the countre sawe the wyrm hange on his honde / they sayde amonge the selues: this man must needs be a murderer. Whome (though he haue escaped & see) yet because he hath not repented. But he shooke of & became into the fyre and felt no harme. Howbeit they wayted when he shuld haue swolne / or fallen downe dead suddenly. But after they had looked a greete

Y.iii. whye

The Actes

whyle / & saue no harme come to him / they charged
their myndes / and saeyde that he was a God.

In the same quarters the chiefe mā of the ple
whose name was Publius / had a lordshippe : & same
receaued vs / and lodged vs thre dayes courtroously.
And it fortunied that the faether of Publius laye sic
ke of a feuer and of a bludde sure. To whos Paul en
tred in / and prayde / and laeyde his hōdes on him / &
healed him. When this was done / oether also which
had diseases in the ple / came and were healed. And
they bide vs great honoure. And whē we departed /
they laded vs with thinges necessary.

After thre monethes we departed in a ship of
Alexandry / which had wyntred in the yle / whose
badge was Castor and Pollux. And when we came
to Syracuse / we taryed there .iij. dayes. And from
thence we fet a compasse and came to Regium. And
after oone daye the southe wynde blew / and we ca
me the next daye to Putiolus : where we founde
brethren / and were desyred to tarty with them se
uen dayes / and so came to Rome. And from then
ce / when the brethren harde of vs / they came agaeynst
vs to Apphorum / and to the thre tauernes. When
Paul saue them / he thanked God / and wored boel
de. And when he came to Rome / the vnder captay
ne deliuered the prisioners to the chiefe captayne of
the hoste : but Paul was suffered to dwell by him sel
fe with oone souldier that kept him.

And it fortunied after thre dayes / that Paul ca
led the chiefe of the Jewes to gether. And whē they
were come / he saeyde vnto them. When brethren
though I haue comitted noethinge agaeynst the pro
ple or lawes of oure faethers : yet was I deliuered
prisoner from Jerusalem into the hondes of the Ro
maeyns. Which whē they had examined me / woelde
haue let me go / because they founde no cause of death
in me. But when the Jewes cryed contrary / I was
constrayned to appeale vnto Cesar : not because I
had

had ought to accuse my people of. For this cause haue I caled for you/euen to se you/and to speake with you because that for the hope of Israel/I am bounde with this chayne.

And they saide vnto him: We neither receiued lettres out of Ieswy partaeymynge vnto the / neither came any of the brethren that selued or sparke any harme of the. But we will heare of the what thou thinkest. For we haue harde of this secte / that euery where it is spoken agaynst. And whē they had apoynted him a daye / there came many vnto him in to his lodgings. To whom he expounded and testified the kyngdome of God / and preached vnto them of Iesu: booth out of the lawe of Moyses and also out of the Prophetes: euen from moorninge to night. And some beleaued the thinges which were spoken / and some beleaued not.

¶ Whē they agreed not amonge the selues / they departed / after that Paul had spokē oone worde. Well spake that holly goost by Ely the Prophet vnto oure fathers / sayinge: Go vnto this people and saye with youre eares / shall ye heare / and shall not vnderstande: and with youre eyes / shall ye se & not perceiue. And whē they agreed not amonge the selues / they departed.

For the heart of this people is waxed grosse and their eares were thicke of hearinge / & their eyes haue they closed: lest they shoulde se with their eyes and heare with their eares / & vnderstande with their heartes / & shoulde be conuerted / & I shoulde heale them. But it is knowen thearfoze vnto you / that this saluacion of God is sent to the gentyls / and they shall heare it. And when he had sayde that / the Jewes departed and had greate despicions amonge them selues.

¶ And Paul dwelt two yeaeres full in his lodgings / and receiued all that came to him preachinge the kyngdome of God / and teachinge those thinges which concerned the Lorde Iesus with all confidence / vnforbode.

¶ Here endeth the Actes of the Apostles.

Y.v.

The

The epistle

of the Apostle Saynt
Paul to the Ro-
meyns.

The first Chapter. ✠



PAUL the seruante of Je-
sus Christ caled to be and
Apostle / put a parte to preache
the Gospell of God / which he
promysed afore by his Prophe-
tes / in the holly scriptures that
make mention of his sonne / the
which was begotten of the seed
of Dauid / as certayneinge to
the fleshe / and declared to be
the sonne of God / with power
of the holly Ghost that sancti-
fieth / since the tyme that Jesus Christ oure Lorde
roose agayne from death / by whoom we haue recei-
ued grace & Apostleshippe / to bringe all manner he-
athen people vnto the obedience of the faeyth / that
is in his name: of the which heathen are ye a part al
to which are Jesus Christes by vocation. ✠

To all you of Rome beloued of God and fauour-
ed by callinge. Grace be with you & peace fro God
oure father / and from the Lorde Jesus Christ. First
verely I thanke my God thorow Jesus Christ / for
you all / because youre faeyth is published through
out all the worlde. For God is my witnes / whoom
I serue with my sprete in the Gospell of his sonne
that with out ceasinge I make mencion of you all
waies in my praeyers / beseechinge & at oone tyme
or oether / a prosperous iorney (by the will of God)
might fortune me / to come vnto you. For I longe to
see

To the Romayns.

For. xliiii

See you/that I might bestowe amonge you some spiri-
tuall gifte/to streight you with all:that is/ I might
haue consolacion to geather with you through the cū-
men saeyth/which booth ye and I haue.

Ab. ii. 8
Hebr. x
Gala. ii

I wolde that ye wuld knowe brethren/ how
that I haue ofte tymes purposed to come vnto you
(but haue bene let hyther to) to haue some frute a-
monge you / as I haue amonge oether of the Gen-
tyls. For I am better boeth to the Grekes and to
them which are no Grekes/vnto the learned and al-
so vnto the vnllearned. Lyke wyse/as mothe as in
me is/I am redy to preache the Gospell to you of
Rome also.

For I am not ashamed of the gospel of Christ
because it is the power of God vnto saluacion to all
that beleue/namely to the Jewes/and also to the
Gentyles. For by it the rightewesnes which com-
meth of God/to opened/from saeyth to saeyth: As it
is wrytten: The iust shall lyue by saeyth.

For the wyath of God apereth from heauen a-
gaynst all vngodlynes & vnyghtewesnes of men
which with hoelde the trueth in vnyghtewesnes: se-
ynge/what maeye be known of God/that same is
manifest amonge them. For God dide shewe it vnto
the. So that his inuisible thinges: is to saeye / his
eternall power and godhead/are vnderstode & sene
by the wykes from the creation of the worlde. So
that they are without excuse/ in as moche as when
they knewe God/they glorified him not as God ne-
ther were thankfull/ but swered full of vanities in the-
ir imaginacions/ & their foolish hertes were blynded. Eph. iii
Whe they counted the selues wyse they became fou-
les & turned the gloze of the immortall God/ vnto
the similitude of the ymage of mortall man/ & of bir-
des/ & fowle footed beastes/ and of serpentes. Whear-
fore God lyke wyse gaue them vp vnto their hertes
losses/vnto vnelenes/is defyle their awne boddyes
betwene the selues: which toured his trueth vnto
a lye

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a lye / and worshipped & serued the creatures more
then the maker / which is blessed for euer. Amen.
For this cause God gaue them vp vnto Vainfull
lustes. For euen their women did chaunge the na-
turall vse vnto the vnnaturall. And lyke wyle also
the men leste the naturall vse of the womā / and brēt
in their lustes one on anoether. And man with mā
wrought filthynes / & recacured in them selues the re-
warde of their erreure / as it was accordinge.

And as it seemed not good vnto the to be a kno-
wen of God / euen so God deliuered them vp vnto a
leaswde mynd / that they shuld do to thinges which
were not comly / beinge full of all vnrightheous doyn-
ge / of fornicacion / wickednes / couetousnes / mali-
ciousnes / full of enuye / moother / debate / disseyte / &
euill condicioned / whisperers / backbiters / haters of
God / doers of wyge / proude / boesters / bringers vp
of euill thinges / disobedient to father and moether /
withouth vnderston dyng / couenante breakers / vn-
louynge / trucebreakers and merciles. Which men
though they knew the ryghtewelsnes of God / how
that they which soche thinges commit / are worthy of
death / yet not conly do the same / but also haue pleas-
sure in them that do them.

The .ij. Chapter.

Whearfore arte thou inexorable o man / who-
soeuer thou iudget. For in that same whe-
re in thou iudget anoether / thou condemnest thy sel-
fe. For thou that iudget doest euen the same selfe
thinges. But we are sure that the iudgement of God
is accordynge to trueth / agaeynst them which com-
mit soche thinges. Thinkest thou this O thou man
that iudget them which do soche thinges / and yet
doest euen the very same that thou shalt escape the
iudgement of God? Either despyrest thou the ryches
of his goodnes / patience and longe sufferance / and
remembrest not how that the kyndnes of God ledith
the to repentance?

But

25 But thou after thyne harde herte that can not
repent/heapest the to geuer the treasure of wrath a-
gaynst the daye of vengeance/when shall be ope-
ned the rightewes iudgement of God which will
rewarde euery mā accordyng to his deades: that is
to saye: prayse/honoure/and immortalite to them
which contynue in good doeyng/and seake eternall
lyfe. But vnto them that are rebellious and disobey
the trueth/and folowe iniquytie/shall come indigna-
tion and wrath/tribulaciō and anguysh vpon the
soule of euery man that doeth euill: of the Iewes
first/and also of the Gentylls. To euery man that
doeth good/shall come prayse/honoure/and peace
to the Iewe first/and also to the Gentyll. For there is
no parcialyte with God. But whosoever haeth sin-
ned with out lawe/shal perishe with out lawe. And
as many as haue sinned vnder the lawe/shall be iud-
ged by the lawe. For before God they are not rygh-
teous which heare the lawe: but the doers of the la-
we shall be iustified. For yf the Gentyls which haue
no lawe/do of nature the thinges cōtayned in the
lawe: then they haueynge no lawe/are a lawe vnto
themselues/which shewe the deade of the lawe wry-
ten in their hertes: whyll their conscience beareth wit-
nes vnto them and also their thoughtes / accusynge
eone anoether/or excusynge/at the daye when God
shall iudge the secretes of men by Iesus Christ accor-
dyng to my Gospell.

¶ Schoelde/thou arte caled a Iewe/and trustest
in the lawe and reioysist in God / and knowest his
will/and haest experience of good/and bad/ in that
thou arte informed by the lawe: a belacuest that thou
thy selfe arte a gyde vnto the blynde/ a lyght to the
which are in darkness/and informer of them which
lacke discrecion/a teacher of vnlearned/which haest
the ensempel of that which ought to be knowen/and
of the trueth/in the lawe. But thou which teachest
enoether/teachest not thy selfe. Thou preacheest a
man

Deut. x. d
ii. Par. xix.
Job. xxvii
Actu. x. e
Mat. vii. d.
Jaco. i. d

Esa. lvi. b
Eze. xvi.

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man shuld not steale: and yet thou stealest. Thou sa-
cest/ a man shuld not commit aduoutry: & thou breas-
hest wedlocke. Thou abhorrest ymages/ and robbest
God of his honour. Thou reioycest in the lawe/ and
thozow breakyng & lawe/ dishonourest God. For
the name of God is curll spoken of amonge the Ge-
tyls thozow you/ as it is written.

Circumcision verely auayleth/ yf thou keape &
lawe. But yf thou breake the lawe/ thy circumcision
is maede vncircumcisiō. Therefore yf the vncircum-
cised keape the right thinges cōtaeyned in the lawe:
shall not his vncircumcisiō be counted for circumcisiō?
And shall not vncircumcisiō which is by nature (yf it
keape the lawe) iudge the / which beynge vnder the
letter & circumcisiō/ doest trasgresse the lawe: for he
is not a Jewe/ which is a Jewe outwarde. Neither
is that thinge circumcisiō/ which is outwarde in the
flleshe. But he is a Jewe which is hyde wythin/ and
the circumcision of the herte is the true circumcision
which is in the sprete and not in the letter / whoos
praeple is not of men/ but of God.

The .iiij. Chapter.

Joh. iii. d
Psalm. cxv
Psalm. l.

What preferment then haeth the Jewe or? I
ther what auantageth circumcision? Sure-
ly very moche. First vnto them was committed the
woorde of God. What then though some of then do
be not beleaue? Shall their unbeleau make the
promes of God with out effecte? God forbid. Let
God be true/ and all me lyars/ as it is written: That
thou mightest be iustified in thy sayyng and shuldest
ouercome/ when thou arte iudged.

Yfoure vnrighetwysnes make the righetwys-
nes of God moore excellent: what shall we saye? Is
God vnrighetous which taketh vengeance? I spe-
ake after the manner of men. God forbid. For
how then shall god iudge the worlde? If the ver-
tie of God appeere moate excellent thozow my lye/
vnto his praeple/ why am I hence fourth iudged
as a

To the Romayns.

fo. clxxvi

as a sinner and saepe not rathear (as men euill speake of vs/ and as some affirme that we saepe) let vs do euill that good maye come thereof. Whooe damnacion is iuste.

E What saepe we them: Are we better the they? No in no wise. For we haue all ready proued how that boeth Jewes and Gentyls are all vnder sinne/ as it is written: There is noone ryghteous/ no not oone: there is noone that vnderstandeth: there is noone that seeketh after God/ they are all gone out of the waye/ they are all maede vnprofitable/ there is noone that doeth good/ no not oone. Their throte is an open sepulchre/ with their sounes they haue disguised: the poyson of aspes is vnder their lippes. Whooe mouthes are full of cossinge and bitternes. Their feete are swyfte to shed blood. Destruction and wretchednes are in their wayes. And the waye of peace they haue not knowen. There is no feare of God before their eyes.

Gala. ii. d
Psalm. xij.
Psalm. v. c.
and. xij. b.
Psalm. cxxx.
Psalm. ix. c
Esaie. lix. b.
Psalm. xii. b.

† Ye s we knowe / whatsoeuer the lawe saeyth/ he saeyth it to the which are vnder the lawe. That all mouthes maye be stopped/ s all the worlde be subdued to God/ because that by the deades of the lawe/ shall no fleshe be iustified in the sight of God. For by the lawe commeth the knowledge of sinne.

Gala. ii. d

D Now verely is the rightewesnes that cometh of God declared with out the fulfillingge of the lawe haviunge witnes yet of the lawe and of the Prophetes. The rightewesnes no dout which is good before God/ commeth by the saeyth of Iesus Christ/ vnto all and vpon all that beleue.

There is no difference for all haue sinned/ and lacke the praeple that is of valoure before God: but are iustified frely by his graces/ through the redemption that is in Christ Iesu / whoom God hath maede a seate of mercy thowso saeyth in his blood / to shewe the rightewesnes which before him is of valoure / in that forgetteth the synnes that

that

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that are passed/which God wille suffice to shewe at
this tyme/the rightewelsnes that is allowed of him &
he might be counted iuste/and a iustifier of him w
hich belacneth on Iesus. **I**

Where is then thy reioysinge? It is excluded.
By what lawe? by the lawe of workes? Naye but by
the lawe of faeyth.

For we suppose that a man is iustified by faeyth
with out the lawe. Is he the God of the Jewes on
lye? Is he not also the God of the Gentyles? Yes/eue
of the Gentyls also. For it is God onely/ which iusti
fieth circumcision which is of faeyth/and vncircum
cision thow so faeyth. Do we then destroye the lawe
thow so faeyth? God forbid. But we rather maye
sayne the lawe.

The. iiii. Chapter.

U What shall we say then/that Abraham our
faither as pertaeyninge to the fleshe wille sin
ke? If Abraham were iustified by deades/the haeth
he wherin to reioyce: but no with God. For what
saeyth the scripture? Abraham beleaued God/ and it
was counted vnto him for rightewelsnes. To him
that worketh/is the rewarde not rekened of fauou
re: but of dute. To him that worketh not but belae
ueth on him that iustifieth the vngodly/is his faeyth
counted for rightewelsnes. Eue as Dauid describeth
the blessedfulnes of the man vnto whom God ascri
beth rightewelsnes without deades. Blessed are they
whoose vnrighewelsnes are forgiven/and whoose
sinnes are couered. Blessed is that man to whom
Lezde imputeth not sinne.

Came this blessednes then vpon the circumci
sed or vpon the vncircumcised? We saepe verely how
that faeyth was rekened to Abraham for rightewel
nes. How was it rekened? in the tyme of circumci
sion: or in the tyme before he was circumcised? Not
in the tyme of circumcision; but when he was yet
vncircu

Uncircumcised. And he receaued the signe of circumsion/as a seale of the rightewesnes which is by faeyth which saith he had yet being vncircumcised: that he shulde be the faether of all them that beleaue/though they be not circumcised: that rightewesnes might be imputed to them also: and that he might be the faether of the circumcised not because they are circumcised onely: but because they walke also in the steppes of that faeyth that was in oure faether Abraham before the tyme of circumcision.

For the promes that he shulde be the heyre of the worlde/ was not gauen to Abraham or to his seed thorow the lawe: but thorow the rightewesnes/ which cometh of faeyth. For yf they which are of the lawe/ be heyres/ then is faeyth but vayne & the promes of noone effecte. Because y lawe causeth wrath. For where are no lawe is/ there is no transgression. Therefore by faeyth is the inheritaunce geue/ that it might come of fauoure: and the promes myght be sure to all the seed. Not to them onely which are of the lawe: but also to them which are of the faeyth of Abraham/ which is the faether of vs all. As it is written: I haue made the a faether to many nacions/ euen before God whom thou haest beleaued/ which quickeneth the dead/ and caled those thinges which be not/as though they were. Gene. xlv.

Which Abraham contrary to hoepe/ beleaued in hoepe/ that he shulde be the faether of many nacions/ accordinge to that which was spoken: So shall thy seed be. And he saynted not in the faeyth/ nor yet considered his awne body which was now dead/ euen when he was almost an hondred yeaere oelde: neither yet that Sara was past chyldebearinge: he stacered not as the promes of God thorow vnbefe: but was made stronge in the faeyth/ and gaue honour to God/ full certified/ that what he had promised/ that he was able to make good. And therefore was it reckened to him for rightewesnes. Gene. xlv. and. xv. b.

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It is not wrytten for him oonly / that it was reckened to him for rightewesnes : but also for vs / to whom it shalbe counted for rightewesnes / so we be leue on him that reaped by Iesus oure Lorde from death. Which was deliuered for oure sinnes / & soe se agayne for to iustifie vs.

The .v. Chapter.

Jaco. i. b.

Because thearfore that are iustified by fayerth we are at peace with God thowso oure Lorde Iesus Christ : by whom we haue a waye in thowso fayerth / vnto this grace wherin we stonde and reioyce in hoerpe : of the prayse that shalbe geuen of God : Neather do we so oonly : but also we reioyce in tribulacion . For we know that tribulacion bringeth pacience / pacience bringeth experiēce / experience bringeth hoerpe . And hoerpe maketh not ashamed / for the loue of God is shed abroad in oure hertes by the holly goost which is geuen vnto vs.

For when we were yet weake / according to the tyme / Christ deyed for vs which were vngodly . Yet scace will eny man dye for a rightewes man . But adventure for a good man durst a man dey . But God setteth out his loue that he haeth to vs / seyinge that whyll we were yet sinners / Christ deyed for vs . Whiche moore then now (seyinge we are iustified in his blood) shal we be saued from wrath thowso him .

For yf when we were ennemyes / we were reconciled to God by the death of his sounne : moche moore / seyinge we are reconciled / we shalbe preserved by his lyfe . Not oonly so / but we also ioye in God by the meanes of oure Lorde Iesus Christ / by whom we haue recarued the attowment .

Wherefore as by oone man sinne entred into the worlde / & death by the meanes of sinne . And so death went ouer all men / in so moche that all men sinned . For euen vnto the tyme of the laste was sinne in the worlde / but sinne was not regarded / as longe as the ar was no laste : neuerthelasse death reigned

ned from Adam to Moses/ euen ouer them also that sinned not/ with lyke trasgressiō as dyde Ada: which is the similitude of him that is to come.

But the gifte is not lyke as the sinne: For yf thowso the sinne of oone many be dead: moche moore plenteous vpon many was the grace of God and gifte by grace: which grace was geuen by oone man Iesus Christ.

And the gifte is not ouer oone sinne/as death cō thowso oone sinne of oone that sinned. For dānaciō came of oone sinne vnto cōdemnaciō: but the gifte came to iustify frō many sinnes. For yf by the sinne of oone/death reaigne d by the meanes of oone: moche moore shall they which receiue aboundāce of grace and of the gifte by rightewesnes/ reaigne in lyfe by the meanes of oone (that is to saie) Iesus Christ.

Lykewyle then as by the sinne of oone/condemnation came on all men/ euen so by the iustifyinge of oone cometh the rightewesnes that bringeth life vpon all men. For as by oone mannes disobedience many be came sinners: so by the obedience of oone/ shall many be maede righteous.

But the lawe in the meane tyme entred in/ that sinne shuld encrease. Neuerthelaeter where aboundaunce of sinne was/ there was moore plenteousnes of grace. That as sinne had reaigne d vnto death/ eue so might grace reaigne thowso rightewesnes/ vnto eternall lyfe/ by the helpe of Iesu Christ.

The. vi. Chapter.

What shall we saye then? Shall we continue in sinne/ that there maye be abundaunce of grace? God forbid. How shall we that are dead as touchinge sinne/ liue any longer therein? Remember ye not that all we which are baptised in the name of Iesu Christ are baptised to dep with him? We are buried with him by baptism/ for to dep/ that lykewyle as Christ was raycled d by from death by the glorie of the father euen so

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we also shuld walke in a newe lyfe. For yf we be graft in death lyke vnto him: euen so must we be in the resurrection. This we must remember / that oure olde man is crucified with him also / that they body of sinne might utterly be destroyed that hence forth we shuld not be seruantes of sinne. For he that is dead ys iustified from sinne.

Wherefore yf we be dead with Christ / we be y leave that we shall liue with him: remembreinge that Christ oons racyed from death / deyd no moore. Death hath no moore power ouer him. For as touchinge that he deyd / he deyd concerninge sinne once. And as touchinge that he liueth / he liueth vnto God. As ke wyse ymagen ys also / that ye are dead concerninge sinne: but are a liue vnto God thowso Iesus Christ oure Lorde. ¶ Let not sinne raygne tharfoze in youre mortall bodyes / that ye shulde thear vnto obey in the lustes of it. Nether geue ye youre members as instrumentes of vnrightewesnes vnto sinne: but geue youre selues vnto God / as they that are aliuie from death. And geue youre members as instrumentes of rightewesnes vnto God. Let not sinne haue power ouer you. For ye are not vnder the lawe / but vnder grace.

What then shall we sinne: because we are not vnder the lawe but onder grace? God forbyd.

¶ Remember ye not how that to whosoouer ye com mit youre selues as seruantes to obey: his seruantes ye are to whom ye obey: whether it be of synne vnto death / or of obediēce vnto rightewesnes: God be thanked / that though ye were oons the seruantes of sinne / ye haue yet obeyed with herte vnto the forme of doctrine wher vnto ye were deliuered. Ye are then maede fre from sinne / and are be comē the seruantes of rightewesnes. ¶

¶ I will speake gretey because of the infirmitie of youre fleshe. As ye haue geuen youre members seruantes to uncleans and to iniquitie / from iniquite into

unto iniquite: euen so now geue youre members ser-
uauntes vnto righte welnes / that ye maye be sancti-
fied. For when ye were the seruauntes of sinne / ye
were not vnder righte welnes. What frute had ye
then in tho thinges / wherof ye are now ashamed.
For the ende of tho thinges is death. But now are
ye deliuered from sinne / and maede the seruauntes
of God / and haue youre frute that ye shuld be sancti-
fied / and the ende euerlastinge lyfe. For the rewar-
de of sinne is death: but eternall lyfe is the giste of
God / thow so Iesus Christ oure Lorde. R

The. vii. Chapter.

Remember ye not brethre I spake to them
that knowe the lawe how that the lawe ha-
eth power ouer a man as long as it endureth: For
the womā which is in subiection to man / is bounde by
the lawe to the man / as long as he liueth. If the mā
be dead: He is loosed from the lawe of the man. So
then yf whill the mā liueth He couple her selfe with
anoether man / He shall be counted a wedlocke breas-
ker. But yf the man be dead / He is free from the la-
we / so that He is no wedlocke breaker / though He
couple her selfe with anoether man.

Euen so ye my brethzen / are dead concerninge
the lawe by the body of Christ / that ye shuld be cou-
pled to anoether (I meane to him that is risen agaeyn
from death) that we shuld bringe fourth frute vnto
God. For when we were in the fleshe / the lustes
of sinne which were stered vpe by the lawe / ragge-
ned in youre members / to bringe fourth frute vnto de-
ath. But now are we deliuered from the lawe and
dead from that wher vnto we were in bondage that
we shuld serue in a newe conuersacion of the spere /
and not in the oelde conuersacion of the letter.

What shall we saye then: is the lawe sinne
God forbid: but I knewe not what sinne ment
but by the lawe. For I had not knowe what lust
had ment / excepte the lawe had sayde / thou shalt
not

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Crede. xx. r
Deute. b. b not lust. But sinne took an occasion by the meanes of the commaundement & wrought in me all manner of concupiscence. For verely without the lawe/ sinne was dead. I cons liued without lawe. But when the commaundement came / sinne reuiued / and I was dead. And the very same commaundement which was ordeyned vnto lyfe / was founde to be vnto me an occasion of death. For sinne took occasion by the meanes of the commaundement / & so discaued me / & by the selfe commaundement slewe me. Whearfore the lawe is holly / & the commaundement holly iust and good.

1. Timot. 3b Was that the which is good / maede death vnto me? God forbyd / Naye / sinne was death vnto me / that it might appere / how that sinne by the meanes of that which is good / had wrought death in me: the sinne which is vnder the commaundement might be out of measure sinfull. For we knowe that the lawe is spirituall: but I am carnall soelde onder sinne / be cause I wote not what I do. For what I wolde / that do I not. But what I haue / that do I. Yet I do now that which I wolde not / I graunte to the lawe that it is good. So then now / it is not I that do it / but sinne that dwelleth in me. For I knowe that in me (that is to saye in my fleshe) dwelleth no good thinge. Eo will is present with me: but I fynde no meanes to performe that which is good. For I do not that good thinge which I woeld: but that I will do / which I woeld not. Finally yf I do that I woelde not / then is it not I that do it: but sinne that dwelleth in me / doeth it. I fynde then by the lawe that when I woelde doo good / euill is present with me. I delite in the lawe of God / concerninge the inner man. But I see anoether lawe in my memberes rebellinge agaynst the lawe of my mynde / & subduynge me vnto the lawe of sinne / which is in my memberes. O wretched man that I am: whoo shall deliuer me from this body of death? I thanke God thorow Iesus Christ / our Lorde. So then I my selfe in my

my mynde serue the lawe of God/ and in my fleshe
the lawe of sinne.

The. viij. Chapter. ✠

There is then no damnacion to them which
are in Christ Iesu / which walke not after
the fleshe: but after the sprete. For the lawe of the
sprette that bringeth lyfe thowse Iesus Christ haeth
deliuered me from the lawe of sinne and death. For
what the lawe coulde not do in as moche as it was
weake because of the fleshe: that performed God/
and sent his sonne in the similitude of sinfull fleshe
/ and by sinne damned sinne in the fleshe: that
the rightewesnes requyred of the lawe / might be
fulfilled in vs / which walke not after the fleshe/
but after the sprete.

For they that are carnall/ are carnally mynded.
But they that are spiritual/ are goestly mynded. To be
carnally mynde d/ is death. But to be spiritually myn-
ded is lyfe & peace. ✠ Because that the fleschly mynde
is enemye agaynst God: for it is not obediēt to the
lawe of God / neither can be. So then they that are
geuen to the fleshe/ cannot please God.

But ye are not geuen to the fleshe but to the spri-
te: yf so be the that sprite of God dwel in you. Yf there
be any man that haeth not the sprite of Christ/ the sa-
me is none of his. If Christ be in you / the body is
dead because of sinne: but the sprite is lyfe for righte-
wesnes sake. Wherefore if that sprite of him that rai-
sed vp Iesus from death/ dwell in you/ euen he that
raised vp Christ fro death shall quychen youre moy-
sal bodies/ because that this sprite dwelleth in you.

✠ Therefore wherthen we are now detters/
not to the fleshe / to liue after the fleshe. For yf ye
liue after the fleshe / ye must dey. But yf ye moy-
stifie the deades of the body / by the helpe of the spri-
te / ye shall liue. For as many as are led by the
sprette of God: They are the sonnes of God. For
ye haue not receiued the spyre of bondage to fe-

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are eny moare / but ye haue receaued the spite of adopcion wherby we crye Abba father. The same spite certifieth oure spite that we are the sonnes of God. Yf we be sonnes / we are also heires / the heires I meane of God / and heires anered with Christ yf so be that we suffer to gether / that we maye be glorified to gether.

✠ For I suppose that the afflictions of this lyfe / are not worthy of the glozy which shalbe bestowed vpon vs. Also the feruent desyre of the creatures abideth lockinge when the sonnes of God shal appere / because the creatures are subdued to vanite agaynst their will : but for his will which subdueth them in hoefe. For the very creatures shalbe deliuered fro the bondage of corruption into the glorious lybertie of the sonnes of God. For we knowe that euery creature groweth with vs also / and trauayleth in payne euen vnto this tyme.

Not they onely / but euen we also which haue first frutes of the spite / moine in oure selues a waye to the (adopcio) & loke for the deliurancie of oure bodyes. ✠ For we are saued by hoefe. But hoefe that is seene is no hoefe. For how can a man hoefe for that which he seyth & But and yf we hoefe for that we se not then do we with patience abyde for it.

Lyke wyse the spite also helpeth oure infirmities. For we knowe not what to desyre as we ought : but the spite maketh intercessio mightely for vs with groonings which can not be expessed with tonge. And he that searcheth the hertes / knoweth what is the meaninge of the spite : for he maketh intercessio for the sayntes accordyng to the pleasure of God.

✠ For we knowe that all thinges worke for the best vnto the that loue God / which also are caled of purpose. For those which he knewe before / he also ordeyned before / that they shulde be lyke fashioned vnto the Image of his sonne / that he might be the first begotten sonne amonge many brethren

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fo. clxxx

ner which he apoynted before the also he caled. And which he caled / them also he iustified / which he iustified, them he also glorified.

¶ What shall we then saye to these things: yf God be on oure syde: whoo can be agaeynst vs: which spared not his awne sonne / but gaue him for vs all: how shall he not with him geue vs all thinges also: Who shall laye any thinge to the charge of Gods chosen: it is God that iustificeth: who then shall condemne: it is Christ which is dead per thear which is risen agaeyne / which is also on the right honde of God and maketh intercession for vs.

Who shall seprate vs fro the loue of God: shall tribulation: or anguysh: or persecution: or ether honoure: ether nakednesse: ether payell: ether sweardes: As it is wrytten: For they sake are we killed all daye longe / and are counted as sheepe apoynted to be slaeyne. Acuerthelesse in all these thinges we ouercome strongly thorow his helpe that loued vs. Ye and I am sure that neither death / neither lyfe / neither aengels / nor rule / neither power / neither thinges present / neither thinges to come / neither heyght / neither loweth / neither any oether creature shall be able to do parte vs from the loue of God / Bewed in Christ Iesu oure Lorde.

¶ The ix. Chapter.

I Saye the trueth in Christ / and lye not / in that whearof my conscience beareth me witness in the holly goost / I haue great heuyenes and continuall sorowe in my hert. For I haue wylled my selfe to be cursed from Christ / for my brethren and my kynsmen as pertayninge to the fleshe / which are the Israelites. To whom pertayneth the adopcion / and the glorie / and the covenantes and the lawe that was geuen / and the seruice of God / and the promyses: whose also are the fathers and they of whome (as concerninge the fleshe) Christ came / which is God ouer all thinges

J. b.

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yes blessed for ever Amen.

Gene. xxi. I speake not these thinges as though the woꝝdes of God had take noone effecte. For they are not all Israelites which came of Israel: neither are they all children of Abraham because they are the seed of Abraham. But in Isaac shall thy seed be called: that is to saye/they which are the children of the flesh/are not the children of God. But the children

Gala. iii. d of promes are counted the seede. For this is a woꝝde of promes/aboute this tyme will I come / & Sara shall haue a sonne.

Neither was it so with her only: but also when Rebecca was with childe by oone/I meane by oure father Isaac/ye er the childe were boꝝne/whē they had neither done good neither bad: that the purpose of God which is by election / might stonde / it was sayde vnto her / not by the reason of woꝝkes / but by grace of the caller: the elder shall serue the yonger. As it is wꝛitten: Jacob he loued / but Esau he hated.

Gene. xxi. What shall we saye then: is there any vnrighteousnes with God? God forbid. For he saeyth to **Malach. ja** Moses: I will shewe mercy to whom I shewe mercy: & will haue compassion on whom I haue compassion. **Exod. xxiiij.** So lieth it not then in a mans will or runninge / but in the mercy of God. For the scripture saeyth vnto Pharao: Euen for this same purpose haue I stered the vp / to shewe my power on the / & that my name might be declared thowout all the worlde. So haeth he mercy on whom he will / and whom he will / he maketh hard hearted.

Exod. ix. d Thou wilt saye then vnto me: why then blameth he vs yet? For whoo can resist his will: But o **Gal. xlv. c.** man / what arte thou which disputest with God? **Iere. xlviii** Shall the woꝝke saye to the workeman: why hast thou made me on this fashion: or hath not the potter power ouer the claye / euen of the same lōpe to make or come besell vnto honoure and another vnto dishonoure

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Honoure & Euen so / God willinge to shewe his
wrath / and to make his power knowne suffered w
ith longe pacience the vessels of wrath / ordeyned to
daimnacion / that he might declare the riches of his
glori on the vessels of mercy / which he had prepa
red vnto glori / that is to say / vs which he caled /
not of the Jewes only / but also of the gentyls.
As he saeyth in Osee: I will call them my people
which were not my people and her beloued which
was not beloued . And it shall come to passe in the
place wher it was saeyd vnto them / ye are not my
people: that there shall be caled the children of the li
uinge God. Osee. ii. d.
Petr. ii. d.
Osee. ii. d.

But Eliaas cryeth concerninge Israel / though
the number of the children of Israel be as the son
de of the see yet shall a remnaunt be saued. He sayth
Both the worde verely & maketh it so in right
Ewelnes . For a sopt worde will God make on e
arth. And as Eliaas saeyd before. Except the Lorde
of Sabooth had left vs scade / we had bene made
as Sodoma / and had bene likened to Gomorra. Elaie. x. c.

What shall we saye then? We saye that the gen
tyls which folowed not rightewesnes haue ouer ta
ken rightewesnes: I meane the rightewesnes wh
ich cometh of faeyth. But Israel which folowed
the lawe of rightewesnes / coude not attayne vnto
the lawe of rightewesnes. And wherfore? Because
they sought it not by faeyth: but as it were by the wor
kes of the lawe. For they haue stumbled at the stom
blinge stoon. As it is written: Behoelde I put in
Syon a stumblinge stoon / and a rocke which shall
make men faile. And noone that beleue on him / shall
be asfamed. Ch. xlviii. s
Petr. ii. s
Elaie. xlviii. s
Ch. xlviii. s

The. x. Chapter. .i.

Bethen / my hertes desyre and prayer to
God for Israel / is that they might be sa
ued . For I beare them recorde that they haue a
frequent mynde to God warde / but not accordinge to
knowle

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knowledge. For they are ignorant of the rightewesnes which is allowed before God / and go about to stablish their owne rightewesnes / and therefore are not obedient vnto the rightewesnes which is of valew before God. For Christ is the ende of the lawe / to iustifie all that beleaue.

I. cor. xviii. Moyses describeth the rightewesnes which cometh of the lawe / how that the man which doeth the things of the lawe / Shall liue therein. But the rightewesnes which cometh of saeyth / (speaketh on this wise. **Eccl. xx. b.** Saey not in thyne hart / whoo Shall ascende into heauen? (that is nothinge els the to fetch Christ doune) **Deute. xxx.** Dether whoo Shall descende into the deaper? (is nothinge els but to fetch vp Christ fro death) But what saeyth the scripture? The worde is nye the / euen in thy mouth and in thy herte.

This worde is the worde of saeyth which we preache. For yf thou Shalt knowledge with thy mouth that Iesus is the Lorde & Shalt beleaue with thy hart that God raeysed him vp from death thou Shalt be safe. For the beleafe of the hart iustifieth and to knowledge with the mouth maketh a man safe. For the scripture saeyth: whosoever beleaueth on him / Shall not be ashamed.

There is no difference betwene the Jewe and the Gentyll. For oone is Lorde of all / which is riche vnto all that call on him. For whosoever Shall call on the name of the Lorde / Shall be safe. But how Shall they call on him / on whoom they beleaued not? how Shall they beleaue on him of whoom they haue not harde? how Shall they heare without a preacher? And how Shall they preache except they be sent? As it is written: how beautifull are the feete of **Esaie. liii. a** them which bringe glad tydenyes of peace and bryn **Joan. xij. f.** ge glad tydenyes of good thinges. But they haue not all obeyed to the gospell. For **Esaies** saeyth: Lorde whoo Shall beleaue oure sayynges. So then saeyth cometh by hearinge / and hearinge cometh by the

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the worde of God. But I are: haue they not ha-
der. No dout / their sounde went out into all londe:
and their wordes into the endes of the worlde.

Psal. cxviii

But I demaunde whether Israel diide knowe
Doe not: First Moses saeyth: I will prouche you
for to enuy / by them that are no people / and by a foe-
lish nation I will anger you. Eliaas after that / is
boerde and saeyth: I am founde of them that sought
me not / and haue appered to them that axed not af-
ter me. And agaynst Israel he saeyth: All daye lon-
ge haue I stretched fourth my handes vnto a peo-
ple that belcaueth not / but speaketh agaynst me.

Deut. xxxij. 8

Esa. lxi. 2.

The. xi. Chapter.

I Daey then: haeth God cast away his peo-
ple & God forside. For euen I verely am an
Israelite / of the seed of Abraham / and of the tri-
be of Beniamin / God haeth not cast away his peo-
ple which he knewe before. Either wrote ye not what
the scripture saeyth by the mouth of Elias / how
he macketh intercession to God agaynst Israel /
sayinge & Lorde they haue killed thy prophetes /
and digged doune thyne alters and I am lefte con-
ly / and they seake my lyfe. But what saeyth the
answer of God to him agayne & I haue reserved
vnto me seuen thousande men which haue not bo-
wed the knee to Baal. Euen so at this tyme is the-
ar a remanaunt lefte thowso the election of grace.
Yf it be of grace / then is it not of workes. For the
were grace no moare grace. Yf it be of workes / the
were deseruinge no longer deseruinge.

ij. Reg. xxi.

What then? Israel haeth not obtayned that
he sought. No but yet the election haeth obtayned
it. The remanaunt are blinded / accoordinge as it is
written: God haeth geuen the the sprite of vngue-
nes: eyes that they shuld not se and eares that they
shulde not heare / euen vnto this daey. And Dauid
saeyth: Let their table be made a snare to take the
with all and an occasion to faule / & a rewarde vnto
them

Clare. vi. e.

Mathe. xxiij

I can. xij. f.

Actu. xxiij.

Psal. lxxv

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them. Let their eyes be blinded that they see not: **ne** even bowe downe their backs.

I saye then: Haue they therefore stumbled/ that they shoulde be faule only? God forbid: but thow-
we their faule is saluacion happened vnto the gen-
tyls/ for to prouoke the with all. Wherefore of the
faule of them/ be the riches of the worlde: & the my-
nisthing of them the riches of the gentyls: how mo-
che moare shoulde it be so/ if they all beleaued. I spea-
ke to you gentyls/ in as moche as I am the Apostle
of the gentyls/ I will magnify myn office/ & I might
prouoke the which are my fleshe/ & might saue some
of the. For if the casting awaye of the/ be the recon-
cylinge of the worlde: what shall the recouerynge of
the be/ but lyfe agayne from death? For if oone pe-
ce be holly the whoole heape is holly. And if the ro-
te be holly/ the braunches are holly also.

Though some of the braunches be broken of/ and
thou bringe a wyld olīue tree/ arte graffed in amonge
them/ and maide parttaker of the roete and faines
of the olīue tree/ boost not thy selfe/ agaynste the bra-
unches. For if thou boost thy selfe remember that
thou bearest not the roete/ but the. Thou wilt saye
then: the braunches are broken of/ that I might be
grafted in. Thou sayest well: because of vnbeleas
they are broken of/ and thou standest steadfast in sa-
ueth. Be not hye mynded/ but feare saynge that God
spared not the naturall braunches/ lest haply he also
spare not the.

Beholde the kyndnes and rigoroulnes of God:
on them which fell/ rigoroulnes: but to wardes the/
kyndnes/ if thou continue in his kyndnes. Or els
thou shalt be hewen of/ and they if they byde not still
in vnbeleafe/ shall be graffed in agayne. For God is
of power to graffe the in agayne. For if thou wast
cut out of a naturall wyld olīue tre/ and wast graffed
contrary to nature in a true olīue tre: how moche
moore shall the naturall braunches be graffed in the-
ir own

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For certen

A stone olyue tree agayne.

I wolde not that this secretes shulde be hid from you my brethren (lest ye shuld be wyle in youre awne conseytes) that partly blyndnes is happened in Israel / vntill the fulnes of the gentyls be come in: and so all Israel shal be saued. As it is writte: The Clare. lxx. d
Dare shal come out of Hyon he that doeth deliuer / a
shal turne a waye the vngodlynes of Jacob. And this is my couenaunt vnto them when I shal toke a waye their synnes. As concerning the gospell they are enemyes for youre sakes: but as touching the election they are loued for the faethers sakes.

For verely the giftes and callinge of God are suche / that it can not repent him of them: for loke / as ye in tyme passed haue not beleaued God / yet haue now obtaeyned mercy thowso their vnbelaif: euen so now haue they not beleaued the mercy which is happened vnto you / that they also maye obtaeyne mercy. God haeth wrapped all nacions in vnbelaif: that he might haue mercy on all.

O the depnes of the aboundaunt wisdomme and knowledge of God: how vnsearchable are his iudgements / and his wayes pass fyndinge out: for whoo haeth knowen the mynde of the Lorde: or whoo was his counsellor: oether whoo haeth geuen vnto him first / that he might be recompensed agayne: for of him / and thowso him / and for him are all thynges. To him be glorie for euer Amen. Hap. lxx. d
Clare. xl. d
Cor. ii. d

The. xii. Chapter.

I Beseeche you therefore brethren by the mercy fulnes of God / that ye make youre bodies a quicke sacrifice / holly and acceptable vnto God: which is youre resonable seruing of God and fashion not youre selues lyke vnto this worlde / but be ye chaunged in youre haere / by the renynge of youre wittes that ye maye seele what thynges that good / that acceptable / and perfect will of God is. For I Philip. iij. d
say

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saep (thorowe the graece that vnto me giuen is) to every man amonge you / that noman esteeme of him selfe moare then it becometh him to esteeme: but that he discretely iudge of him selfe / accorpyng as God haeth dealte to every man the measure of saepth.

As we haue many members in oone body / and
1. Cor. xv. b. all members haue not oone office: so we beyng many
Eph. i. iiii) / are oone body in Christ / and every man ambga
oure selues / oone anoethers members. †

† Seyinge that we haue diuers gistes accorpyng to the graece that is giuen vnto vs: yf eny ma haue the gift of prophesye / let him haue it that it be agreynge vnto the saepth. Let him that haeth an office / waeyte on his office. Let him that teacheth / take heade to his doctrine. Let him that exhorteth geue attendaunce to his exhortacion. Yf eny man geue / let him do it with singlenes. Let him that ruleth / do it with diligence. Yf eny man bestowe mercy / let him do it with cheerfulness.

Let loue be without dissimulation, Hate that which is euill / and cleaue vnto that which is good.
Imos. v. Be kynde come to anoether with brotherly loue. In
Eph. iiii. a geuinge honoꝛ / go oone before anoether. Let not
1. Petr. v. b busyness which ye haue in honde / be tedious to you: Be feruent in the spyte. Applie youre selues to the tyme. Reioyce in hope. Be patient in tribulacion.
Hebre. xiii. Continue in praeyer. Distribute vnto the necessita
1. Petr. iiii. a of the saepnes and be ready to harbour. Blesse the whi h persecute you: blesse but curse not. Be mery with the that are mery. Weape with the that weape. Be of lyke affection oone towarde anoether. Be not hye minded: but make youre selues equall to the of the lower sorte. †

† Be not wyle in youre awne opynions. Respecte
1. Thome. iii. a to no man euill for euill. Proudde a foye hōde thinges honest in the sight of all men. Yf it be possible / how brit of youre parte haue peace with all men. Dearly beloued auenge not youre selues / but geue
1. Petr. ii. d
1. Cor. x. viii
Hebre. x. v. roume

100 To the Romanes. fo. 100
come vnto the mouth of God. for it is written: be
gracious to thyne / I shall of hande laye / & laye.
Therefore if thoue euen hunger / seide hungry
be hungry / geue hi drinke. for in so doinge thou shalt
heape coles of fyre on his head. Be not overcome of
euill: but overcome euill with goodnes. 121. 122.
¶ The xlii. Chapter.

If every soule submit him selfe vnto the aucto-
rite of the hyer powers. for there is
no power but of God. The powers that be / are
ordayned of God. Whosoever therefore resisteth
power / resisteth the ordynance of God. And they
that resist / shall receive to the selfe damnacion: for rulers
are not to be feared for good workes / but for euill.
Wilt thou be with out feare of the power? Do well
then: & so shalt thou be praysed of the same. For he
is the minister of God / for thy welth. But if thou
do euill / thou shalt feare: for he beareth not a sword for
nought: but is the minister of God / to chaunge ven-
geance on them that do euill. Wherefore ye must needes
obeye / not for feare of vengeance only: but also
because of conscience. And euen for this cause paye
ye tribute. for they are Gods ministers / seruings
for the same purpose.

Geue to every man therefore his duetie. Tribu-
te to whom tribute belongeth: Custome to whom
custome is due: feare to whom feare belongeth: ho-
noure to whom honoure pertayneth.

¶ Owe nothinge to any man: but to love
oone another. for he that loueth another / ful-
filleth the lawe. For the commandmentes be. Thou
shalt not commit adultery. Thou shalt not kill.
Thou shalt not steale. Thou shalt not beare false
witness: Thou shalt not despyse: so fourthly (if there
be any other commandment) they are all compry-
sed in this sayinge: Love thyne neighbour as thy
selfe. Love but such not his neighbour. Therefore is
love the fulfilling of the lawe.

¶ This

Deut. 10.
Eccl. 5. 2.
121. 122.

Exo. 12. 2.
Deut. 5. 3.

The Epistle of S. Paul.

¶ This also we knowe / I meane the season / he
 we that it is tyme that we shuld now awake oute
 of slepe. For now is oure saluacion nearer then whē
 we beleaued. The night is passed & the day is come
 nye. Let vs therefore cast awaye & deahtes of dark
 nes / & let vs put on the (Armore) of light. Let vs
 walke honestly as were it in daye light: not in catyn
 ge & drinkeinge: neither in chamburyng & wantene
 nes / neather in stryfe and ennyng: but put ye on the
 Loyde Iesus Christ. And make not promission
 for the flesh / to fulfill the lustes of it.

The .xiiiij. Chapter.

Im th at is weake in the saeyth / receiue into
 you / not in disputinge and troublinge his con
 science. Done becaueth that he maye cate all
 thinge. Another which is weake / eateth carbes.
 Let no hym that eateth despise him that eateth not.
 And let not him whiche eateth not / iudge him that
 eateth. For God haeth receaued him.
 What arte thou that iudgest a noether mannes ser
 uant? Whether he stonde or faule / that pertas
 peth vnto his maester: he shall stonde. For God
 is able to make him stonde.

Jaco. iiii. b

This man puteth difference betwene daye and
 daye. Another man commeth all dayes alyke. He
 that no man traue in his owne meanyng. He that
 obserueth one day moore then another / doeth it
 for the lordes pleasure. And he that obserueth not
 one day moore then another / doeth it to please
 the lord also. He that eateth / doeth it to please the lord
 for he giveth God thanks. And he that eateth not
 eateth not to please the Lord with all / and giveth
 God thanks. For noone of vs lyueth his awne ser
 uant: neather doeth any of vs dey his awne ser
 uant. Yf we liue / we liue to be at the Lordes will.
 And yf we dey we dey at the Lordes will. When
 ther we lyue therefore or dey / we are the Lordes.
 For Christ therefore deyed and rose agayne / & now

And that he might be loyde both of death & quicken
 But why doest thou then iudge thy brother?
 Oether why doest thou despyse thy brother?
 Shall all be brought before the iudgement seate of
 Christ. For it is written as I haue sayd
 the Lorde / all knees shall bowe to me / & all tonges
 shall geue a knowledg to God. So shall every o-
 ne of vs geue accouptes of him selfe to God. Let vs
 not thearfore iudge ouer another any moore.

1. Cor. v. 9
 Eia. xv. 9
 Philip. 1.

But iudge this rather / that no man put a ston-
 bling blocke or an occasiō to faile in his brothers
 waye. For I knowe and am full certified in the Lo-
 de Iesus that there is nothinge comē of it selfe: but
 vnto him that iudgeth it to be comen. Yf thy broe-
 ther be greued with meate / nowe wacketh thou not
 charitably. Destroye not him with thy meate / for in
 hoom Christ deyd. Cause not poure treasure to be
 euill spoken of. For the kingdome of God is not
 meate and drinke: but rightwylnes / peace and loye
 in the holly goost. For whosoener in these thinges
 serueth Christ / pleaseth well God / and is commen-
 ded of men.

Let vs folowe thou thinges which make for pea-
 ce / and thinges wherewith oone maye edifye ano-
 ther destroye not the worke of God for a lytell mea-
 tes sake. All thinges are pure but it is euill for y^e man
 which eateth with hurte of his conscience. It is good
 neather to eate flesh / neather to drinke wyne / nea-
 ther any thinge / wherby thy brother stumbleth / ea-
 ther falleth / or is made weake. Hast thou sayd
 haue it with thy selfe before god. Happy is he that
 condemneth not him selfe in that thinge which he alow-
 neth. For he y^e maketh conscience is dāpned yf he ea-
 te. because he doeth it not of saynt. For whatsoeuer
 is not of saynt / that same is synne.

Tit. 1. 9.

The xv. Chapter.

Of which are stronge / ought to beare the fra-
 giles of them which are weake / and not
 be strong

The Epistle of S. Paul.

to abide in our afixe consaytes: Let every man
please his neighbour vnto his welth and charynge.

For Christ pleased not him selfe but as it is written.

The rebukes of the which rebuked the / fell on me.

Whatsoever thinges are written afooe tyme /
are written for oure learninge / that we thowso pacif-
re a comforte of the scripture / might haue hope.

The God of patience and consolation / geue vnto
every oone of you / that ye be lyke mynded oone to-

wardes another after the ensample of Christ Iesu

ye all agreynge to gether / make with oone mouth
praysye God the father of oure Lorde Iesu.

Wherefore receaue ye oone another as Christ re-
ceaued vs / to the praysye of God.

And I saye that Iesus Christ was a minis-
ter of the circumcission for the truth of God / to confer-

me the promyses made vnto the fathers.

And the gentyls praysye God for his mercy / as it is written.

For this cause I will praysye the among the gen-
tyls / and singe in thy name. And agayne he sayeth

reioyse ye gentyles with his people.

And agayne / praysye the Lorde all ye gentyls / and laude him all

nations. And in another place Elyas sayeth the

ar shall be the rothe of Iesse / and he that shall ryle to

raeygne ouer the gentyls : in him shall the gentyls

trust. The God of hope fill you with all ioye

and peace in belcausinge that ye make be reche in ho-

pe thowso the power of the holly goost.

I my selfe am full certified of you my brethren /

that ye your selues are full of goodnes & filled with

all knowledge / and are able to exhort oone another

neverthelesse brethren I haue some what boldly

written vnto you / as oone that putteth you in reme-

mbrance / thowso the grace that is geuen me of God

that I shuld be the minister of Iesu Christ amonge

the Gentyls / and shuld minister the gladynges

of God / that the Gentyls might be an acceptable

offeringe sanctified by the holly goost.

Gal. xvi.
li. Be. xxi.
Gal. xvi.
Ela. xi. c.

To the Romayns To churche.
Hearke ye wheare of I many reioyse in Christ Iesus
thoo thynges which pertaine to God. For I
dare not speake of any of the thynges which Christ
hath not wrought by me / to make the Gentyle obe-
dient / with sworde and deade / in mighty signes &
wonders : by the power of the spyte of God : so
from Ierusalem and the costes rounde aboute vnto
Mylreum / I haue filled all countres with the
gladde tydings of Christ.

So haue I enformed my selfe to preache the
Gospell / not wheare Christ was named / lest I
shuld haue built on another mannes foundation : but
as it is writte. To whome he was not spoken of / they
shall se : and they that haue not / shall understonde. Clas. iii. 10
For this cause I haue bene ofte let to come vnto
you : but now seynge I haue no more to do in
these countres / and also haue bene desyrous many
yeares to come vnto you / when I shall take
my iorney into spayne / I will come to you. I trust to
se you in my iorney / & to be brought on my waye the
therwarde by you after that I haue somewhat cloyed you

Now go I vnto Ierusalem : and minister vnto
the saepntes. For it hath pleased them of Pa-
redonsa and Ichata to make a certayne distribuc-
on vpon the poore saepntes which are at Ierusa-
lem. It hath pleased them verely / and their de-
lecters are they. For yf the Gentyle be made parte-
takers of their spiritual things their dute is to minister
vnto them in carnall thynges. When I haue
performed this / and haue brought them this fructe se-
aled. I will come backe agayne by you into
spayne. And I am sure when I come / that I
shall come with aboundance of the blessinge of the
Gospell of Christ. 1. Cor. x. 2

I beseeche you brethren for oure Lorde Iesus
Christes sake, and for the lone of the spyte / that ye
helpe me in my busynesse with youre prayers to God
for me / that I may be deliuered from them which
desire

The Epistle of S. Paul;
beleave not in Jewry / and that this my service /
which I haue to Jerusalem / maye be accepted of the
sacynates / that I maye come vnto you with ioye /
by the will of God / & maye with you be refreshed.
The God of peace be with you: Amen.

The .xvi. Chapter.

I Commende vnto you Phoebe oure sister (in
which is a minister of the congregacion of La-
dyca) that ye receiue her in the Lorde as it
becommeth sacynates / and that ye assist her
in whatsoeuer busynes she needeth of youtre ayde.
Edm. xviii; For she hath suckered many / and myne a sone selfe
Crete Priscilla and Aquila my helpers in Christ Je-
su which haue for my lpts laryde donne their awne
neckes. Vnto which not I only geue thankes / but
also the congregacio of the Gentyls. Lyche wyl grete
the congregacio that is in their housse. Salute my
wel beloued Epenetes / which is the first frute among
ge them of Asia Crete Mary which bestowed mo
che labour on vs. Salute Andronicus and Junia
my cosyns / which were prysoners with me also / w-
hich are well taken amonge the Apostles / and were
in Christ before me. Crete Imphas my beloued in
the Lorde. Salute Urban oure helper in Christ / ad
Stachys my beloued. Salute Appelles approued
in Christ. Salute them which are of Aristobolus
housholde. Salute Herion my kinsman. Crete the
of the households of Narcissus which are in the Lor-
de. Salute Triphena and Triphosa / which wome
side labour in the Lorde. Salute the beloued Per-
sis / which laboured moche in the Lorde. Salute Ma-
tus chosen in the Lorde / and his mother and myne.
Crete Annerius / Phlego / Hermas / Patrobas / Hes-
men / and the brethren which are with them. Salu-
te Philologus and Julia / Nereus and his siter /
Olimpha / and all the sacynates which are with the.
Salute oone anoether with an holly kisse. The con-
gregacions of Christ salute you.

To the Romayns So. dearly.

I beseeche you brethren make them which cause
division and give occasions of euill / contrary to
doctrine which ye haue learned: & amoyde them.
For they that are such / serue not the Lorde Iesus
Christ: but they are a vaine belles and with sweete preach-
inge and flatteringe wordes decerne the hertes of the
innocentes. For youre obedience extendeth to all
men. I am glad no dout of you. But yet I woel-
de haue you wyle vnto that which is good / and to be
innocente as concerninge euill. The God of pea-
ce terrade Satan vnder youre fete shortly. The gra-
ce of oure Lorde Iesu Christ be with you.

Timothens my worke felow / and Lucius and
Jason & Sopater my kinsmen / salute you. I Ter-
tius salute you / which wrote this epistle in the Lo-
de. Gaius myne hoste and the hoste of all the con-
gregacions / saluteth you. Erastus the chamberlay-
ne of the cite saluteth you. And Quartus a brother
saluteth you. The grace of oure Lorde Iesu Christ
be with you all: Amen.

To him that is of power to stablish the you accor-
dinge to my gospell & preachinge of Iesus Christ /
in utteringe of the mistery which was kept secret se-
ce the worlde begane / but now is opened by the scrip-
tures of prophesie / at the commaundement of the e-
uerlastinge God / to serue by obedience to the facyth
published amonge all nacions. To the same God /
which aloone is wyle / be prayse tho-
rough Iesus Christ for ever.

A. M. E. A.

To the Romayns.

I sent from Corinthum by Phoebe /

she that was the minister vnto

the congregacion at

kenches.

a. (11)

The

The fyrst epi=

le of saeynt Paul the Apostle to
the Corinthyans,

The fyrst Chapter,



Paul by vocation an
Apostle of Iesus Christ
thorow the will of God
and brother holynes,

Unto the congregacion of
God which is at Corinth,

To them that are sanctified in
Christ Iesu / saeyntes by callyng
with all that call on the name of
oure Lorde Iesus Christ in eu-
ery place boeth of thetes and of

oures. Grace be with you and peace from God ou-
re faether / and from the Lorde Iesus Christ.

I thanke my God all wayes on your be-
halfe / for the grace of God which is given you by
Iesus Christ / that in all thynges ye are made rich
by hym in all learnyng and in all knowledg / even
as the testimony of Iesus Christ was confirmed in
you / so that ye are behynde in no gift / and wayes
for the apperyng of oure Lorde Iesus Christ which
shall strenght you vnto the ende that ye may be bla-
melesse in the day of oure Lorde Iesus Christ.

For God is sayntfull / by whoom ye are
raled vnto the fellowship of his sonne Iesus Christ
oure Lorde.

I beseeche you brethren in the name of oure Lorde
Iesus Christ / that ye all speake oone thyng and
that there be no dissencion amonge you : but be ye
knit

To the Corinthians Pa. first.

hath to gether in oone mynde & in oone meaning: It is beflowed vnto me (my brethren/ of you by them) that are of the house of Cloe / that thear is stryde amonge you. And this is it that I meane: how that commonly amonge you / oone sayeth I hoelde of Paul: another I hoelde of Apollon the thirde I hoelde of Cephas: the fourth I hoelde of Christ. Is Christ denyed: was Paul crucified for you: eather were ye baptised in the name of Paul: I thanke God that I thynkened noone of you / but Christus and Cerys: lest eny shulde saye that I had baptised in myne owne name. I baptised also the house of Stephanus. For thet moore knowe I not whether I baptised eny man or no.

For Christ sent me not to baptise / but to preache the Gospell / not with wysdome of wordes / lest the crosse of Christ shuld haue bene made of noone effecte.

For the preachinge of the crosse is to them that perill the foolishnes: but vnto vs which are saued it is the power of God. For it is written. I will destroye the wysdome of the wyse and will cast a waye the vnderstandyng of the prudent. Where is the wyse? Where is the scribe? Where is the searche of this worlde? Maeth not God make the wysdome of this worlde foolishnes?

1 Cor. i. 18.
1 Cor. i. 19.
1 Cor. i. 20.

For when the worlde thowow wysdome knowe not God / in the wysdome of God: it pleased God thowow foolishnes of preachinge to saue them that beleue. For the Jewes require a signe / and the Grekes seeke after wysdome. But we preache Christ crucified / vnto the Jewes an occasion of fallinge / and vnto the Grekes foolishnes: but vnto them which are called booth of Jewes & Grekes / we preache Christ the power of God and wysdome of God for the foolishnes of God is wyseer then men: and the weakenes of God is stronger then men.

Brethren looke on youre callinge how that many wyse men after the fleshe / not many mighty /

The .i. Epistle of S. Paul

not many of hey degre are caled: but God haeth chos-
 sen the toclithe thinges of the worlde / to confounde
 the wyse. And God haeth chosyn the weake thin-
 ges of the worlde / to cōfōnde thinges which are mi-
 ghty. And vile thinges of the worlde / and thynges whi-
 ch are despyled haeth God chosyn / yē and thinges
 of no reputacion / so: to byng to nought thinges of
 reputacion / that no fleshe shulde reioyce in his pre-
 sence. And vnto him partakye ye / in Christ Iesu /
 which of God is maede vnto vs wysdome / and alfa-
 ryghtwysnes / and sanctifyinge and redemption.
 That accordyng as it is wrytten: which reioyceth
 shulde reioyce in the Lorde.

¶ The .ii. Chapter.

AND I brethren when I came to you / came
 not in gloriousnes of wordes or of wysdome
 shewing vnto you the testimony of God.

Further shewed I my selfe that I knowe any-
 thinge amonge you saue Iesus Christ / even the same
 me that was crucified. And I was amonge you
 in weaknes / and in feare / & in moche tremblinge.
 And my wordes and my preachinge was not with
 entynginge wordes of mannes wysdome: but in shew-
 yng of the sperte and of power that yowre faryth
 shuld not stonde in the wysdome of men: but in the
 power of God.

That we spake of / is wysdome amonge them
 that are perfecte / not the wysdome of this worlde na-
 ther of the rulers of this worlde (which go to non-
 ght) but we speake the wysdome of God which is
 in secrete and lyeth hyde / which God ordeyned befo-
 re the worlde / vnto oure glory: which wysdome noo-
 ne of the rulers of this worlde knowe. For had
 they knowen it / they wolde not haue crucified the
 Lorde of glory. But as it is wrytten: The ey haeth not
 sens / & the eare haeth not harde / neither haue entred
 into the hert of man / the thynges which God haeth
 prepared for them that loue him.

But God hath opened the vnto vs by his spirite. For the spirite searcheth all thinges/ye the bottome of Goddes secrettes. For what man knoweth the thinges of a man: saue the spirite of a man which is with in him. Euen so the thinges of God knoweth no man/ but the spirite of God. And we haue not receaued the spirite of the worlde. but the spirite which cometh of God / for tho knowe the thinges that are giuen to vs of God / which thinges also we speake / not in the conynging wordes of mannes wyse dome / but with the conynging wordes of the holly goost makinge spirituall comparissons of spirituall thinges. For the naturall man perceaueth not the thinges of the spirite of God. For they are but soeclishnes vnto him. Neither can he perceaueth them because he is spirituallly examined. But he that is spirituall/ discerneth all thinges. yet he him selfe is iudged of no man. For whoo knoweth the mynde of the Lorde / orther whoo shall informe him: But wher vnderstonde the mynde of Christ.

Clai. x. d.
Ro. x. d.

The. iij. Chapter.

AND I coulde not speake vnto you brethren as vnto spirituall: but as vnto carnall / euen as it were vnto babes in Christ. I gaue you meate he to drinke and not meate. For ye then were not stroge/ no nether yet are. For ye are yet carnall. As longe verely as there is amonge you enuynging / strife and dissencion. are ye not carnall / and walke after the manner of men: As longe as oone sayeth. I holde of Paul and anoother I am of Apollo: are ye not carnall: What is Paul: What thinge is Apollo: Only ministers are they by whom ye beleaued / euen as the Lorde gaue euery man grace. I haue plantid / Apollo / watered: but God gaue the increase. So then / nether is he that planteth eny thinge / nether he that watereth: but god that gaue the increase.

He that planteth and he that watereth / are ne-
cessary

Gal. xi. d.
Gala. v.

The .i. Epistle of S. Paul
cher better then the other. Every man yet shall re-
ceive his rewardes accordinge to his labour. We ad-
re Gods labourers / ye are Gods husbandrye / ye are
gods byldinge. Accordinge to the grace of
God geuen vnto me / as a wyse bylder haue I layd
the foundation. And another bylt thereon. But
let euery man take heed how he byldeth vpon.
For oother foundation can no man laye / then that
which is layde / which is Iesus Christ. Yf any man
bylde on this foundation / golde / silver / precious st-
ones / tymber / harte of steele / euery mannes worke
shall appere. For I haue I will declare it and it shall
be shewed in fyre. And the fyre shall trye euery man-
nes worke what it is. Yf any mannes worke that
he hath bylt vpon / byde he shall receiue a reward.
Yf any mannes worke burne / he shall suffer losse /
but he shall be saue him selfe : notwithstandinge yet as it
were thorow fyre.

1. Cori. vi.

Job. v. r.
Pla. xlii. d.

Are ye not waware that ye are the temple of
God / and how that the spirite of God dwelleth in
you? Yf any man defyle the temple of God / him shall
god destroye. For the temple of God is holly / wh-
ich temple ye are. Let no man deceiue him selfe.
Yf any man seme wyse amonge you / let him be a fo-
le in this worlde that he maye be wyse. For the wy-
sdom of this worlde is foolishnes with God. For
it is written : he compasseth the wyse in their crafti-
nes. And againe / god knoweth thoughtes of the
wyse that they be vayne. Therefore let no man re-
ioyce in men. For all thynges are yours / whether
it be Paul / ether Apollo / ether Chaphas / whether it be
the worlde / ether lyfe / ether death / whether they be
present thynges or thynges to come / all are yours and
ye are Christs / and Christ is gods.

The .iii. Chapter.
Let men this wyse esteeme vs / euen as the mi-
nisters of Christ / and disposers of the secre-
tes of god. For which thinge it is requyred of
vs

He disposeth that they be founde last of all: With
me is it but a very small thinge/ that I shuld be iudg-
ed of you / either (of many daye) No I iudge not
my selfe. I knowe nought by my selfe yet am
I not thereby iustificed. It is the Lorde that iudg-
eth me. Therefore iudge nothinge before the tyme
vntill the Lorde come / which shall lighten thinges &
are hid in darkness / and open the counsels of & har-
ers. And then shall every man haue paye of
God.

These thinges brethren I haue described in
myne awn person and Appollo / for your sakes /
that ye might learne by vs / that no man counte of
himselfe beyonde that which is aboue written: that
none swell not agaynst another for any mans cau-
se. For whoo preferreth the? What haest thou /
that thou haest not receiued? If thou haue recei-
ued it / why reioycest thou as though thou haddest
not receiued it? Nowe ye are full: nowe ye are made
scheyre raygne as kinges without vs: and I wolde
to God ye dyde raygne that we might raygne with
you.

We thinke that God haeth set fourth vs in
which are Apostles / for the lowest of all / as it were me
apoynted to death. For we are a galyng stocke
vnto the worlde / and to the angys / & to men. We
are folies for Christs sake / and ye are wylle thow
Christ. We are weake / and ye are stronge. Ye are ho-
norable / & we are despised. Euen vnto this daye
we hunger and thirst / and are naked / and are bot-
tered with fittes / and haue no certayne dwellinge
place / and laboure workinge with oure awn hon-
des. We are reuyled / and yet we blisse. We are pers-
cuted / and suffer it: We are enill spoken of / as we
piary. We are made as it were the filthynes of the
worlde / the offscouringe of all thinges / euen vnto
this tyme.

I write these thinges to shame you: but
as my

The .i. Epistle of S. Paul

As my beloued sonnes I warne you. For though
ye haue ten thousande instructors in Christ / yet ha
ue ye not many fathers in Christ Iesu / I haue be
gotten you thorow the gospell. Wherefore I
desyre you to folowe me. For this cause haue I
sent vnto you Timothy / which is my deare son
ne / and fayerfull in the Lorde / which shall put you
in remembrance of my wayes which I haue in Christ
euen as I teache euerie where in all congregacions.
Some swell as though I wolde come no more at
you. But I will come to you shortly / if God will :
I will knowe / not the wordes of them which swell /
but the power : for the kingdome of God is not in
wordes / but in power. What will ye ? Shall I co
me vnto you with a rodde / or els in loue and in the
spite of mekenesse :

The .v. Chapter.

There goeth a common sayinge that there is
fornication amonge you / and soche fornicati
on as it not doones named amonge the gentyle : that
oone shuld haue his fathers wyfe. And ye
swell / and haue not rather sorowed / that he
which haeth done this deade / might be put from among
ge you. For I verely as absent in body / euen so pre
sent in spytte haue determined all redy (as though I
were present) of him that haeth done this deade / by
name of oure Lorde Iesu Christ / when ye are gath
dered to gether : and my spytte / with the power of the
Lorde Iesus Christ / to deliuer him vnto Satan /
for the destruction of the fleshe / that the spytte maye
be saued in the daye of the Lorde Iesus.

Your reioysinge is not good : knowe ye not that
a lytle leuen soweth the whole lombe of dowe.
Wherefore therefore the olde leue / that ye maye be ne
we dowe / as ye are swete bread. For Christ oure ea
ster lambe is offered by vs. Therefore let vs kee
pe holly daye / not with olde leue / neather with the
leuen of malicioulnes : but with the swete bread of
puresnes

Col. ij. a.

parents and tructher. I wrote vnto you in a pille that ye shuld not
company with fornicatours. And I ment not at all
of the fornicatours of this worlde/ eather of the co-
necious/ or of extortioners/ eather of the yholaters
For then must ye heades haue gone out of the worl-
de. But now I wryte vnto you / that ye company not
to gether/ wth any that is caled a brother/ be a fornic-
tor/ or couetous/ or a worshyppe of ymages/ eather
a raylar rather a dyonhard/ or an extortionar: with
him that is soche se that ye eate not. For what haue
I to do/ to iudge them which are without: Do ye
not iudge them that are with in: Then that are with-
hout/ God shall iudge. Put a waye from amōge you
that cyll parson.

The. vi. Chapter.

Now dare oone of you hauinge busines with a
norther go to lawe vnder the wicked/ and not
rather vnder the sacynstes: Doye not knowe
the sacynstes shall iudge the worlde:
If the worlde shalbe iudgeth by you: are ye not good
ynough to iudge small trilles: knowe ye not howe the
we shall iudge the angelles: howe moche more maye we
iudge thinges the partayne to the lyfe: If ye haue iud-
gements of woꝝdely masters / take the which are
despyled in the congregacion / and make them iud-
ges. This I saye to yourre Sacine. Is there utterly
no wyse man amōge you? What not oone all that
can iudge bitwene brother and brother / but oone
brother goeth to lawe with another: and that vnder
the vnbelleuers:

Now thearfore there is utterly a fante amonge
you/ because ye go to lawe oone with another. W-
hy rather suffer ye not wronge: why rather suffer
ye not your selues to be robbed: naye/ ye yourre sel-
ues do wronge/ and robbe: and that the brethē. Do
ye not remember howe that the vnyghteous shall
not

The .i. Epistle of St. Paul
not inheret the kingdome of God. We not be-
sed: For neither fornicators/ neither worshippers
of ymages / neither soymongers / neither swa-
ges/ neither abusers of their selues with the mē hyn-
de/ neither thenes/ neither the couctons/ neither dy-
hardes/ neither cursed speakers/ neither pillers / All
inheret the kingdome of God. And such were ye
verely: but ye are washed by the name of the Lorde Iesus / and by the
spite of oure God.

All thinges are lackfull vnto me: but all thin-
ges are not profitable. I maye do all thinges: but I
will be brought vnder nomans power. Meates
are ordeyned for the belly / and the belly for meates:
but God shall destroye both it and them. Let not
the body be applyed vnto fornicacion/ but vnto the
Lorde/ and the Lorde vnto the body. God haeth ra-
cyled by the Lorde/ and shall race vs by by his po-
wer.

✠ Either remember ye not/ that your bodies
are the members of Christ: Shall I now teach the
members of Christ / and make them the members
of an harlot: God forbid. Do ye not vnderstand
that he which completh him selfe with an harlot/ is
be come oone body: For two (saeyth he) shalbe
oone fleshe. But he that is ioyned vnto the Lorde is
oone spite.

Aue fornicacion. All synnes that a man dothe/
are without the body. But he that is a fornicator/
sineth agaynst his owne body. Either knowe ye
not how that your bodies are the temple of the hol-
ly goost/ which is in you / whom ye haue of God/
and how that ye are not your owne. For ye are
dearly bought. Therefore glorifye God in your
bodies and in your spites/ for they are gods.

1. Pe. 11. D

The .iiij. Chapter.

We comen

And concerninge the thinges wher of ye wro-
te vnto me: it is good for a man not to touche a
woman. Neuerthelesse to auoyde fornicacion / let
euery man haue his wyfe: and let euery woman ha-
ue her husbāde. Let the man geue vnto the wy-
fe due beneuolence. Lyke wyfe also the wyfe vnto
the man. The wyfe hath not power ouer her
awne body / but the husbāde. And lyke wyfe the mā
hath not power ouer his awne body / but the wyfe.
Withdraue not youre selues oone from anoether /
excepte it be with consent for a tyme / for to geue you-
re selues to fastinge and prayer. And afterwarde co-
me agayne to the same thinge / lest Satan tempt you
for youre incontinencie.

1. Pet. ij. b.

This I saye of fauoure / and not of commaun-
demēt. For I woulde that all mē were as I my selfe
am: but euery man hath his proper gifte of god / do-
ne after this manner / anoether after that. I saye
vnto the vnmariēd men & widdowes: it is good for
them if they abyde euē as I do. But & if they can-
not abstaeyne let them mary. For it is better to mary
then to burne.

Vnto the mariēd comaunde not I / but the Lor-
de: that the wyfe separate not her selfe from the mā.
If she separate her selfe / let her remayne vnmariēd
or be reconcyled vnto her husbāde agayne. And let
not the husbāde put a waye his wyfe from him.

Mat. v. c.
and x. b.
Mar. x. b.

To the remanēt speake I & not the Lorde. If a-
ny brother haue a wyfe that beleaueth not / yf she
be content to dwell with him / let him not put her a-
waye. And if woman which hath to her husbāde an
infidell / if he consent to dwell with her / let her not
put him awaye. For the vnbelauiinge husbāde is
sanctified by the wyfe: and the vnbelauiinge wyfe
is sanctified by the husbāde. Whiche were youre chyl-
dren vncleane: but now are they pure. But and yf the
vnbelauiinge departe / let hi departe. A brother or
a sister is not in subiection to suche. God hath cal-
led

The .i. Epistle of S. Paul
led vs in peace. For how knowest thou o woman/
whether thou shalt saue that man or no. Or how
how knowest thou o man whether thou shalt saue
that woman or no: but euen as God hath distribu-
ted to euerie man.

As the Lorde hath caled euerie person / so let him
walke: s^oorde I in all cōgregacions. Yf eny man
be caled beyng circumcised: let him ade nothinge
thereunto. Yf eny be caled vncircumcised: let him not be
circumcised. Circumcision is nothinge / vncircumci-
sion is nothinge: but the keepinge of the cōmandme-
tes of God is altogether. ✠ Let euery mā abyde in
the same state wherein he was caled. Arte thou caled
a seruaunt: care not for it. Neuerthelesse yf thou may-
est be fre / vse it rather. For he that is caled in the Lorde
beyng a seruaunt is the Lordes freman. A yf
s^o he that is caled beyng fre / is Chyestes seruaunt.
Ye are dearly bought / be not mens seruantes. Whe-
ther let euery man wherein he is caled / therein aby-
de with God. ✠

As concerninge virgins / I haue no cōmande-
ment of the Lorde. yet geue I counsell / as one that
hath obtayned mercy of the Lorde to be saythfull.
I suppose that it is good for the present necessite. For
it is good for a man so to be. Arte thou bounde vnto
a wyfe: s^oke not to be loosed. Arte thou loosed fro
a wyfe: s^oke not a wyfe. But and yf thou take a
wyfe thou sinnest not. A yf wyfe yf a virgin mary /
she sinneth not. Neuerthelesse suche shall haue trou-
ble in their flesh: but I saue you.

This sacpe I brethren / the tyme is shorte. It re-
myneth that they which haue wyues / be as though
they had noone / and they that wyues be as though they
wept not: and they that reioyce / be as though they
reioyled not: and they that bye / be as though they pos-
sessed not and they that vse this worlde / be as though
they vied it not. For the fashion of this worlde
goeth awayne,

I hold

I would have you without care. The single man
careth for the thinges of the Lorde how he may please
the Lorde. But he that hath married / careth
for the thinges of the worlde / how he may please
his wyfe. There is difference betwene a virgin and
a wyfe. The single woman careth for the thinges
of the Lorde / that she may be pure both in body
and also in sperte. But she that is married / careth for
the thinges of the worlde / how she may please her
husband. This speake I for youre profit / not to tra-
gle you in a snare but for that which is honest & com-
ly vnto you / and that ye may quietly cleane vnto the
Lorde without separation.

If any man thinke that it is vnclely for his vir-
gin / yf he passe the tyme of mariage / and yf so nedde
requyre / let him do what he listeth / he sinneth not :
let the be coupled in mariage. Neuerthelesse he that
purposeth surely in his herte / haeuinge noone neade
but hath power ouer his awne will : & hath so de-
creed in his herte / & he will keape his virginite doeth
well. So then he that soyne his virgin in mar-
age / doeth well. But he that soyne not his virgin
in mariage / doeth better. The wyfe is bounde to the
as long as her husband liueth. If her husband sle-
pe / she is at liberte to mary with whom she will / o-
ly in the Lorde. But she is happyer yf she so abyde
in my iudgement. And I thinke verely that I haue
the sperte of God.

Rom. viij

The. viij Chapter.

I speake of thinges dedicate vnto ydols /
we are sure that we all haue knowledg.
Knowledg maketh a man swill : but long
edifieth. If any man thinke & he knoweth
any thinge / he knoweth nothinge yet as he ought to
knowe. But yf any man loueth God / the same is
known of him.

To speake of meate dedicat vnto ydols / we are
sure that there is none ydoll in the worlde and that
b. iiij theas

The .i. Epistle of S. Paul

there is none other God but one. And though
there be that are called gods / whether in heaven or
ther in earth (as there be gods many & Lordes ma-
ny) yet vnto vs is there but one God / which is
faather / of whome are all thinges / & we in hi: & one
lorde Iesus christ by whome are all thinges / & we by hi.

But every man hath not knowledg. For some
suppose & there is a ydell vntill this houre / & eate as
of a thinge offered vnto the ydell / & so their conscien-
ces beynge yet weake / are defyled. Whate maketh
vs not acceptable to God. Rather yf we eate / are
we the better. Rather yf we eate not / are we the
worse.

But take heide that youre libertie cause not the we-
ake to faule. For yf some man se & which hath know-
ledge / sit at meate in the ydols temple shall not the
conscience of him which is weake / be boldened to ea-
te those thinges which are offered to the ydole?
And so thow thy knowledg shall the weake bro-
ther perill he for whom Christ dyed. When ye
sinne so agaynst the brethren / & wounde their wea-
ke consciences / ye sinne agaynst Christ. Whe-
arfore yf meate hurt my brother / I will eate no fl
sc whill the worlde stonderh / because I will not
hurte my brother.

The .ix. Chapter.

Am I not an Apostle? am I not free? haue I
not sene Iesus Christ our Lord?
Are ye not my worke in the Lord? If I be not
an Apostle vnto oether / yet am I vnto you. For
the seale of myne Apostle shipe are ye in the Lord.
Myne answer to them that are me / is this. Ha-
ue we not power to eate and to drinke?
Ether haue we not power to leade about a sister to
wyfe / as well as oether Apostles / and as the brethren
of the Lord and Cephas? Either conly I
and Barnabas haue not power this to do? Whoo
goeth a warfare eny tyme at his owne cost / who pla-
ceth

To the Corinthians To. xiiij.

Is he a hynerdarde / & eateth not of the fenter Who le-
beth a flocke and eateth not of the milke?

Beaue I theese thinges after the maner of m^e &
saeyth not the lawe te same also? For it is writ-
ten in the lawe of Moyses. Thou shalt not m^assell the
mouth of the ore that treadeth out the corne. W^oeth
God take th^ought for ore? Gather saeyth he it
not all togheter for oure sakes? For oure sakes no
doute this is written: that he which careth / sh^old ea-
te in hope / and that he which th^orsytheth in hope /
sh^old be parttaker of his hope. Yf we sowe vnto
yon s^orituall thinges: it is a greate thinge yf we re-
pe poure carnall thinges? Yf oether be parttakers
of this power ouer you / wherfore are not we re-
ther?

L Remerthelesse wh^o haue not v^oled this power: but
suffre all thinges lest we sh^old hinder the Gospell
of Christ. D^o ye not vnderstonde how that they wh^o
hich minister in the temple haue they syndinge of the
teple? And they which waeyte at the aultre / are part-
takers w^oth the aultre? Euen so v^oide the Lorde
ordayne / that they which preache the gospell. But I
haue v^oled noone of theese thinges.

Nether wrote I theese thinges that it sh^old be so
done vnto me. For it were better for me to dey /
then that any man sh^old take this reioysinge from
me. In that I preache the gospell / I haue nothynge
to reioyce of. For necessity is put vnto me. Wo is it
vnto me yf I preache not the gospell. If I do it w^oth
a good will I haue a rewarde. But if I do it agayn-
st my will / an office is com^omitted vnto me. What
is my rewarde th^o? Merely that when I preache the
gospell / I make the Gospell of Christ fre / that I m^ost
s^ouse not myne autorite in the Gospell.

For though I be fre from all men / yet haue I mix-
ed w^oth my selfe seruast vnto all men / that I might s^ol-
ue the moo: Unto the Iewes I became as a
Iewel

6. vii

Iewel

The .i. Epistle of S. Paul

Jewe / to winne the Jewes. To them that were vnder the lawe / was I made as though I had bene vnder the lawe / to winne them that were vnder the lawe. To them that were without the lawe / be as I as though I had bene without lawe (wher I was not without lawe as pertyninge to God / but vnder a lawe as concerninge Christ) to winne them that were without lawe. To the weake became I as weake / to winne the weake. In all thinge I fashioned my selfe to all men / to save at the least some. And this I do for the Gospels sake / that I might haue my parte thereof.

¶ Perceave ye not how that they which runne in a course / runne all / yet but oone receiveth the reward: So runne that ye maye obtayne. Every man that prynceth / abstayneth / abstayneth from all thynges. And they do it to obtayne a corruptible crowne: but we to obtayne and vncorruptible crowne. I therefore so runne / not as at an vncertaine thinge. So fight I not as oone that beatech the ayer / but I tame my body / and bringe it into subiection / lest after that I haue preached to oother / I my selfe shal be a castaway.

The .i. Chapter.

Brethren I wolde not that ye shuld be ignorant of this / how that oure fathers were all vnder a cloude / and all passed thorow the see / and were all baptised vnder Moyses / in the cloude and in the see: and did all eate of oone spirituall meate / and did all drynke of oone manner of spirituall dryncke. And they dryncked that spirituall rocke that folowed them / which rocke was Christ. But in many of them had God no delight. For they were ouerthrowen in the wilderness.

These are ensamples to vs / that we shuld not lust after euill thinges / as they lusted. Neather be ye worshippers of ymagines as were some of them

An. it. d.

Ero. xiiij. d

Ero. xiiij. e

Ero. xvi. d

Er. xviij. b.

An. ii. b.

An. xviij.

Ero. xxiiij.

An. xviij. b

An. xviij. b.

Ero. xiiij.

Accordinge as it is written: The people sate downe
to eate and drinke/ and rose vp agayne to playe. In. xlii. 4
Neither let vs commit fornicacion as some of them com-
mitted fornicacion/ & were destroyed in oone daye.
xlii. thousande. Neither let vs tempte Christ/ as so-
me of them tempted /and were destroyed of serpentes
Neither murmure ye as some of them murmured/ &
were destroyed of the destroyer.

All theese thinges happened vnto them for en-
amples/ and were written to put vs in remembra-
nce/ whom the endes of the worlde are come vnto
Wherefore let him that thynketh he standeth/ take
heede least he fall. There hath noone other temp-
tacio taken you/ but suche as foloweth the nature of
man. But God is faithful which shall not suffer
you to be tempted aboue youre strenght: but shall in
the middes of the temptation make a waye to esca-
pe out. Wherefore my deare beloved/ ste from
worshippinge of ydols.

I speake as vnto them which haue discrecion/ iud-
ge ye what I saye. Is not the cuppe of blessinge
which we blesse/ partakinge of the bloude of Christ?
is not the bread which we breake / partetakinge of the
body of Christ: because that we (though we be ma-
ny) yet are oone bread/ & oone bodye in as moche as
we all are partetakers of oone bread. Beholde Isra-
el which walketh carnally. Are not they which eate
of the sacrifice/ partetakers of the aulter?

What saye I then? the ymage is eny thinge? or
is it which is offered to the ymages is eny thinge? Nay
but I saye/ that theese thinges which the gentils of-
fer/ they offer to demyls/ & not to God. And I wol-
d not that ye shuld haue fellowshippe with the demyls. Ye
cannot drinke of the cup of the Lorde/ & of the cup of the
demyls. Ye cannot be partetakers of the Lordes table/
& of the table of demyles. Either shall we prouoke the
lorde? Or are we stronger then he? All thinges are lau-
full vnto me/ but all thinges are not expedient. All
b. iiii. 4

Ero. 12. c.
Deu. 10. b.

The .i. Epistle of S. Paul

things are lawfull to me / but all things edifye not:
Let no man seeke his owne profet: but let euery man
seeke anothers welthe.

1. Tim. 1. b

What soeuer is soelde in the market / that eate /
& are no questions for conscience sake. For the earth
is the Lordes / & all that thear in is. If any of them
which beleaue not / bide you to the feast / & if ye be di-
sposed to go / what soeuer is set before you : eate / ar-
inge no question for conscience sake. But and if any
man sacre vnto you: this is dedicate vnto ydols: eate
not of it for his sake that shewed it / and for hurtin-
ge of conscience. The earth is the Lordes and all
that theare in is. Conscience I sacre / not thyme: but
the conscience of that oether. For why shuld my li-
berte be iudged of anoother manes conscience. For
if I take my parte with thanks: why am I euill
spoken of for þe thinge wherefore I geue thanks.

Whether thearfore ye eate or drinke / or what
soeuer ye do. do all to the plesyr of God / & so
that ye geue noone occasion of euill / neather to the
Iewes / nor yet to the Gentyls neather to the cōgre-
gaciō of God: euen as I please all mē in all thinges /
not sekinge myne owne profet / but þe profet of ma-
ny / & they might be saued. For so we me as I do chist.

The .xi. Chapter.

I Commende you biethen that ye remēber me
in all thinges & keape þe ordinaunces euen as
I deliuered them to you. I wolde ye knewe
that Christ is the head of euery man. And
the mā is the womā's head. And God is Christes he-
ad. Euery man prayinge or prophesyng hauinge
any thinge on his head nameth his head. Euery wo-
mā þe prayeth or propheseth bare headed / dishon-
ereth hir head. for it is cūe all done: & þe very same thi-
ge / cūe as though he were bare. If the woman be
not couered / let her also be shaven. If it be shame for
a womā to be shaven or bare / let her couer her head
A man ought not to couer his head / for as moche
as he

To the Corinthians

fo. xxiij.

as he is the ymage and glory of God. The woman is the glory of the man. For the mā is not of the woman / but the woman of the man. Neither was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman to haue power on her head / for the angels sakes. Neuerthelesse neither is the man with out the woman / neither the woman with out the man in the Lorde. For as the woman is of the man / euen so is the man by the woman: but all is of God.

Judge in youre selues whether it be comly that a woman prayd vnto God bare headed. Or els doth not nature theach you / that it is a shame for a mā if he haue longe heare: and a prayse to a woman / if she haue longe heare. For her heare is geuen her to couer her with all. If there be eny man amonge you that lusteth to stryue / let him knowe that we haue no suche custome / neither the congregacions of God.

This I swarne you of / and commende not that ye come to gether: not after a better manner but after a worthe. First of all when ye come to gether in the congregacion / I heare that there is dissencion amonge you: and I partly beleaue it. For there most be sectes amonge you / that they which are perfecte amonge you / might be knowen. When ye come to gether / a man cannot eate the Lordes supper. For euery mā / begynneth afoze to eate his owne supper. And done is hongrye / and another is dronken.

Haue ye not houses to eate and to drinke in? Or els despyse ye the congregacion of God and shame them that haue not? What shall I saie vnto you? Shall I prayse you? In this prayse I you not. That which I deliuered vnto you I receaued of the Lorde. For the Lorde Iesus the same night in which he was betrayed / toke bread: and thanked & brake & sayde. Take ye / & eate ye: this is my body which is broken for you. This do ye in the remem-

b. v

braynce

Mat. xxi.
Mar. xiiij.
Luc. xij.

The .i. Epistle of St. Paul
brance of me. After the same manner he toke the
cup / when supper was done sayings. This do as
oft as ye drinke it / in the remembrance of me. For as
often as ye shall eat this bread / and drinke this cup
ye shall see me & lordes death / till he come. Where
fore whosoever shall eat of this bread / or drinke
of the cup vnworthely / shall be guilty of the body and
bloud of the Lord. Let a man therefore examine him
selfe / and so let him eat of the bread and drinke of the
cup. For he that eateth or drinketh vnworthely ea-
teth and drinketh his owne damnacion / because he
maketh not difference of the lordes body.

For this cause many are weake & sicke amonge
you and many slepe. If we had truly iudged
ourselues / we shuld not haue bene iudged. But
when we are iudged of the Lord / we are chasten-
ed / because we shuld not be damned with the world.
Wherefore my brethren when ye come to gedes
to eat / tary oone for anoether. If any man hunger
let him eat at home / that ye come not to gedes vnto
condemnation. Oether thinges will I set in order
when I come.

The .xiiij. Chapter.

In spirituall thinges brethren I wolde not ha-
ue you ignorant. For I knowe that ye were
gentles / and when your wayes vnto dom-
me ydoles / euen as ye were lede. Where-
fore I declare vnto you that no man speakynge
in the spyte of God / defileth Iesus. Also no man shal
say that Iesus is & Lord / but by the holly goost.

There are diuersities of giftes verely / yet but
one spyte. And there are differences of admini-
stracions / yet but one lord. And there are diuers
maners of operations / and yet but one God which
worketh all thinges that are wrought / in all creatu-
res. The giftes of the spytes are geuen to every man
to profit the congregacion. To oone is geuen the
word

To the Corynthyans Fo. xlviii

To the sprite, the utteraunce of wysdome. To a noether geuen the utteraunce of knowledg by the same sprite. To a noether is geuen saeyth by the same sprite. To a noether the gites of healyng by the same sprite. To a noether power to do miracles. To a noether prophesi. To a noether iudgement of sprites. To a noether diuers tonges. To a noether the interpretation of toges. And theese all woketh euen the selie same sprite/ deuotyng to eury man le uerall gites/ euen as he will.

Ro. xli. a.
Ephe. ii. b

For as the body is oone / & hath many membris and all the membres of oone body: euen so is Christ. For in oone sprite are we all baptised to make oone body / whether we be Jewes or Gentyls / whether we be bonde or fre: and haue all dronke of oone sprite. For the body is not oone member / but many. If the fote saye. I am not the honde/ thearfore I am not of the body: is he thearfore not of the body? And yf the eare saye / I am not the eye: thearfore I am not of the body: is he thearfore not of the body? If all the body were an eye / where were the the eare? If all were hearyng: where were the smellinge?

But now hath God disposed the membres / eue. Dry oone of them in the body / at his awne pleasure. If they were all oone member: where were the body? Now are there many membres / yet but oone body. And the eye can not saepe vnto the honde / I haue no neade of the. nor the head also to the feete / I haue no neade of you. Ye rather a greate deale theese membres of the body which seme to be most feble / are moost necessary. And vpon theese membres of the body which we thike lest honest / put we moost honeste on. And oure vngodly partis haue moost beauty on. For oure honest membres neade it not. But God hath so disposed the body / & hath geuen more honour to that parte which lacked / lest there shuld be eny stryfe in the body: but that the membres shuld indifferently care oone for a noether. And if oone member

The .i. Epistle of S. Paul

member suffer/all suffer with him: yf oone member be had in honoure/all members be glad also.

We are the body of Christ/and members oone of another. And God haeth also ordeyned in the congregation / first the Apostles / seconderely Prophe-
tes / thirdly teachers / then them that do miracles: af-
ter that / the giftes of healynge/ helpers/gouerners
diuerse of tonges.

Are all Apostles: Are all Prophe-
tes: Are all doers of miracles: Have all y giftes
of healynge: Do all speake with tonges: Do all in-
terpeter: Couet after the best giftes. And yet Hea-
uē I vnto you a more excellēt waye.

The .xiiij. Chapter.

Though I speake with the tonges of men and
Angels/and yet had no loue/ I were euen as
foundynge braille: or as a tinklinge cimball.

And though I coulde prophesy / and vnderstoode all
secretes/and all knowledge: yf I had all faculty/
so that I coulde moue mountayns oute of their pla-
ces/and yet had no loue/ I were nothinge. And
though I bestowed all my gooddes to feede the poore/
and though I gaue my body euen that I burned
and yet had no loue/ it propheteth me nothinge/ Lo-
ue suffreth longe and is courteous.

Lo-
ue en-
ueryeth not. Lo-
ue doeth not fro wardly / Swel-
leth not/dealeth not dishonestly / seeth not her a w-
ne / is not prouoked to anger / thinketh not euill / re-
ioyseth not in iniquite: but reioyseth in the trueneth / suf-
fereth all thinge / beleaueth all thinges / hopeth all
thinges / endureth in all thinges.

Though y
prophesyinge faile/other thynges shall cease/ or kno-
wledge vanysh the a waye / yet loue falleth neuer a
waye.

For oure knowledge is vnperfect and oure pro-
phesyinge is vnperfect. But when that which is
perfect / is come / then that which is vnperfect / shall
be done a waye. When I was a chyld / I spake as
a chyld

Ph. 1. 1. c.

a chyldre / I vnderstoode as a chyldre / I ymagined as a chyldre. But as soone as I was a man / I put away chyldrenes. Now we se in a glasse / euen in a darke speakinge: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe euen as I am known. Now abydeth fayerth / hope and loue / euen these thre: but the chiefe of these is loue. **I**

The xiii. Chapter.

I About for lone and conet spiritual gifts: and much chesly for to prophesye. For he that speaketh with tonges / speaketh not vnto men / but vnto God. For noman heareth him.

Now be it in the spirite he speaketh misteris. Euen he that prophesieth / speaketh vnto men / to edifyinge to exhortacion and to conforzte. He that speaketh with tonges / profiteth him selfe: he that prophesieth edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesied.

For greater is he that prophesieth / than he that speaketh with tonges / except he expounde it also: that the congregacion maye haue edifyinge. Now brethren / yf I come vnto you speakinge with tonges:

what shall I profit you / excepte I speake vnto you / eether by reuelacion or knowledg / or prophesyinge / or doctrine.

Whoeuer when thinges with out lyfe: geue sounde: whether it be a pyper or an harper: except they make a distinction in the soundes: how shall it be known what is pyperd or harped: And also if the trompe geue an vncertayne voyce / whoo shall prepare himselfe to fight: Euen so lyke wyse when ye speake with tonges / excepte ye speake wordes that haue signification / how shall it be vnderstande what is spoken: For ye shall but speake in the ayer.

Many kyndes of voyces are in the world / none of them are with out signification. Yf I knowe not what I saye / I shall be vnto him that

The .i. Epistle of S. Paul

that speaketh / an aliend / and he that speaketh **shall** be and alient vnto me. Euen so ye (for as moche as ye couet spirituall giftes) seake that ye maye haue plee tye vnto the edifyinge of the congregacion.

Wherefore let him that speaketh with tonges praye & he maye interpret also. If I praye with t^{onges} ges my sp^{irite} prayeth: but my mynde is with out fruite. What is it then? I will praye with the sp^{irite} and will praye with the mynde also. I will singe with the sp^{irite} / and will singe with the mynde also.

For els whē thou blestest with the sp^{irite} / how shall he that occupeth the rounne of the vnlearned / saye amen at the geninge of thanks: seeing he vnderstonderth not what thou sayest. Thou verely **D** geneest thyself well but the oether is not edified.

I thanke my God / I speake with tonges moare the ye all yet had I leuer in the congregacion / to speake fync wordes with my mynde to the informacion of oether rather then tē thousande wordes which the tonges.

Brethren be not children in witte. Now be it as concernyng malicioulnes / by children: but in witte be perfect. In the laste it is writen with oether tonges / & with oether lires will I speake vnto this people / and yet for all that / will they not heare me / saith the Lorde. Wherefore / tonges are for a signe / not to them that beleaue: but to thē that beleaue not. Contrary wyse / prophesyinge serueth not for them that beleaue not: but for thē which beleaue.

If thearfore when all the congregacion is come to geder / and all speake with tonges / thear come in they that are vnlearned / or they which beleaue not: will they not saye that ye are out of youre wittes? But and yf all prophesy / and thear come in oone & beleaueth not / or oone vnlearned / he is rebuked of all men / and is iudged of euery man: and so are the secretes of his hart opened / and so falleth he doune on his face / and wor^{ship}ppeth God / and sayeth that **God**

God is with you in deade.

How is it the brethren? When ye come to geber/
every man haeth his songe / haeth his doctrine / haeth
his tonge / haeth his reuelacion / haeth his interpreta-
cion. Let all thinges be done vnto edifyinge. If
eny man speake with tonges / let it be two at oons or
at the moste thre attos and that by course: and let a
noether interprete it. But if there be no interpreter /
let him keape silence in the congregacion / and let him
speake to hym selfe and to God.

Let the Prophetes speake two at oons: or thre
at oons & let oether iudge. If eny reuelacion be made
on a noether & sitteth by / let he first holde his peace.
For ye maye all prophesy oone / by oon / & all maye
learne / & all maye haue conforste. For the spirites of
the Prophetes are in the power of the Prophetes.
For God is not causer of stryfe: but of peace as he is
in all oether congregacions of the sayntes.

Let youre wyues keape silence in the congregaci-
ons. For it is not permitted vnto them to speake: but
let the be vnder obediēce / as sayeth the lawe. If
they will learne eny thinge / let them axe their hus-
bandes at home. For it is a shame for wemen to spe-
ake in the congregacion. Spunge the worde of god
fro you: ether came it vnto you oonlye. If eny man
thinke him selfe a Prophet / ether spirituall: let him
vnderstonde / what thinges I writte vnto you.
For they are the commendementes of the Lord.
But and yf eny man be ignorant / let him be ignorant.
Wherefore brethren ceasse to prophesy / & forbidde
not to speake with tonges. And let all thinges be do-
ne honestly & in order.

1. Timo. 11.
Ene. 11. 6

¶ The .xv. Chapter.

Brethren as pertayneth to the Gospel which I
preached vnto you / which ye haue also accep-
ted / and in which ye continue / by the which also
ye are saued: I do you to wit / after what
manner I preached vnto you yf ye keape it except
ye haue

The .i. Epistle of S. Paul

he hath beleaued in bayne.

For first of all I deliuered vnto you that which I receaued: how that Christ died for oure sinnes / agreeing to the scriptures: and that he was buried and that he arose againe the third daye accordinge to the scriptures: & that he was sene of Cephas / then of the twelue.

Pla. liii.

1. Ion. i. a.

1. Cor. vi. a.

1. Joh. xx. c.

1. Act. ix. a.

1. Ephe. ii. b.

After that he was sene of moore then fiftie hundred brethren at once of which many remaeyne vnto this daye / and many are fallen a sleape. After that appered he to James: then to all the Apostles

And last of all he was sene of me / as of oone & was borne out of due tyme. For I am the lest of all the Apostles / which am not worthy to be caled an Apostle / because I persecuted & congregacion of God. But by the grace of God I am that I am.

And his grace which is in me / was not in vayne: I but I labored moore aboundantly then they all: yet not I / but the grace of God which is with me. Whether it were I or they / so we preache / and so haue ye beleaued.

✠ If Christ be preached how that he rose from the dead: how saye some that are amonge you / that there is no resurrection of the dead: If there be no risinge againe of the dead: then is Christ not risen. If Christ be not risen / then is oure preachinge vayne / & youre fayerth is also in vayne. Ye and we are founde false witnesses of God. For we haue testified of God / how that he raised vp Christ / whome he raised not vp / yf it be so that the dead rise not againe. For if the dead rise not againe / then is Christ not risen againe. If it be so that Christ rose not / then is youre fayerth in vayne / and yet are ye in youre sinnes. And therefore to they which are fallen a sleape in Christ are perished. If in this lyfe onely we beleaue on Christ / then are we of all men the miserablest.

But now is Christ risen from the dead / and is he come

To the Corinthians.

1 Co. 15.

be come the first frutes of them that slepe. For by a man came death / and by a man came the resurrection of the dead. For as by Adam all deyed: so by Christ shall all be made alpye / and eury man in his owne order. The first is Christ / the they that are Christis at his commenge. Then commeth the ende, when he haeth deliuered by the kingdome to God the father / when he haeth put downe all euile / and opposite power. For he must reayne till he haue put all his enemyes vnder his feete.

1 Co. 15.

1 Th. 4. 13.

The last enemye that shall be destroyed / is death. For he haeth put all thinges vnder his feete. But when he saeth / all thinges are put vnder him / it is manifest / that he is excepted / which diide put all thinges vnder him. When all thinges are subdued vnto him: then shall the sonne also himselfe be subiecte vnto him that put thinges vnder him / that God maye be all in all thinges. Cather els what do they which are baptised ouer the dead / if the dead ryls not all? Why are they then baptised ouer the dead? Ye and why stonde we in iecoperdy eury houre? By oure reioysinge which I haue in Christ Iesu oure Lord / I dey daeple. That I haue fought with beasts at Ephesus after the manner of men / what auantageth it me / if the dead ryls not agayne? Let vs cate & drinke / to morowe we shall dey. Be not destituted: malicious speakynge corrupte good manners. Awake truly out of sleape / and sinne not. For some haue not the knowlege of God. I speake this vnto youre rebuke.

1 Co. 15.

1 Th. 4. 13.

But some man will saie: howe ryls the dead with what bodyes come they in? Thou soele / that which thou sowest is not quickened except it dey. And what sowest thou? Thou sowest not that bodye that shall be: but bare corne (I meane eather of wheate / or of some oether) and God geueth it a bodye at his pleasure / to eury seed a feuerall bodye.

All fleshe is not oons manner of fleshe but

6

theare

The .i. Epistle of S. Paul

there is oone manner flesshe of men / a noether manner flesshe of beastes / a noether manner flesshe of fishes / and a noether of birdes. There are celestiaall bodies / and there are bodies terrestriall. But the glory of the celestiaall is oone / & the glory of the terrestriall is a noether. There is oone manner glory of the Sonne / & a noether glory of the moone & a noether glory of the starres. For oone starre differeth fro a noether in glory. So is the resurrection of the dead. It is sown in corruption / and riseth in incorruption. It is sown in dishonoure & riseth in honoure. It is sown in weaknes / and riseth in power. It is sown a naturall body / and riseth a spirituall body.

Gene. ii. b

There is a naturall bodye and there is a spirituall body: at it is written. The first man Adam was made a lyunge soule: and the last Adam was made a quickenings spire. Now be it / that is not first which is spirituall: but that which is naturall / & the last which is spirituall. The first man is of the earth / earthy: the seconde man is the Lorde from heauen. So is the earthy / such are they that are earthy. And as is the heauenly / such are they that are heauenly. And as we haue borne the ymage of the earthy / so shall we beare the ymage of the heauenly.

This saye I brethren / that flesshe and bloud can not inheret the kingdome of God. Neither doth corruption inheret vncorruption. Beholde I shewe you a mistery. We shall not all sleape: but we shall all be chaunged / and that in a moment / and in the twinklinge of an eye / at the sounde of the last trompe. For the trompe shall blowe / and the dead shall rise incorruptible / and we shall be chaunged. For this corruptible must put on incorruptibilitie: and this mortall must put on immortallite.

1 Cor. xv. b When this corruptible haeth put on incorruptibilitie and this mortall haer put on immortallite: the
1 Cor. xv. d shall be brought to passe the sayinge that is written. Death is consumed into victorie: Death where is thy

thy stryng: Well whcare is thy victoyr. The strynge of death is sinne: and the strenght of sinne is the lawe. But thankes be vnto God which hath geuen vs victoyr / thorow oure Lorde Iesus Christ. Therefore my deare brethzen / be ye stedfast and vnmouable / alwayes ryche in the workes of the Lorde / for as much as ye knowe how that poure labour is not in vayne in the Lorde.

The. xvi. Chapter.

OF the gadderynge for the saepndes / as I haue ordeyned in the congregaciens of Calacia / euen so do ye. Upon some sondaye let euery oone of you put a syde at hoeme and laye vp whatseuer he thinketh meete / that there be no gadderynges whē I come. When I am come / whosoever ye shall allowe by oure letters / them will I sende to bringe your liberalite vnto Ierusalem. And if it be meete that I go / they shall go with me. I will come vnto you after I haue gone ouer Macedonia. For I will go thorow out Macedonia. With you parauenture I will abyde a whyle: or els winter / that ye maye bringe me on my waye whither soeuer I go.

I will not se you now in my passage: but I trust to abyde a whyle with you / If God shall suffice me. I will tarry at Ephesus vntill whitsontyde. For a greate doore and a frutesfull is opened vnto me: and there are many aduersaries. If Timotheus come / let that he be with out feare with you. For he worketh the worke of the Lorde as I do. Let no man despise him: but conuaye him forte in peace / that he maye come vnto me. For I Locke for him with the brethzen.

To speake of brother Appollo: I greatly desired him to come vnto you with the brethzen / but his mynde was not at all to come at this tyme. Notwithstandinge he will come whē he shall haue conuenient tyme. Watche ye / stode fast in the faeyth / quyte you lyke men / & be stronge. Let all youre busynes be done in loue.

The .I. Epistle of S. Paul

Brethren (ye knowe the house of Stephana holle
that they are the first frutes of Achaia / and that they
haue appoynted the selues to minister vnto the lay
men) I beseeche you that ye be obedient vnto such
to all that helpe and laboure . I am glade of the
comminge of Stephana / Fortunatus and Schap
cus: for that which was lackinge on your parte/
they haue supplied . They haue comforted my spite
and yours . Looke therefore that ye knowe them that
are such.

The congregacions of Aspa salute you . Aquila
and Priscilla salute you muche in the Lorde and so do
both the congregation that is in their house . All
brethren grete you . Grete ye one another with an
holly kisse . The saluacion of me Paul with myne
owne hande . Yf eny man loue not the Lorde Iesus
Christ / the same be anathema maranatha . The gra
ce of the Lorde Iesus Christ be with you all . My lo
ue be with you all in Christ Iesu . Amen .

The epistle vnto the Corinthians sent from
Philippus / by Stephana / and Fortunatus /
and Schapcus / and Timotheus .

The seconde

Epistle of the apostle Paul the apostle
to the Corinthians .

The first Chapter.

IN an Epistle of Iesu Christ by the
will of God / and brother Timotheus .
vnto the congregation of God /
which is at Corinthum with all the
synokes which are in all Achaia . Grace
be with you and peace from God our
father / and from the Lorde Iesus Christ . Blessed

To the Lorde payns.

Pa. recty.

Blessed be God the father of our Lorde Iesus Christ / & father of mercy / & the God of all comfort / which comforteth vs in all our tribulation / in so much that we are able to comfort them which are troubled / in whatsoever tribulation it be / with the same comfort wherewith we our selues are comforted of God. For as the afflictions of Christ are plentiful in vs / euen so is our consolation plentiful by Christ.

Whether we be troubled for your consolation and saluation / which saluation is worthier power in that ye suffer the same affliction / which we also suffer. Or whether we be comforted for your consolation and saluation / yet our hope is steadfast for you / in as much as we know / how that as ye have your parte in afflictions / so shall ye be partakers of consolation.

Wherein I wolde not have you ignorant of our trouble which happened vnto vs in Syria.

For we were greued out of measure passing strength / so greatly that we despaired euen of lyfe. Also we received an answer of death in our selues / and that because we wold not put our trust in our selues but in God / which receiveth the dead to lyfe againe / and which deliuered vs from so great a death / & doeth deliuer. On whom we trust / that yet hereafter he will deliuer / by the helpe of your prayer for vs / that by the means of many occasions / thanks maye be giuen of many on our behalfe / for the grace giuen vnto vs.

DOur reioysinge is this / the testimony of our conscience / that in singleness and godly purities and not in fleshy wisdom / but by the grace of God / we have our satisfaction in the world / & mood of all so purpose. It is wryte no nother thinges vnto you then that ye reade & also knowe. Yet and I trust ye shall synde vs / vnto the ende / euen as ye have comforted vs partly / for we are your reioysinge / euen as ye are ours in the days of the Lorde Iesus.

c. 111. End

The ii. Epistle of S. Paul

And in this confidence was I mynded the other tyme to haue come vnto you / that ye might haue had yet doone pleasure moare: ad to haue passed by you into Macedonia / & to haue come agayne out of Macedonia / vnto you / and to haue bene lede fourth to Ieswyperwarde of you.

When I thus wyse was mynded: dide I vlc lightnes: Or thinke I carnally thoose thinges which I thinke: that with me shuld be ye / & naye naye. God is sayethfull. For oure preachynge vnto you / was not ye & naye. For God is sonne Iesus Christ which was preached amonge you by vs (that is to saie / by me and Siluanus and Timotheus) was not ye and naye. but in him it was ye: For all the promyses of God / in him are ye: and are in him Amen / vnto the lawde of God thorow vs. For it is God which stablished vs and you in Christ / and haeth anoynted vs / which haeth also sealed vs / and haeth geuen the earnest of the spryte into oure hertes.

The ii. Chapter.

I Call God for recorde vnto my soule / that for to fauer you with all I came not eny moare vnto Corinthus. Not that we be lordes ouer youre sayeth / but helpers of oure ioye. For by sayeth ye stonde. But I determined this in my selfe / that I wolde not come agayne to you in heynes. For if I make you sorry / who is it that shuld make me glad / but the same which is maede sorry by me: And I wrote this same pistle vnto you / lest if I came / I shuld take he heynes of them / of whom I ought to reioyce. Certaynly this confidence haue I in you all / that my ioye is the ioye of you all. For in great affliction and angurysse of hert I wrote vnto you with many teares: not to make you sorry / but that ye might percaeue the loue which I haue / moost specially vnto you.

If eny man haeth caused sorow / the same haeth not maede me sorry / but partly: lest I shuld grieve you

To the Corinthyans.

So. cclij

all. It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyle ye ought to forgive him and comforte him: lest that same persone shuld be swallowed vp with ouer moche heauynesse. Wherefore I exhorte you that loue maye haue strenght ouer him. For this cause verely bide I write/that I might knowe the p[ro]ofe of you / whether ye shuld be obedient in all thinges. To whom ye forgive any thinge / I forgive also. And verely if I forgive any thinge / to whom I forgave it / for your sakes forgave I it in the roume of Christ lest Satan shuld p[re]uent vs. For his thoughtes are not vnknewen vnto vs.

When I was come to Troada for Christes Gospels sake (and a great doze was opened vnto me of the Lorde) I had no rest in my sp[irit]e / because I founde not Titus my brother: but tooke my leaue of them and went awaye into Macedonia. Thanks be vnto God / which alwayes geueth vs the victory in Christ / and opened the sauour of his knowledge by vs in euery place. For we are vnto God the sweete sauoure of Christ / both amonge them that are saued and also amonge them which p[er]ish. To the one parte are we the sauoure of death vnto death. And vnto the oether parte are we the sauoure of lyfe vnto lyfe. And who is meete vnto these thinges? For we are not as many are which choppe and chaunge with the worde of God: but euen oute of ournes / & by the power of God / and in the sight of God / to speake we in Christ.

The. iij. Chapter.

U We begin to praye our selues agayne. Reade we as some oether / of Epistles of commendacion vnto you: or letters of commendacion from you? Ye are our Epistle written in our hertes / which is vnderstonde and redde of all men / in that ye are knowen / how that ye are the

C. iiij. p[ar]tis

Feb. 11. 7.

The. ii. Epistle of S. Paul
pistle of Christ/ministred by vs & written/not with
yncke: but with & spire of & lyvinge God/not in ta-
bles of stoonne/but in fleschly tables of & herte. ¶ But
che trust we thorofo Christ to Godward not that we
are sufficient of oure selues to thinke any thinge as it
were of oure selues but oure ablenes cometh of God
which haeth made vs able to minister the newe tes-
tament/not of the letter/but of the spire. For of &
letter killeth/but the spire geueth lyfe.

¶ If the ministracion of death thorofo the letters
figured in stoonnes was glorious/so that the chyliden
of Israel coude not beholde the face of Moyses for
the glory of his countenaunce (which glory neuer-
theless is done awaye) why shall not the ministraci-
on of the spire be muche moore glorious: For yf the
ministrunge of condempnacion be glorious: muche
moore doeth he ministracion of ryghte whelnes exce-
de in glory. ¶ For no dout that which was there
glorified is not oons glorified in respecte of this ex-
cedinge glory. Then if that which is destroyed was
glorious/muche moore shall that which remaineth/
be glorious.

¶ Seynge then that we haue suche trust/we
vse great boldnes and do not as Moyses/which put
a bayle ouer his face that the chyliden of Israel
shuld not se for what purpose that serued which is
put awaye. But their myndes were blynded. For
vntyll this daye remaineth the same coueringe vn-
taken awaye in the olde testamen: when they reade
it/which in Christ is put awaye. But euen vnto this
daye when Moyses is rede/the bayle hangereth befo-
re their heries. Nevertheless when they turne to
the Lorde/the bayle shall be taken awaye. The
Lorde no dout is a spire. And wheare the spire of
the Lorde is/there is libertie. But we all beholde
the glory of the Lorde with his face open / and are
chaunged vnto the same similitude/from glory is glo-
ry/euen of the spire of the Lorde.

¶ The

¶ Hearfore saynge that we haue suche an office/euen as mercy is come on vs/we saynte not: but haue cast from vs the clothes of vnhonestie/and walke not in craftines neither corrupte we the sworde of God: but walke in open sheweth/and re-
 porte oureselues to euery mannes conscience in the sight of God.

¶ If oure gospel be yethide/it is hide amonge them that are last/in whoom the God of this worlde haeth blynded the myndes of the which beleaue not/lest the light of the glorious gospel of Christ/which is the ymage of God/Bulde syne vnto the.

¶ For we preache not oure selues/ but Christ Iesus to be the Lorde/and oure selues your seruantes/for Iesus sake. For it is God that commaunded the light to syne out of darknes/which haeth synd in oure hertes/for to geue the light of the knowledg of the glory of God/in the face of Iesus Christ.

But we haue this treasure in earthen vessels/that the excellent power of it might appere to be of God and not of vs. We are troubled on euery syde/ yet are we not without dist. We are in pouerty: but not vterly without som what. We are persecuted: but are not forsaken. We are cast doune: neuertheless we perishe not. And we all wayes beare in oure bodies the deyng of the Lorde Iesus/that the lyfe of Iesu might apere in oure bodies.

¶ For we which liue/are alwayes deliuered vnto death for Iesus sake/that the lyfe also of Iesu might apere in oure mortall fleshe. Wo the death worketh in vs/and lyfe in you.

¶ Heynge then that we haue the same spirite of saueith/accordinge as it is written: I beleaued/ & thearfore haue I spoken. We also beleaue/and thearfore speake. For we knowe that he which receyued by the Lorde Iesus/Hall receyue by vs also by

The.ii. Epistle of S. Paul
the meanes of Iesus/and shall set vs with you: for
all thinges do I for youre sake: that the plenteous
grace by thanks geuen of manny/maeye redounds
to the prayse of God.

Wherefore we are not worried/but though ou-
re outward man perishe/pet the inward man is re-
newed daye by daye. For oure exceeding tribulaciō
which is momentary and light/prepareth an exceedin-
ge and an eternall weyght of glorie vnto vs: whill
we looke not on the thinges which are sene / but on
the thinges which are not sene. For thinges which
are sene/are temporall: but thinges which are not se-
ne/are eternall.

The. v. Chapter.

We knowe suerly yf oure earthy mansion/
wherein we now dwell were destroyed: that
we haue a bilding ordeyned of God / an habitation
not made with hondes / but eternally in heauen.
And heerefore sigh we/ desiringe to be clothed w-
ith oure mansion which is from heauen: so yet if that
we be sounde clothed/and not naked. For as long
as we are in this tabernacle / we sigh and are gre-
ued/ for we wolde not be vnclothed / but wolde be
clothed vpon/that mortalite might be swallowed vp
of lyfe: He that haeth ordeyned vs for this thinge / is
God: which very same haeth geuen vnto vs the ear-
nest of the spyte.

Spoc. xvi

Wherefore we are alwaies of good cheare/and
knowe well, that as long as we are at home in the
body/we are absent from God. For we walke in fa-
ith and se not. Neuerthelesse we are of good con-
fidence: and had leuer to be absent from the body / and
to be present with the Lorde. Wherefore / whether
we be at home or from home we endeavour oure sel-
ues to please him. For we must all appere before the
iudgement seate of Christ: that euery man maey re-
ceiue the workes of his body accordinge to that he ha-
eth done/whether it be good or bad.

Roma. xiii

To the Corinthians. Po. cxi

¶ Sepinge then that we knowe how the Lord is to be feared / we fare faery with men. For we are knowen well ynough vnto God. I trust also that we are knowen in oure consciences.

A We praecise not oure selues agayn vnto you / but geue you an occasion to reioyce of vs. that ye may haue some what agaynst them / which reioyce in the face / and not in the hert. For if we be to seruient / to God are we to freuent. If we keape measure / for youre cause keape we measure. For te loue of Christ constraeyneth vs / bē cause we thus iudge / yf oone be dead for all / that then are all dead / and that he deyed for all / that they which liue / Bulde not hence fourth liue vnto them selues / but vnto him which deyed for them and rose agayne. ¶

After the fleshe. In so moche though we haue knowe Christ after the fleshe / now hence fourth knowe we him so no meare. Therefore yf eny mā be in Christ / he is a newe creature. Olde thinges are passed awayne / behoelde all thinges are become newe. Neuer thelesse all thinges are of God / which haeth reconciled vs vnto himselfe by Iesus Christ / and hath geuen vnto vs the office to preache the atonement. For God was in Christ / and maede agreement bitwene the worlde and himselfe / and imputed not their sinnes vnto them / and haeth committed to vs the preaching of the atonement. Now then are we messengers in the roume of Christ euen as though God dwelde beleche you thorow vs. So praye we you in Christes steade / that ye be attoone with God / for he haeth maede him to be sure for vs / which knowe no sinne / that we by his meanes Bulde be that rightewisnes which before God is a loved.

¶ The .vi. Chapter. ¶

As helpers therefore exhorte you / that ye receaue not the grace of God in vayne. For he saeyth / I haue hardy the in a tyme accepted

The.ii. Epistle of S. Paul

accepted: and in the daepe of saluacion/have I suffer-
ed the. Behoelde/now is that well accepted tyme:
behoelde now is that daepe of saluacion. Let vs ge-
ue no man occasion of euill/that in ours office be fo-
unde no fault: but in all thinges let vs be haue ours
selues as the ministres of God.

1. Cor. iiii

In moche patience/in afflictions / in necessite/
in angur/be / in stryppes/in prisonment/in stryfe/in
laboure/in watchinge/in fasting/in purenes/in kno-
wlege/in longe sufferinge/in kyndnes/ in the holly
goost/in loue vnsaeyne d/in the wordes of trueth/in
the power of God/by the armour of ryghtewelnes
of the right honde and on the listre/in honoure & dis-
honoure/in euill reposte and good reposte/as besa-
euers and yet true/as vnknowen /and yet knowen
as deyinge/and behoelde we yet liue:as chastened/
and not kille d:as soowynge/and yet all waye me-
te/as poore/and yet make manny riche/as hauinge
no thinge/and yet posselinge all thinges. R

**Leuit. xxi
Ca. iij**

O ye Corinthyans/oure mouth is open vnto y-
ou. Oure herte is maede large:ye are in no straye
in vs/but are in a straye in your owne bowells: I
promise you lyke rewarde with me/as to my child
we poure selues thearfore at large / and I beare
not a straungers yoke with the vnbelaueus. For
what fellowship haeth rightewelnes with vnrigh-
twelnes: What company haeth light with dark-
nes: What concorde haeth Christ with Beliall: E-
ther what parte haeth he that beloueth/with an in-
fidell: how agreeth the temple of God with ymages:
And ye are the temple of the liuinge God as I sayde
God. I will dwell amonge them and walke amon-
ge them/and will be their God/ & they shall be my pe-
ople. Wherefore come out from amonge them / and
separate youre selues (sayth the Lorde) and touche
none vncleane thinge: so will I receiue you & will be
a father vnto you/ & ye shall be my comen & dought-
lesse/ sayth the Lorde almighty.

¶ The

Synge that we haue such promises verely be-
 loved / let vs cleanse ours selues from all fil-
 thines of the flesh and spite / and growe vp to full
 holynes in the feare of God. Vnderstonde vs / we
 haue hurte no man : we haue corrupte no man:
 we haue defrauded no man. I speake not this to
 condemne you: for I haue bewed you before that
 ye are in ours hertes to deye and liue with you. I
 am very bolde ouer you and reioyce greatly in you:
 I am filled with comforte and am excedinge ioyous
 in all oure tribulations. For when we were co-
 me into Macedonia / oure flesh had no rest / but
 we were troubled on euery syde. Out warde was
 fightinge / in warde was feare. Neuerthelesse God
 that comforteth the abiete / comforted vs at the co-
 munge of Titus.

And not with his communge only: but also with
 the consolacion wherewith he was comforted of
 you. For he tolde vs youre desyre / youre moernge
 youre seruent mynde to me warde: so that I now
 reioyce the moore. Wherefore though I maede you
 sorie with a letter I repent not though I dide repen.
 For I perceiue that same pille maede you sorie /
 though it were but for a reason. But I now reioyce
 not that ye were sorie / but that ye so sorowed that ye
 repented. For ye sorowed godly: so that in nothinge
 ye were hurte by vs. For godly sorowe causeth re-
 pentance vnto saluacion not to be repented of: wher-
 worldly sorowe caused death. 1. Pet. 4.

Wherfore what diligence this godly sorowe that ye
 receiue / haeth wrought in you: ye it caused you to clea-
 re your selues. It caused indignacion / it caused fea-
 re / it caused desyre / it caused a seruent mynde / it cau-
 sed punishment: for in all thinges ye haue bewed
 your selues that ye were cleare in that mater. Where-
 fore though I wrote vnto you: I dide it not for his
 cause that dide hurte / nether for his cause that was
 hurte

The.ii. Epistle of S. Paul
hurte: but that our good mynde which we haue to
warde you in the sight of God / might appere vnto
you.

The cause we are comforted because ye are comforted: ye & exceedingly the more loved we for the hope
that Titus had: because his spirit was refreshed
of you all. I am the cause / not now a shame / though
I boasted my selfe to him of you. For as all things
which I preached vnto you are true / euen so is
our boasting / that I boasted my selfe to Titus with
all / fonde true: And now is his inward affection
more abundant to warde you when he remembreth
the obedience of every one of you: how with
fear and trembling ye receiued him. I reioyce that
I may be bold over you in all things.

The.iii. Chapter.

I Do you to wit brethren / of the grace of God
which is given in the congregations of Macedonia / how that the abundance of their reioy-
sing is / that they are tried with much tribulation.
And therefore though they were exceeding poure / yet
haue they giue exceedingly richly / and that in singleness.
For to their powers (I beare record) ye and be-
yonde their power / they were willinge of their owne
accord / and prayed vs with great instance / that
we wolde receiue their benefite / and suffer the to be
partakers with oether in ministeringe to the sayn-
tes. And this they did / not as we looked for: but
gaue their owne selues first to the Lord & after vnto
vs by the will of God: so that we coulde not but de-
sire Titus to accomplysh the same beniuolence amonge
you also / euen as he had begonne.

Now therefore / as ye are rich in all parties / in
faith / in worde / in knowledge / in all feruentnes /
and in loue / which ye haue to vs: euen so let that ye
be plentous in this beniuolence. This saie I not
as commaunding: but because oether are so feruent
therefore proue I your loue / whether it be partake
of no.

To the Corinthians. fo. cccviii

or no. Ye knowe the liberalitie of oure Lorde Iesus Christ/ which though he were riche yet for your sake became poure: that ye thow his pouerte might be made ryche.

And I geue counsell heare to. For this is expedient for you/ which beganne/ not to doo only: but also to will a ycare a goo. Now thearfore performe y deade: that as thear was in you a redynes to will/ euen so ye maye performe the deade/ of that which ye haue. For if thear be first a willinge mynde/ it is accepted accordinge to that a man haeth/ and not accordinge to that he haeth not.

L It is not my mynde that oether be set at ease/ and ye brought into commaunce: but that thear be equalnes now at this tyme/ that your aboundaunce lacke their lacke: that their aboundaunce maye supplye your lacke: that thear maye be equaliten/ agreinge to that which is written. He that gaddered muche had neuer the moore aboundaunce/ and he that gaddered lytell had neuer thelesse. Thaketh vnto God Exod. xvi which put in the hert of Titus the same good mynde toward you. For he accepted the request ye rather he was so well willinge/ that of his owne accorde/ came vnto you.

We haue sent with him that brother/ whose laude is in the gospel thow our all the congregacions: and not so only/ but is also chosen of the congregacions to be a felowe with vs in our iorney concerninge this beniuolence that is ministred by vs vnto the praecple of the Lorde and to stee by your prompt mynde.

For this we esthure/ that eny man shulde rebuke vs in this plenteous distribucion that is ministred by vs/ and thearfore make prouision for honest thinges/ not in the sight of God only/ but also in y sight of men.

We haue sent with them a brother of oures whos we haue ofte tymes proued diligent in many thinges

The .ij. Epistle of S. Paul
things but now muche moore diligent. The greates
confidence which I haue in you haeth caused me this
to do: partly for Titus sake which is my solowe and
helper as concerninge you / partly because of oether
which are oure brethren and the messengers of the
congregacions / and the glory of Christ. Wherefore
Wee vnto them profite of youre loue / and of the re-
ioysinge that we haue of you / that the congregacions
maye see it

The .ix. Chapter.

Of the ministring to the sayntes / it is but
superfluous for me to write vnto you: for
I knowe youre redines of mynde / wherof I booke
my selfe vnto them of Macedonia and saepe that
Achaia was prepared a yere ago / and your fre-
uentnes hath prouoked manny. Neuerthelesse yet
haue I sent the brethren / lest oure reioysinge ouer
you shulde be in vayne in this behalfe / and that
ye (as I haue saeyd) prepare youre selues / lest pa-
rauenture yf they of Macedonia come with me / and
fynde you vnprepared / the booke that I maede in
this mater / shuld be a shame to vs. I saepe not
vnto you.

Wherefore I thought it necessary to exhort the
brethren / to come before honde vnto you for to pre-
pare youre good blessing promised afore / that it
might be redy: so that it be a blessing / and not a de-
frauding. **†** This ye remember / howe that he
which so weith letell / shall reepe letell / and he that so
weith plenteously shall reepe plenteously. And let
euery man do accordinge as he haeth purposed in his
herte / not grudgynge / or of necessite. For God lo-
ueth a chearfull geuer.

Eccle. xxx God is able to make you ryche in all grace /
that ye in all thinges hauinge sufficient vnto the vi-
Psal. cxi moste / maye be ryche vnto all manner good woorkes
as it is written: He haeth sparced abroade and haeth
geue to the poure / his righte welnes remayneth for
euer.

that findeth the soere led / Shall minister
byed for gode / and Shall multiplie poure lead and in
crease the frutes of your rightwelsnes / that on
all partis, ye may be made riche in all singlens / w
hich causeth thoroze vs / thanks geninge vnto God .

For the offic of this ministraciō / not oonly sup
plieth the neede of the saltes: but also is aboundant
Dherin / that for this laudable ministringe / thanks
might be genen to God of many / which prayse / God
for the obedience of your professinge the gospel of
Christ / and for your singlens in distributinge to
them & to all men: & in their prayers to God for you
longe after you / for the aboundant grace of God ge
nen vnto you . Thanks be vnto God for his vnipe
shable giste.

The .x. Chapter.

I Paul my selfe beseeche you by the richenes and
softnes of Christ which whē I am present a
monge you am of no reputacion / but am bolde to
warde you beinge absent. I beseeche you that I
neede not to be bolde when I am present (with that
same confidēce / & wherewith I am supposed to be bol
de) agaynst some which repute vs as though we
walked carnally . Nevertheless though we
walke cōpacteth with the flesh / yet we warre not fle
shlye . For the wapens of our ware are not car
nall thinges / but thinges mighty in God / to cast don
ne strōge holdes / wearwhith we onerthowse yma
ginaciōs / & euery hie thinge & exaltech it selfe agae
ynst the knowledg of God / and bringe into captiui
te all vnderstōdinge to the obediēce of Christ / & are re
dy to take vengeance on all disobedience / whē your o
bediēce is fulfilled. Loke ye on thiges after the viter
apperaunce :

Yf any mā trust in him selfe that he is Christes /
let the same also confesse of him selfe / that as he is
Christes / euen so are we Christes. And though I

Guld

The .ij. Epistle of S. Paul

Wuld boost my selfe some what more of oure auaile
rite which the Lorde hath geuen vs to edifie & not to
destroye you / it shulde not be to my shame. This
sary I / lest I shuld seme as though I went about to
make you a fracyd with letters. For the pist-
les (saryth he) are soze & stronge: but his bodyly pre-
sence is weake / & his sprache is rude. Let him that
is suche thinke on this wyse / that as we are in wo-
des by letters when we are absent / suche are we in
deades when we are present.

For we cannot finde in oure hertes to mache
oure selues of the nombre of them / or to compare ou-
re selues to them / which laude the selues / neuerthe-
lesse whill they measure the selues with the selues / &
compare the selues with the selues / they vnderstonde
nought. But we will not reioyce aboute measu-
re: but accordinge to the quantite of the measure w-
hich God hath distributed vnto vs a measure that
reacheth euen to you. For we stretch not out ou-
selues beyande measure as though we had not rea-
ched vnto you. For euen to you haue we come with
the gospel of Christ / and we boost not oure selues
out of measure in oether mens labours. Ye and we
hope / when youre saeyth is increased amonge you /
to be magnified accordinge to oure measure / moore
largely and to preache the gospel in those regions
which are beyonde you: & not to reioyce of that which
is by anoether mans measure prepared all redy.
Let him that reioyleth / reioyle in the Lorde. For
he that prayseth him selfe / is not allowed: but he w-
hoom the Lorde prayseth.

The .xi. Chapter.

Would to God / ye coulde suffer me a lytell
in my folishnes: ye / and I pray you for be-
are me. For I am gelous ouer you w-
ith godly gelousy. For I coupled you to
oone man / to make you a chaste virgen to Christ.
But I feare lest as the serpent begyled Eue thow-
his

To the Corinthians
his intelle/cuen so your wittes shuld be completted
the singleres that is in Christ. For yf he that
commeth preache a noether Iesus then him whom
we preached: or yf ye receiue anoether spite then
which ye haue receiued: either a noether gospell then
that ye haue receiued/ye might right well haue bene
content.

I suppose that I was not behinde the these A-
postles. Though I be rude in speakinge / yet I am
not so in knowledge. How be it amonge you we are
known to the vtmost what we are in all thinges.
Wilde I therein synne because I submitted my selfe /
that ye might be exalted / and because I preached to
you the gospell of God free: I robbed ocher congre-
gations / and tooke wages of them / to do you seruices
with all. And when I was present with you / I had
need / I was greuous to no man for that which
was lackinge vnto me / the brethren which came fro
Macedonia / supplied: and in all thinges I kept my
selfe that I shuld not be greuous to you: and so will
I keape my selfe.

Yf the trueneth of Christ be in me / this reioysinge
shall not be taken from me in the regions of Acha-
ia. Wherefore: Because I loue you not: God know-
eth. Neuerthelesse what I do / that will I do to
cut a waye occasion from them which desyre occasi-
on that they might be founde lyke vnto vs in that whe-
rin they reioyce. For these false apostles / are dis-
factfull workers / and falsion them selues lyke vnto
the Apostles of Christ. And no maruayle / for he
that him selfe is chaged into the falsion of an angell
of light. Wherefore it is no great thinge / though
his ministers falsion the selues as though they were
ministers of righte welnes: whose ende shalbe accor-
dinge to their deades.

I saye agayn / lest eny man thinke that I am folow-
ing els euen now take me as a sole / that I maye bo-
ost my selfe a lytell. That I speake I speake it not
after

The .ii. Epistle of S. Paul.

after the wayes of the Roode: but as it were follo-
ly, whill we are now come to boocking. Myng
many reioyce after the fleshe, I will reioyce also.
For ye suffer folcs gladly, because that ye your selues
are wyle. For ye suffer even yf a man bringe you
into bondage: yf a man deuoure: yf a man take: yf
a man exalt him self: yf a man smyte you on the fa-
ce. I speake as concerninge rebuke, as though we
had bene weake.

How be it I heare in forner any man dare be bo-
elde (I speake folshly) I dare be boelde also. They
are Ebrius, so am I: They are Israelites, euen so
am I. They are the seade of Abraham, eue so am I.
They are the ministers of Christ (I speake as a so-
le) I am moare: In labours moare aboundant: In
strokes aboue measure: In prison moare plentou-
ly: In death ofte. At the Jewes tyme tymes recei-
ued I euery tyme. xi. strokes laue done. Thys
was I bett with roddes. I was oone lictened. I suf-
fered thysc whip wae. Night and daye haue I
bene in the deepe of the see. In iorneyinge often in pa-
rels of robbers: in ioperdies of myne awne nacion:
in ioperdies amonge the heathen. I haue bene in pa-
rels in cites, in pards in wilbernes, in pards in the
see, in pards amonge false brethren, in laboure & tra-
uayle, in watchinge often, in hunger, in thirst, in fa-
tinges often, in colde and in nakednes.

And besyde the thinges which contraryly hap-
pen vnto me, I am combzeth deaply, and do care for
all congregacions. Whoo is sicke, and I am not sic-
ke: Whoo is hurte, in þe saeyth and my hert burneth
not: Yf I must neades reioyce, I will reioyce of my
ne infirmities.

The .xii. Chapter.

The God & faether of our Lord Jesus Ch-
rist, which is blessed for euermore knoweth
that I lye not. In the cite of Damas-
con, the gouernor of the people vnderkinge
Aretas

adu. xvi.
adu. xiii.
adu. vii.

Brethre/layde watche in the cite of the Damascene:
and wolde haue caught me/ & at a wyndowe was I
let doune in a basket thowow the wall/ and so escaped
his handes.

I. Co. ix. 24.

It is not expedient for me no dout to reioyce.

Nevertheless I will come to visions and reuelaci-
ons of the Lorde. I knowe a man in Christ above.
fifti. yeres agoe (whether he were in the body I ca-
not tell) or whether he were oute of the body I can-
not tell (God knoweth) which was taken vp in to
the third heauen. And I knowe the same mā (whe-
ther in the body/or out of the body/I cannot tell God
knoweth) how that he was taken vp into Paradi-
se/and harde wordes not to be spoke/ which no man
can utter. Of this mā will I reioyce/of my selfe will
I not reioyce/except it be of myne infirmities. And
ye though I wolde reioyce/I shulde not be a sole: for
I wolde saue the trouthe. Nevertheless I spare/
lest eny mā shulde thinke of me above & he scith me
to be/or heareth of me.

I. Co. ix. 24.

And lest I shuld be exalted out of measure tho-
row the aboundance of reuelacions/there was gree-
vnto me vngwytnes of the fleshe / the messenger of
Satan to buffet me: because I shulde not be exalted
out of measure. For this thylge besought I the Lorde
de thise/that it might departe from me. And he sa-
yd vnto me: my graece is sufficient for the. For my
strenght is made perfect thowow weaknes. Where-
gladly therefore will I reioyce of my weaknes / &
the strength of Christ maye dwell in me. & There-
fore haue I delectacion in infirmities in rebukes/ in
neede/ in persecucions/ in anguyche/ for Christes sa-
che. For when I am weake/then am I stronge.

I am made a sole in boasting my selfe. ye haue
compelled me: I ought to haue bene commended of
you. For in nothinge was I inferior vnto the che-
re Apostles/though I be nothinge / yet the tokens
of an Apostle were wrought amonge you with all

The. ii. Epistle of S. Paul

patience with signes / and wonders / & mighty deedes. For what is it wherein ye were inferiours vnto other congregacions except it be therein that I was not greivous vnto you. Forgeue me this wronge done vnto you. Behoelde now the thirde tyme I am redy to come vnto you: and yet will I not be greivous vnto you. For I seake not poures / but you. Also the chylidren ought not to lacye by for the fathers and mothers: but the fathers and mothers for the chylidren.

I will verie gladly bestowe / & wilde bestowed for youre soules: though the moare I lone you / the lesse I am loned agayne. But be it that I greued you not: neuerthelesse I was crafty ad toche you with gyle. Wille I pill you by eny of the which I sent vnto you? I desyred Titus / and with him I sent a broether. Wille Titus defraude you of eny thinge? Walked we not in oone spyte? Walked we not in lyke steppes? Agayne thinke ye & we excuse our selues: We speake in Christ in the sight of God.

But we do all thinges dearly beloved for youre edifyinge. For I feare lest it come to passe / & when I come / I shall not fynde you suche as I wolde / and I shalbe founde vnto you suche as I wolde not I feare lest thear be founde amonge you debate / enuyng / wraeth stryfe / backbyttinges / whysperinges / swellinges and disorde.

I feare lest when I come agayne / God bringe me lowe amonge you ad I be constrained to beswache many of them which haue synned all redy / and haue not repented of the uncleannes / fornicacion and wantones which they haue committed.

The. iiii. Chapter.

Now come I the third tyme vnto you. In the mouth of two or thre witnessess shall e-
very thinge stande. I tolde you before / and tell you before: and as I sayd whē I was present with you the seconde tyme / so wyte I now

To the Corinthians Jo. cccij.

I now beinge absent / to the which in tyme past haue sinned / and to all oother that yf I come agayne / I will not spare: saynge that ye seeke experie[n]ce of Ch. hrist which speaketh in me / which amonge you is not weake / but is mighty in you. And verely though it came of weaknes that he was crucified / yet liuethe sheweth the power of God. And we no doubt are weake in him / but we shall live with him by the might of God amonge you.

Deut. xix.
Mat. xvij.
Jo. viij. c.
Hebr. x. x. l.

Prone youre selues whether ye are in the faculty or not. Examine youre owne selues: knowe ye not youre owne selues how that Iesus Christ is in you excepte ye be castawayes? I trust & ye shall knowe that we are not castawayes. I beseech before God that ye do none euill / not that we shuld seme commendable: but that ye shuld do that which is honest: and let vs be counted as leaue persons. We can do nothinge agaynst the truth / but for the truth. We are glad when we are weake / and ye stronge. This also we will be for / even that ye were perfect. Therefore write I these thinges beinge absent: lest whē I am present / I shuld vse sharpenes accordinge to y power which the Lorde haeth geuen me / to edifie / and not to destroye.

Finally brethren fare ye well / be perfect / be of good comforte / be of oone mynde / liue in peace / and the God of loue and peace shalbe with you. Greete oone another in an holly kisse. All the sayntes salute you. The grace of oure Lorde Iesus Christ / and the loue of God / and the fellowshipe of the holly goost be with you all. Amen.

The seconde epistle to the Corinthians.

I went from Philippios a cite in Macedonia / by Titus and Lucas.

1. 1. 1.

The epistle of

saynt Paul the Apostle vnto
the Galatians.

The first Chapter.



PAUL an Apostle not of
men/ neither by man but
by Iesus Christ/ and by
God the father which
raised him from death and all
the brethren which are with me.
Vnto the congregations of
Galacia.

Grace be with you & peace frō
God the father/ and from our
Lorde Iesus Christ/ which gaue
him selfe for oure synes/ to deliuer vs from this pre-
sent euill worlde / thorow the will of God oure fa-
ther/ to whom be praeyse for euer & euer. Amen.

I marvelle that ye are so soune turned frō him
that caled you in the grace of Christ/ vnto another
Gospell: which is nothinge els/ but that thar be so-
me which trouble you/ & intende to pervert the Gos-
pell of Christ. Nevertheless though we oure selues/
or an aengel from heauen/ preache any oether gospell
vnto you/ then & which we haue preached vnto you/
hoelde him as a cursed. As I sayd before/ so say I
now agayn/ yf any man preache any oether thinge
vnto you/ then that ye haue receaued/ hoelde him a
cursed. Preache I mannes doctrine or Goddes? De-
ther go I about to please men?

Yf I stodyed to please men/ I were not the seruant
of Christ.

✠ I certifie you brethren/ that the Gospell
which

To the Galatians Ro. cccii.

Which was preached of me / was not after the manner of me / neither receaued I it of man / neither was I taught it: but receaued it by the reuelacion of Iesus Christ. Ro. cccii. b
Eph. iii. b
For ye haue harde of my conuersacion in tyme past / in the Iewes wayes / how that beyonde measure I persecuted the congregacion of God / and spoyled it: and prenapled in the Iewes lawe / a bone many of me companions / which were of myne awne nacion / and was a moche moore scrupulous maintener of the traditions of the elders.

But when it pleased God (which seperated me from my mothers wombe / and ealed me by his grace / for to declare his sonne by me) that I shuld preache him amonge the heathen: immediatly I commened not of the matter with fleshe and bloud / neither returned to Ierusalem to the which were Apostles before me: but went my wayes into Arabia / & came agayne vnto Damasco. Then after thre yeres / I returned to Ierusalem to se Peter / and abode with him .xv. dayes no norther of the Apostles lawe I / save James the Lordes brother. The thinges which I write behoelde / God knoweth I lye not.

After that I went into the costes of Siria and Cilicia: & was vnknownen as touchinge my persō / vnto the congregacions of Jewry / which were in Christ. But they hard oonly that he which persecuted vs in tyme past / now preacheth the sayeth which before he destroyed. And they glorified God on my behalfe.

The .iiij. Chapter.

When .xiiiij. yeres thear after / I went vp agayne to Ierusalem with Barnabas / and tocke with me Titus also. Ye and I went by by reuelacion / and commened with them / of the Gospel which I preache amonge the Gentyle: but be twene oure selues / with them which were counted cherse / lest it shuld haue bene thought that I shuld runne as had runne in vayne.

b, v

Also Titus which

The Epistle of S. Paul

Which was with me / though he were a Greke / yet was not compelled to be circumcised / and that because of incommers beyng / false brethren / which came in amonge oether to spye out oure libertie which we haue in Christ Iesus / that they might bringe vs in to bondage. To whom we gaue no roume / no nor for the space of an houre / as concernyng to be brought into subiection : and that because that the truth of the Gospell might continue with you.

Of them which seme to be great (what they were in tyme passed it maketh no mater to me : God looeth on no mans person) neuerthelesse they which seme great added nothinge to me. But contrary wylle / when they sawe that the Gospell ouer the vncircumcision was committed vnto me / as the Gospell ouer the circumcision was vnto Peter : for he that was mighty in Peter in the Apostleshippe ouer the circumcision / the same was mighty in me amonge the Gentyls : and therefore whē they perceaued the grace that was geuen vnto me / then James / Cephas & Iohn which seemed to be pylers / gaue to me and Barnabas the right handes and agreed with vs / that we shuld preache amonge the Hethen and they amonge the Jewes : warninge onely that we shulde remember the poore. Which thinge also I was diligent to do.

And whē Peter was come to Antioche / I withode him in the sacre / for he was worthy to be blamed. For yer that certayne came from James / he ate with the Gentyls. But when they were come / he withdrew and separated him selfe / fearyng them which were of the circumcision. And the oether Jewes dissembled lyke wylle / in so muche that Barnabas was brought into their simulation also. But when I sawe that they went not the ryght waye after the truth of the Gospell / I sayd vnto Peter before all men / yf thou bringe a Jewe / lyuest after the manner of the Gentyls / and not as do the Jewes

Den. x. b.
1. Pa. xtr.
Job. xxxii.
Sapi. vi. b.
Ro. i. b.
Eph. vi. b.
Collo. iii. b.
Actu. x. c.
1. Pet. i. c.

Weth: Why causeth thou the Gentyls to lyue as do the
 Jewes: We which are Jewes by nature, & not syn-
 ners of the Gentyls, knowe that a man is not iusti-
 fied by the dedes of the lawe: but by the faeyth of Je-
 sus Christ. And thearfore we haue beleued on Jesus
 Christ, that we might be iustified by the faeyth of Ch-
 rist / & not by þe dedes of the lawe: because þe by the
 dedes of the lawe no fleshe can be iustified.

Yf then whyll we seeke to be maede rightewes
 by Christ, we oure selues are founde sinners, is not
 then Christ the minister of synne? God forbyd.
 For if I bylde agayne þe which I destroyed, the ma-
 ke I my selfe a trespasser. But I thoroow the la-
 we, am dead to the lawe: þe I might liue vnto God.
 I am crucified with Christ. I lyue vcrely: yet
 now not I but Christ lyueth in me. For the lyse w-
 hich I now lyue in the fleshe, I lyue by the faeyth of
 the sonne of God, which loued me, and gaue him sel-
 fe for me. I despyse not the grace of God. For yf
 rightewesnes come of the lawe, then Christ dyed in
 vayne.

The. iij. Chapter.

D folische Galathians: who haeth bewitched
 you, that ye shuld not beleue the trueth?
 To whom Jesus Christ was described be-
 fore thyng, and amonge you crucified.

This oonly wolde I learne of you recacurd ye the
 spyte by the dedes of þe lawe / or els by preachynge
 of the faeyth? Are ye so vnwyle, that after ye ha-
 ue begone in the spyte / ye wolde nowe ende in the
 fleshe? So many shinges the ye haue suffered in vayne
 if that be vayne. Which ministrred to you the spi-
 te, & worketh miracles amonge you, both he it thoroow
 the dedes of the lawe, or by preachynge of þe faeyth?
 Euen as Abraham beleued God: & it was ascribed to hi
 for rightewesnes. Understande thearfore, þe they
 which are of faeyth, þe same þe children of Abraham.
 For the scripture saue afore hode, that God wolde
 be iustified

Gene. xxiij.
 Ro. iij. a.
 Iaco. ij. d.

The Epistle of S. Paul

He iustifie the hethen thorow faeyth/ and therefore we
 wed before honde glad tydings vnto Abraham:
 In the Hall all nations be blessed. So then they w-
 hich be of faeyth/ are blessed with þ faeythfull Ab-
 Gene. xxiij. ham. For as many as are vnder the deedes of the la-
 Eccl. xxiij. we are vnder malediccion. For it is written/ cursed
 is euery man that continued not in all thinges which
 are written in the booke of the lawe/ to fulfill them.
 That no man is iustified by the lawe in the sight of
 God/ is euident. For the iuste Hall liue by faeyth.
 The lawe is not faeyth/ but the man that fulfilleth þ
 thinges contayned in þ lawe (Hall liue in the.)
 But Christ haeth deliuered vs from the curse of the
 lawe/ and was made a curse for vs. For it is writ-
 ten/ cursed is euery oone that hangerh on tree/ that
 the blessinge of Abraham might come on the Gentyls
 thorow Iesus Christ/ and that we might receiue þ
 promes of the sperte thorow faeyth.

Brethren I will speake after the maner of mē,
 Though it be but a mans testamēt/ yet no mā despy-
 seth it/ or addeth eny thinge thereto when it is oons
 allowed. ¶ To Abraham and his seed were the pro-
 mises made. He saeyth not/ in the seedes as in ma-
 ny but in thy seede/ as oone which is Christ. This I
 say/ that the lawe which beganne afterwarde/ be-
 yonde. iiii. C. and. xxiij. yers/ doeth not disaule the te-
 stament/ þ was confirmed afore of God vnto Ch-
 rist ward/ to make the promes of noone effect.
 For yf the inheritaunce come of þ lawe/ it commeth
 not of promes. But God gaue it vnto Abraham by
 promes.

Wherefore then serueth the lawe? The lawe
 was added because of transgression (till the seed ca-
 me to which the promes was made) and it was op-
 deynd by aengels in the honde of a mediator. A me-
 diator is not a mediator of oone. But God is oone.
 Is þ lawe the agaynst þ promes of God? God say-
 byd, How beit yt thear had bene a lawe geue which
 coule

could haue gene lyfe: the no deute rightnesse
 Duld haue come by ϕ lawe. But ϕ scripture concluded
 all thynges vnder sinne ϕ the promes by the sacryth of
 Iesus Christ shuld be geuen vnto them that beleue.

¶ Before that sacryth came, we were kept and
 put vnder the lawe, vnto ϕ sacryth which shuld af
 terwarde be declared.

Wherefore the lawe was oure scolemaester vnto
 the tyme of Christ / that we might be maede righte
 wises by sacryth. But after that sacryth is come, now
 are we no longer vnder a scolemaester. For ye are all
 the sonnes of God / by the sacryth which is in Christ
 Iesus. For all ye that are baptised / haue put on
 Christ. Now is there no Jewe neather Gentyll: the
 ar is neather bonde ner free: there is neather mā ner
 woman: but ye are all oone thinge in Christ Iesu. Ye
 ye be Christes / then are ye Abrahams seed / and hey
 res by promes.

¶ The. iiii. Chapter. ¶

AD I saie that the heyre as longe as he is a
 chylde / differth not from a seruaunt / though
 he be Lorde of all / but is vnder tuters and go
 uerners / vntyll the tyme appoynted of the fa
 ther. Euen so we / as longe as we were children / we
 re in bondage vnder the ordinannces of the worlde.
 But when the tyme was fullcome / God sent his so
 ne borne of a woman and maede bonde vnto the la
 we / to redeeme them which were vnder the lawe: that
 we thowso election / might receaue the inheritaunce
 that belonged vnto the naturall sonnes. Because ye
 are sonnes / God haeth sent the spyte of his sonne in
 to oure hertes / which cryeth Abba father. Where
 fore now / thou art not a seruaunt / but a sone. If thou
 be the sonne / thou arte also the heyre of God thowso
 Christ.

¶ Not withstandinge / when ye knewe not God ye
 didde seruice vnto them: which by nature were no god
 des. But now seinge ye knowe God (yet rather are
 kno.

The Epistle of S. Paul
knowe of God) howe is it that ye tourne agayn vnto
to the wrake and bedgarly ceremonies/ whear vnto
agayn ye desyre afreshe to be in bondage? Ye ob-
serue daies / and monethes / and tymes / and years,
I am in feare of you / lest I haue bestowed on you
laboure in vayne.

Wherfore I beseech you / be ye as I am. for I am
as ye are. ye haue not hurte me at all. ye knowe /
howe thorow infirmite of the fleshe / I preached the
Gospell vnto you at the first. And my temptation
which I suffered by reason of my fleshe / ye despyed
not neather abhorred: but recheued me as an angell
of God: ye as Christ Iesus. Howe happy were ye the-
re for I beare you recorde that if it had bene possible ye
wolde haue plucked out your owne eyes / and haue
geuen them to me. And I thearfore become your
enemye / because I tell you the truth.

They are gelous ouer you amisse / Ye / they intē-
de to exclude you / that ye shuld be seruient to them
warde. It is good alwayes to be seruient / so it be in
a good thing / & not only whē I am present with you.

Whyltell children (of whom I trauaile in
birth agayne / vntill Christ be fashioned in you) I
wolde I were with you now / & coulde charge my
boycr: for I stonde in a doute of you.

Ene. xxi. Tell me ye that desyre to be vnder the lawe ha-
ue ye not harde of the lawe? For it is writte
Abraham had two sonnes / the oone by a bonde may-
de / the oother by a fre woman. He & he which was
of the bonde womā. was borne after the fleshe: but
he which was of the fre woman was borne by pro-
mises. Which thinges be token mistery. For these
women are two testaments / the oone from the mo-
te Syna / which geadieth vnto bondage / which is
Agar. For mounte Syna is called Agar in Arabia / &
bondieth vpon the cite / which is now Ierusalem / &
is in bondage with her children.

But Ierusalem / which is above / is free / which is

the mother of vs all. For it is written: reioyce thou
baren/that bearest no children: breahe fourth ad crye
thou that trauest not.

For the desolate haeth
many mo children then he which haeth an husbād.

Esa. lv.

Bythen we are after the manner of Isaac childre
of promes. But as then he that was borne carnal-
ly/ persecuted him that was borne spiritually. Eue
so is it now.

Rom. x. b.

Reuerthelisse what sayth & scrip-
ture: put awaye the bonde woman & her sonne. For
the sonne of the bonde woman shall not be heyre w-
ith the sonne of the fre woman. So then brethren
we are not children of the bonde woman: but of the
fre woman.

Gen. xli. a

The. v. Chapter.

S

cond fast thearfore in the libertie wher
with Christ haeth made vs free / & swappe
not youre selues agayne in the yoke of bon-
dage. Beholde I Paul saye vnto you/ that
yf ye be circumcised/ Christ shall profit you nothin-
ge at all. I testifie agayne to euery man which is
circumcised that he is bounde to keape the whole la-
we. ye are gone quyte from Christ as many as are
iustified by the lawe: and are fallen from grace. We
locke for and hope in the spyte / to be iustified tho-
row sayth. For in Iesu Christ/ neather is circum-
cised any thinge worth/ neather yet vncircumcission/
but sayth which by loue is mighty in operacion.

Ye dide rāne well: whoo was a let vnto you/ that ye
shuld not obey the tructh? Euen that counsell that
is not of him that caled you. I lytell leuen doeth le-
nen the whole lombe of dowe.

I haue trust to warde you in the Lorde/ that
ye will be noone oether wyle mynded. He that trou-
bleth you/ shall beare his iudgement/ whatsoeuer he
be. Brethren yf I yet preache circumcission: why do
I then yet suffer persecution? For then had the offe-
ce which the crosse geneth/ ceased. I wolde to God
they were separated from you / which trouble you
Brethren

Leui. ix. b.
mat. xxi. e
Mar. xii. c
Rom. xii. j.
Iaco. i. j. b.
i. Pet. ii. c.

The Epistle of S. Paul

Brethren ye were caled into (liberte) oonly let this
your liberte be an occasion vnto the flesh/ but in lo
ue serue anoether. For all þe lawe is fulfilled in one
worde/ which is this: thou shalt loue thynne neighbour
as thy selfe. If ye byte and deuoure none anoether/
take heade lest ye be consumed oone of anoether.

† I saep walke in the spyte/ and fulfill not
the lustes of the flesh. For the flesh lusteth contra
ry to þe spyte/ and the spyte contrary to the flesh.

These are contrary oone to the oether/ so that ye ca
not do that which ye wolde. But and yf ye be ledde
of the spyte/ then are ye not vnder the lawe.

The
deedes of the flesh are manifest/ which are these/
aduoutrie fornicaciō. vncleines wantannes/ ydola
trie/ witchcraft. hatred/ variaunce/ reie/ wrath/ try
ff/ sedition/ sectes/ enuyng/ murder/ drunkennes/
glottony/ and such lyke: of the which I tell you befo
re as I haue toelde you in tyme past/ that they which
comit suche thynges/ shall not inherite the kingdome
of God. But the frute of the spyte is/ loue/ lope/ pea
ce/ longe sufferinge/ gentlenes/ goodnes/ saythful
nes meeknes/ temperance. Agaynst suche thar
is no lawe. They that are Christs/ haue crucified
the flesh with the appetites and lustes.

† Yf we lye in the spyte let vs walke in the spye
te. Let vs not be vayne glorious/ prouoking oone
anoether/ and enuyng oone anoether.

The. vi. Chapter.

Brethren / yf eny man be fallen by chaunce in
to eny faute: ye which are spirituall/ helpe to a
mend him/ in the spyte of meeknes: consyderynge
thy selfe/ lest thou also be tempted.

We are ye
oone anoethers burthen / and so fulfill the lawe
of Christ.

If eny man seme to him selfe that he is
somewhat / when in dede he is nothyng / the same
deceaueth him selfe in his ymaginacion. Let eny
man proue his awne worke/ & then shall he haue reioy
cinge in his awne selfe/ and not in anoether. For eu
ery man

ry man shall beare his awne burthen.

B Let him that is taught in the worde / minister vnto him that teacheth him / in all good thinges. Be not deceaued / God is not mocked. For whatsoever a man soweth / that shall he reape. He that soweth in his flesh / shall of the flesh reape corruption. But he that soweth in the spirit / shall of the spirit reape life euerlastinge. Let vs not be wery of well doinge. For when the tyme is come / we shall reape with out werynes. Whyll we haue therefore tyme / let vs do good vnto all men / and specially vnto them which are of the householde of faeyth. ii. Thes. iii

L Schoelde how large a lacte I haue writte vnto you with myne awne honde. As manny as desyre with brwarde apcrance to please carnally / they constrayne you to be circumcised / onely because they wolde not suffre persecuciō with the crosse of Christ. For they them selues which are circumcised / keape not the lawe: but desyre to haue you circumcised / that they might reioyce in youre flesh.

D God forbyd that I shuld reioyce / but in the crosse of oure Lorde Iesu Christ / whereby the worlde is crucified as touchinge me / and I as concerninge the worlde. For in Christ Iesu neither circumcision awayeth any thinge at all / nor vncircumcision: but a new creature. And as manny as walke acordinge to his rule / peace be on them / and mercy / & vpon Israel that pertacyneth to God. From hence forth / let no man put me to busynes. For I beare in my body the markes of the Lorde

Iesu. Brethren the graece of
oure Lorde Iesu Christi
be with your
spite. Amen.

¶ Unto the Galathians written
from Rome.

The epistle

of Saeynt Paul the Apostle vnto
to the Ephesayns.

The fyrst Chapter.

PAUL an Apostle of Iesu Christ / by
the will of God.
To the Saeyntes / which are at
Ephesus / and to them which beloue on
Iesu Christ.

Grace be with you & peace fro God
oure father / and from the Lorde Iesus Christ.

6. Cor. 1. 3
1. Pet. 1. 3

Blessed be God the father of our Lorde Je
sus Christ / which haeth blessed vs with all manner
of spirituall blessings in heauely thinges by Christ /
accordinge as he had cholen vs in him / before the fo
undacion of the worlde was layde / that we shuld
be saeyntes / and without blame before him / thoro
loue. And ordeyned vs before thoro Iesus Christ
to be heyes vnto him selfe / accordinge to the pleas
re of his will to the praeples of the glorie of his grace
wherewith he haeth made vs accepted in the be
loued.

By whoom we haue redemption thoro his
bleude / euen the forgeuenes of synnes / accordinge
to the rythes of his grace / which grace he shed
vs abundantly in all wyldome and perreuerance.
And haeth opened vnto vs the mystery of his will
accordynge to his pleasure / and purposed the same
in him selfe to haue it declared when the tyme we
re full come / that all thinges / boethe the thinges
which are in heauen / and also the thinges which a
re in earthe / shuld be gaddered togeder / euen in
Christ: that is to saie / in him in whoom we are
made heyes / and were thar to predestinate accor
dunge

bring to the purpose of him which worketh all things
after the purpose of his owne will: that we which
before belueued in Christ shuld be vnto the pra-
yses of his glory.

In whom also ye (after that ye harde & wor-
de of truch / I meane the Gospell of youre saluaciō
wher in ye belueued) were sealed with the holly spi-
te of promes / which is the earnest of oure inheritaun-
ce / to redeme the purchased possession / and that vnto
the laude of his glory.

Wherefore euen I (after that I harde of the
sacryth which ye haue in the Lorde Iesu / and loue
vnto all the sacryntes) cease not to geue thanks for
you / makinge mencion of you in my praeyers / that
the God of oure Lorde Iesus Christ and the father
of glory / might geue vnto you the sperte of wyl-
dome / and open to you the knowledg of him selfe / and
D lighten the eyes of youre myndes that ye might
knowe what that hoep is / where vnto he hath
ealed you / & what the ryches of his glorious inheri-
taunce is upon the sacryntes / and what is the exce-
dinge greatnes of his power to vs warde which
beluee accordinge to the workynge of that his mi-
ghty power / which he wrought in Christ when he
raeped him from the dead / and set him on his right
honde in heauenly thinges aboue all rule / power / &
might and dominaciō / and aboue all names that are
named / not in this woylde only / but also in the woyl-
de to come: and hath put all thinges vnder his fee-
te / & hath maede him aboue all thinges / the dead of
the congregacion which is his body and the fulnes
of him that filleth al: in all thinges.

The .ij. Chapter.

And you hath he quickened also that we-
re dead in trespasse and sinne / in the w-
hich in tyme passed ye walked accordynge to the co-
urse of this woylde / and after the gouernier that rule-
th in the aeyr / the sperte that now worketh in
e.ij. the

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the children of vnbeliefe/amonge which we also had
oure conuersacion in tyme past/in the lustes of oure
fleshe and fullfilled the will of the fleshe and of the
mynde: and were naturally the children of wrath/
euen as well as oether.

But God which is rich in mercy thoroſo his
greate loue wherewith he loued vs/euen when we
were dead by sinne/haeth quickened vs to gether in
Christ (for by grace are we saued) and haeth re-
scued vs vp to gether and made vs sitte to gether in
heavenly thinges thoroſo Christ Iesus/for to ſet vs
in tymes to come the exceeding riches of his grace/
in kindnes to warde vs in Christ Iesu. for by gra-
ce are ye made saue thoroſo we saeyth/and that not
of youre selues. for it is the gifte of God / and com-
meth not of workes/least any man shulde boost him
selfe. for we are his workmanship created in Christ
Iesu vnto good workes/vnto the which God ordey-
ned vs befoze/that we shulde walke in them.

Wherefoze remember that ye beyuge in tyme
past/d gentyls in the fleshe/and were caled vnto
circumcision to them which are caled circumcision in
the fleshe/ which circumcision is made by honde.
Remember I saye/that ye were at that tyme with-
out Christ/and were reputed alienates from the com-
men welth of Israel/and were straungers from the
testamentes of promys/and had no hoefe/and were
with out God in this worlde. But now in Christ Ie-
su/ye which a whyle agoe were farre of /are made
naye by the bloude of Christ.

for he his oure peace / which haeth made of
booth oone/ and haeth broke doune the wall þat was
a stope betwene vs / and haeth also put awaye tho-
roſo his fleshe/ the cause of hatred (that is to saie/
the lawe of commaundementes contayned in the la-
we wyttē) for to make of twaierne oone newe mā
in him selfe/so makinge peace: & to recoile booth vnto
to God in oone body thoroſo his crosse/and fleshe ha-
red

tered thearby: and came and preached peace to you
which were a farre of / and to them that were nye.
For thowso him we booth haue an open waye in/
in done spyte vnto the faether.

D ✠ Now thearfoze ye are no moare straungers
and fopeners: but citelins with the sayntes / and of
the housholde of God: and are bilte vpon the founda-
cion of the Apostles and Prophetes / Iesus Christ
beyng the head corner stone / in whoom euery
byldinge coupled to gether groweth vnto an holly
temple in the Lorde / in whoom ye als are bilt to
gether / and maede an habitation for God in the
spyte.

The. iii. Chapter.

E Or this cause I Paul am in the bondes of
Iesus Christ for youre sakes which are hea-
then: Yf ye haue harde of the ministracion of y grace
of God which is geuen me to you warde. For by
reuelacion Bewed he this mystery vnto me / as I
wrote aboue in feawe wordes / wherby when ye
rede / ye maeve knowe myne vnderstondinge in y
mystery of Christ / which mystery in tymes passed
was opened vnto the sonnes of men / as it is now de-
clared vnto his holly Apostles and Prophetes by
the spyte: that the Gentyis shulde be inheritous al-
so / and of the same body / and parte takers of his
promes that is in Christ by the meanes of the gos-
pell / wherof I am maede a minister by the giste of
the grace of God geuen vnto me thowso the swor-
kinge of his power.

Vnto me the least of all sayntes is this grace
geuen / that I shulde preache amonge the gentyls
the vnsearchable riches of Christ / and to make all
men se what the fellowship of the mystery is / which
from the beginninge of the worlde haeth bene hidde
in God which maede all thinges thowso Iesus
Christ / so the intent / that now vnto the rulers and
e .iii. powers

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powres in heauen might be knowne by the congregacion / the manyfolde wyldome of God / accordinge to the eternall purpose / which he purposed to Christ Iesu oure Lorde / by whoom we are boelde to drawe nye in that trust / which we haue by sayth an him. † Wherefore I desyre that ye see out not because of my tribulations for your sakes: which is your prayse.

For this cause I bowe my knees vnto the father of oure Lorde Iesus Christ / which is father ouer all that is caled father in heauen and in earth that he wolde graunt you accordinge to the riches of his gloze / that ye maye be strenghted with might by his spyte in the inner man that Christ maye dwell in youre hartes by sayth / that ye beinge rosted and grounded in loue / might be able to comprehend with all sayntes / what is that bredth and length / deapth and heycht: and to knowe what is the loue of Christ / which loue passeth knowledge: that ye might be fulfille d with all manner of fulnes which cometh of God.

Vnto him that is able to do exceedinge abundantly about all that we are or thinke according to the power that worketh in vs by prayse in the congregacion by Iesus Christ / thowow out all generacions from tyme to tyme. Amen.

The. iiii. Chapter. †

I Wherefore which am in bondes for the Lord I des sake / exhorte you / that ye walke worthy of the vocation wherewith ye are caled / in all humblenes of mynde / and meaknes / and longe sufferinge / forbearinge oone another thowowe loue / and that ye be diligent to keape the vnitie of the spyte in the bonde of peace / brynginge oone body / and oone spyte / euen as ye are caled in oone hoefe of youre calinge. Let there be but oone Lorde / oone sayth / oone baptisme / oone God and father of all / which is aboue all / thowow all and in you all.

Roma. xii
1. Cor. xii

† The

✠ Into every oone of vs is geuen grace Roma. xij
 Accordinge to the measure of the gift of Christ. Whe i. Cor. xij
 arforthe sayeth: He is gone vp an hie and haeth led i. Cor. x
 de captiuitie captiue / and haeth geuen giftes vnto Gal. iij
 men. That he ascended: what meaneth it / but that
 he also descended first into the lowest parties of the
 earth: He that descended / is euen the same also that
 ascended vp / euen aboue all heauens / to fulfill all
 thinges.

And the very same made some Apostles / some i. Cor. xij.
 some Prophets / some Euangelistes / some Sheper-
 des / and some Teachers: that the Lieyndes might
 haue all thinges necessarie to worke and minister w-
 th all / to the edifyinge of the body of Christ / till we
 every oone (in the vnitie of sayth / and knowledg
 of the sonne of God) growe vp vnto a p[er]fayte m[an]
 after the measure of age of the fulnes of Christ. ✠
 That we hence fourth be no moare children / waue-
 ringe and caried with every wynde of doctrine / by
 the wplynes of men and craftines / wherby they la-
 ce a waeyte for vs to decaeue vs.

✠ But let vs folowe the trueth in loue / and in all
 thinges growe in him which is the head / that is to sa-
 ye Christ / in whom all the body ys coupled and
 knit to gether in every ioynt wherewith oone min-
 streth to another (accordinge to the operacion as e-
 uery parte haeth his measure) and increaseth the bo-
 dy vnto the edifyinge of him selfe in loue.

✠ This I saye thearfore and testifie in the
 Lorde / that ye hence fourth walke not as oether gen-
 tyles walke / in vanitie of their mynde / blinded in the
 vnderstandinge / beyinge straungers from the lyfe
 which is in God thowso the ignorans that is in the
 because of the blyndnes of their hertes which beyng
 ge past repentaunce / haue geue them selues vnto
 wantones / to worke all manner of vncleannes / euen
 with greedines. But ye haue not so learned Christ
 as to be ye haue harde of him / and are taught
 6. iij. in him.

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Roma. v. a
Collo. iii. b

Hebr. xii
1. Pet. ii. a
and. ii. a

in him/euen as the trueth is in Iesu. So then as
concerninge the conuersacion in tyme past/lawe first
you that oelde man/ which is corrupte thorow the
deceivable lustes/ and be ye renued in the spyte
of youre myndes and put on that newe man/ which
after the ymage of God is shapen in rightewesnes &
true holynes.

✠ Wherefore put away lyinge/ and speake
euerie man trueth vnto his neyghbour/ for as moche
as we are members oone of anoether. Be angrie
but sinne not: let not the sonne go doun vpon youre
wrath/ nether geue place vnto the backbyter. Let
him that stole/steale no moare/ but let him rather la-
boure with his hōdes some good thinge/ that he maye
haue to geue vnto him that needeth. ✠

✠ Let no filthy communication procede out of your
mouthes: but that which is good to edifie with
all/ when neede is: that it maye haue fauour with
the hearers. And greue not the holy spyte of God/
by whoom ye are sealed vnto the daey of redempci-
on. Let all bitterness/ fearnes & wrath/ roringe and
curst speakinge/ be put awaye from you / with all
maliciousnes. Be ye courteouse oone to anoether/ and
mercifull/ forguinge oone anoether/ euen as God
for Chyestes sake forgave you.

The. v. Chapter. ✠

BE ye folowers of God as dere chyliden/ and
walke in loue euen as Chyist loued vs/ and
gave him selfe for vs/ an offeringe and a sacrifice of
a swete souer to God. So that fornicacion and all
vncleannes/ or coueteousnes be not conuyned amō-
ge you as it becommeth sacynates: nether filthynes/
nether folysh the taelkinge/ nether yessinge which are
not comly: but rather geuinge of thanks. For this
ye knowe that no whoermonger/ ether vncleane per-
son/ or couetous person/ which is the worshipper of
ymages/ haeth eny inheritaunce in the kyngdome
of Chyist and of God.

Let no

To the Ephesayns.

fo. cccxi.

Let no man decaeue you with bayne wordes/
for thowso soche thinges cometh the wrath of God
vpon the children of vnbelefe. Be not thearfore com-
panions with them. Ye were oons dercknes/ but are
now light in the Loyde.

ij. The. ii. a
Mark. xxiij.
Mark. xxiij.
Luk. xxi. b

Waelke as children of light. for the frute of
lighte is in all goodnes/ rightewesnes and trueth. I

Accept that which is pleasinge to the Loyde: and ha-
ue no fellefhippe/ with the vnfructfull workes of der-
knes: but rather rebuke them. for it is same euen
to name thoose thinges which are done of them in se-
crete: but all thinges/ when they are rebuked of the
light/ are manifest. for whatsoeuer is manifest/ that
same is light. Wherefore he saeyth: a wake thou that
steapest/ and stonde vp from death / and Christ shall
geue the light.

Take heede thearfore that ye walke cir-
cumpectly: not as foules: but as wyse redeminge the
tyme: for the dayes are euill. Wherefore/ be ye not
vnwyse/ but vnderstonde what the will of the Loyde
is/ and be not droncke with wyne/ where in is excess:
but be fullfilled with the spyte/ speakinge vnto y-
oure selues in psalmes and ymnies/ and spirituall son-
ges/ singinge & makinge melodie to the Loyde in yow-
re hertes/ geuinge thanks all wayes for all thinges
vnto God the faether/ in the name of oure Loyde Je-
sus Christ: submitting yowre selues come to anoether
in the feare of God.

Coll. iij.
Roma. xij
i. The. ii

Collo. iij

Wemen submit yowre selues vnto yowre awne
husbandes/ as vnto the Loyde. for the husbande / is
the wyues head euen as Christ is the head of the con-
gregacion/ and the same is the saueoure of the body.
Thearfore as the congregacion is in subieccion to
Christ/ lyke wyse let the wyues be in subieccion to
their husbandes in all thinges. Husbandes loue yow-
re wyues/ euen as Christ loued the congregacion / &
gaue him selfe for it/ to sanctifie it/ and clemesd it in
fountayne of water thowso the worde / to make it

i. Cor. xi. a

Coll. iij. s.

i. Pet. iij.

e. v.

vnto

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unto him selfe/a glorious congregacion without spot
or wrinkle/or eny loche thinge: but that it shuld be
holly and without blame.

So ought men to loue their wyues/as their owne
bodies. He that loueth his wyfe/loueth him selfe.
For no mā euer yet hated his owne flesh: but nour-
isheth and cherisheth it/euen as the Lorde doeth/the
congregacion. For we are members of his body/of
his flesh/and of his boones. For this cause shall a
man leaue father and moether/and shall continue
with his wyfe/and two shall be maede oone flesh.
This is a great secreete/but I speake bitwene Christ
and the congregacion. Neuerthelesse do ye so that e-
uery oone of you loue his wyfe truely euen as him sel-
fe. And let the wyfe se that she feare her husbande.

The vi. Chapter.

Children obey youre fathers and mothers
in the Lorde: for so is it right. Honour thy fa-
ther and moether/that is the first commaundement
that hath eny promes/that thou mayest be in good
estate/and liue longe on the earth. And ye fathers
moue not youre chyliden to wrath: but bringe them
up with the nurture and informacion of the Lorde.
Seruauntes be obedient vnto youre carnall mas-
ters/with feare and trembling in singlenes of you-
re hertes/as vnto Christ: not with seruice in the eye
sight/as men please: but as the seruantes of Christ/
doeynge the will of God/from the herte with good
will/seruinge the Lorde/and not men. And remem-
ber that whatsoeuer good thinge eny man doeth
that shall be receaue agayne of the Lorde/wher-
ther he be bonde or fre. And ye maesters/do euen
the same thinges vnto them/puttinge aswaye thre-
atunges/and remember that euen youre maister
also is in heauen/neather is there eny respecte of per-
son with him.

✠ Finally my brethren/be stronge in the Lorde/in
the power of his might. Put on the armour of God/
that

Gene. ii. d
Math. xix
Mark. x. a
1. Cor. vi. d.

Coll. iii. d
Exodi. xx
Deut. vi. c.
Eccl. iii. b
Math. xv
Mark. vii.

Cell. iii. d
Titus. ii. c
1 Petr. ii. e

To the Epheſayns.

Forced

that ye maye ſtonde ſtedfaſt agaynſt the crafty
ſautes of the deuyl. For we wreſtle not agaynſt
floure and bloud: but agaynſt ruel/agaynſt power/
and agaynſt worldly ruelers of the derknes of this
world: / agaynſt ſpirituall wickednes / for heauenly
things.

E For this cauſe take vnto you the armour of
God / that ye maye be able to reſiſt in the euill daye/
and ſtonde perfect in all things.

Stande thearfore and youre loynes gird about
with verite / hauinge on the breaſt plate of righte wif-
nes / and God with ſhewes prepared by the goſpell
of peace. About all take to you the ſhalde of ſa-
uith / wherewith yemaey quencheth all the fyr day-
tes of the wicked. And take the helmer of ſaluaci-
on / and the ſweards of the ſprite / which is the worde of
God. **A**nd praye all wayes with all manner
prayer and ſupplication: and that in the ſprite: and
watch therunto with all inſtance and ſupplication
for all ſacynthes and for me / that vitraunce maye
be geue vnto me / that I maye open my mouth boe-
dly / to utter the ſecretes of the Goſpell / wherof I
am meſſenger in bondes / that thearin I maye ſpea-
ke frely / as it becommeth me to ſpeake.

But that ye maye alſo knowe what condicion
I am in and what I do / **T**ichicus my deare bro-
ther and ſacrythfull miniſter in the Lorde ſhall ſerue
you of all things / whom I ſent vnto you for the
ſame purpoſe / that ye might knowe what caſe I
ſtonde in / and that he might comfort youre hertes.

Peaſe be with the brethren / and loue with ſacryth
from God the faether and from the Lorde Ieſus
Chriſt. Grace be with all them which loue our
Lorde Ieſus Chriſt in purenes. Amen.

Sent from Rome vnto the Ephe-
ſayns by Tichicus.

The

The epistle

of Saeynt Paul the Apo-
stle vnto the Phi-
lippayns.

The first Chapter.

IN I and Timotheus the seruantes
of Iesu Christ. To all the Saeyntes in
Christ Iesu / which are at Philippos/
which the Bishops and Deacons.

Grace be with you and peace fro God
oure faether / and from the Lorde Iesus Christ.

I thanke my God with all remembraunce of
you / all wayes in all my prayes for you / and praye
with gladnes / because of the felloschyp wiche ye ha-
ue in the gospell from the first daye vnto now / and
am surly certified of this / that he which beganne a
good worke in you shall go fourthe with it vntill the
daye of Iesus Christ / as it becommeth me so to iud-
ge of you all / because I haue you in my herte / and ha-
ue you also euery oone companions of grace with
me / euen in my bondes / as I defende and stablyshe
the Gospell.

For God beareth me recorde how greatly I lon-
ge after you all from the very herte roote in Iesus
Christ. And this I praye / that youre loue maye in-
crease moore and moore in knowledg / and in all fe-
allinge / that ye might accepte thinges moost excellēt
that ye might be pure and soche as shalde hurte no
mannes conscience / vntill the daye of Christ / filled
with the frutes of rightewesnes / which frutes come
by Iesus Christ vnto the glorie & laude of God.

I wolde ye vnderstode the then that my busi-
nes is happened vnto the grete furtheringe of the
Gospell. So that my bondes in Christ / are manifest
shewes in all the iudgement hall and in all oether
places

placces. In so moche that many of the brethren in the Loyde are boeldned thowso my bondes and dare moore largely speake the worde with out feare.

Some thear are which preache Christ of cruines stryfe / some of good will. The oone parte preacheth Christ of stryfe / not purely / supposinge to adde moore aduersitie to my bondes. The oether parte of lous because they se that I am set to defend the gospell.

L What then? So that Christ be preached all manner wayes / wheather it be by occasion / or of true meanings / I thearin ioye: ye and will ioye. For I knowe that this shall chaunce to my saluacion / thowso your prayer and ministringe of the spyte of Iesus Christ as I hertely looke for and hoepe that in no thinge. I shall be ashamed: but that with all confidence / as all wayes in tymes past / euen so now Christ shall be magnified in my body wheather it be thowso we lyfe / or els death. For Christ is to me lyfe / and death is to me auantage.

If it chaunce me to liue in the fleshe / that is to me frutefull for to worke / and what to chole I wote not. I am constrainned of two thinges: I desyre to be loosed and to be with Christ / which thinges is best of all. Nevertheless to abyde in the fleshe is moore needfull for you. And this am I sure of / that I shall abyde / and with you all continue / for the furtherance and ioye of your faeyth that ye maye moore / abundantly reioyce in Iesus Christ thowso me / by my comminge to you agayne.

Only let your conuersacion be / as it becometh the gospell of Christ: that whether I come & se you / or els be absent / I maye yet heare of you that ye continue in oone spyte / and in oone soule / labouringe as we do / to mayntayne the faeyth of the gospell and in nothinge fearinge your aduersaries: which is to them a token of perdition / and to you of saluacion and that of God. For vnto you it is geuen that not only ye shulde beleue on Christ / but also suffer for his

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his lacke/ and haue euen the same sight which ye call
for me haue and now heare of me.

The.ii. Chapter.

If there be amonge you any consolacion in
Christ/ yf there be any comfortable loue/ yf there
be any fellowship of the spirit/ yf there be any com-
passion or mercy: fulfill my toye/ that ye drawe oone
waie/ hauinge oone loue/ beinge of oone accorde/ and
of oone mynde/ that nothinge be done thow so stryfe
or vayne glory/ but that in meekenes of mynde eue-
ry man estyme oether better then hym selfe/ and loe-
ke not euery man on his awne thynges/ but euery man
on the thynges of oether men.

¶ Let the same mynde be in you that was in Christ
Jesu: which bringe in the shape of God/ and thought
it not robbery to be equall with God. Neuerthelesse
he made hym selfe of no reputacion/ & toke on hym
the shape of seruaunte/ & became lyke vnto me/ and
was founde in his aparell as a man. He humbled hym
selfe & became obedient vnto the death/ euen the de-
ath of the crosse. Wherefore God hath exalted hym
and geuen hym a name aboue all names: that in the
name of Jesus Bulde euery knee bowe/ boethe of
thynges in heauen and thynges in earth and thynges
vnder the earth/ and all the tonges Bulde confesse
that Jesus Christ is the Lorde/ vnto the prayse of
God the father.

¶ Wherefore my dearly beloued / as ye haue al-
wayes obeyed / not when I was present onely/ but
now moche moore in myne absence / euen so worke
out your awne saluacion with feare and trembling.
For it is god which worketh in you / boethe the will &
also the deede euen of good will.

¶ Do all thynges without murmuringe and dispu-
tinge/ that ye maye be faultles & pure / and the son-
nes of God without rebuke in the middes of a crooked
and peruerse nation: amonge which be that ye shyne
as lightes in the worlde / holdinge faste the worde
of life/

Heb. ii. b.

Rom. xiii.

Esa. xlv.

of lyfe / vnto my reioyng in the daye of Christ / I
I haue not runne in vayne / neither haue labored in
vayne. Ye and though I be offered vp vpon the of-
feringe and sacrifice of youre sacryth: I reioyce / and
reioyce with you all. For the same cause also / reioyce
ye / and reioyce ye with me.

I trust in the Lord Iesus for to sende Timo-
theus shortly vnto you / that I also maye be of good
comforte / when I knowe what case ye stonde in.
For I haue no man that is so lyke mynde d to me / w-
hich wuh so pure affection careth for youre matters.
For all oether like their awne / and not that which
is Iesus Christus. Ye knowe the profite of him /
how that as a sonne with the faether / so with me he
stedwed he his labour vpon the Gospell. Him I ho-
pe to sende as soone as I knowe how it will go with
me. I trust in the Lord / that I also my selfe shall
come shortly.

I supposed it necessary to sende brother Spa-
phoditus vnto you / my companion in laboure & fel-
lowe soudier / youre apostle & my minister at myneades
For he longed after you / & was full of heuines / be-
cause that he had harde saye that ye shuld be like.
And no doute he was like / and that nye vnto death.
But God had mercy on him: not on him only / but
on me also lest I shuld haue sorowe vpon sorowe.

I sent him thearfore the diligentiar / that whē
ye shuld se him / ye might reioyce agayne / & I might
be the lesse sorowfull. Because him thearfore in the
Lord with all gladnes / & make moche of soche be-
cause that for the wothe of Christ he went so farre /
that he was nye vnto death / & regarded not his lyfe /
to fulfill that seruice which was lackinge on youre
parte towarde me.

The. iij. Chapter.

Mreouer / my brethren reioyce in the Lord.
It geueth me not to wyte oone thinge
of then to you. For to you it is a sure thinge.
Beware

The Epistle of S. Paul

Beware of dogges / beware of euill workers. Beware of dissencio. For we are circumcision which worship God in the sprite / and reioyce in Christ Iesu / and haue no confidence in the flesh: though I haue whereof I might reioyce in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh: moche more I circumsised the eyght dayes / of the kindred of Israel / of the tribe of Benjamin / an Hebrew bozne of the Hebrewes: as concerning the lawe a Pharisee / and as concerning seruises / I persecuted the congregacion / and as touching the rightewelsnes which is in the lawe I was vnbekubable.

But the thinges that were auantage vnto me / I counted losse for Christes sake. Ye I thinke all thinges but losse for that excellent knowledges sake of Christ Iesu my Lorde. For whoom I haue counted all thinge losse / and do iudge them but dung that I might winne Christ / and might be founde in him / not haeuinge myne owne rightewelsnes which is of the lawe: but that which springeth of the fapth which is in Christ. I mean a rightewelsnes which cometh of God thowhe fapth in knowinge him and the vertue of the resurrection / & the fellowshipe of his passions / that I might be comfortable vnto his (death) yf by any meanes I might attain vnto the resurrection of the dead.

For as though I had all redy attayned to it / rather were all redy perfect: but I folowe / yf that I maye comprehend that / where in I am comprehended of Christ Iesu. Brethren I counte not my selfe that I haue gotten it: but oone thinge I saye: I forget & which is behynde I stretche my selfe vnto & which is before and prece vnto that marke apoynted / to obtayne the rewarde of the hie calinge of God in Christ Iesu. Let vs therefore as many as be perfect be thus wylle mynded / and yf ye be oetherwyle minded / I praye God open euen this vnto you. Neuerthelesse

thelste in that whear vnto we are come / let vs pro-
ce de by oone meile / & we maeye be of oone accorde.
D **¶** Brethre be folowers of me / and looke on the
which walke euen so / as ye haue vs for an ensam-
ple. For manny walke (of whom I haue toelde y-
ou often (and now tell you wepinge) that they are
the enemyes of the crosse of Christ / whose ende is
dampnation whose God is their belly / and whose
gloze is to their shame / which are worldly myn-
ded. But cure conuersacion is in heauen / from whe-
re we looke for a saviour / euen the Lorde Iesus
Christ / which shall chaunge cure byle bodies / that
they may be fashioned lyke vnto his glorious body
according to the workinge / whearby he is able to sub-
due all thinges vnto himselfe. **¶**

¶ The. iij. Chapter.

Herfore my brethzen dearly beloued and lon-
ged for / my ioye and crowne / so continue in
the Lorde ye beloued. I praye Quodias / and be-
seche Hittiches that they be of oone accorde in the
Lorde. Ye and I beseeche the sayethfull pockfelo-
we / helpe the women which labored with me in y-
gospell / and with Clement also / and which oether
my labour felowes / whose names are in the booke
of lyfe. **¶** W^her in the Lorde alwaies / and a-
gayn I say i^o. opce. Let youre softenes be kno-
wen vnto all men. The Lorde is euen at honde. Be
not carefull: but in all thinges shewe your petition
vnto God in prayer and supplication with geuinge
of thanks. And the peace of God which passeth all
vnderstandinge / keape youre hertes and myndes in
Christ Iesu. **¶**

Roma. xvi]

Furthermore brethzen / whatsoeuer thinges are
true / whatsoeuer thinges are honest / whatsoeuer
thinges are iust / whatsoeuer thinges are pure / what-
soeuer thinges pertaine to loue / whatsoeuer thin-
ges are of honest repoyte: yf there be any vertuous
thinge / yf there be any laudable thinge / those same
f haue

The Epistle of S. Paul

haue ye in yowre mynde / which ye haue bookest lea-
ned and receaued / harde and also lene in me: those
things do / and the God of peace shall be with you.
I reioyce in the Lorde greatly / that now at the last
ye are reuined agayne to care for me / in that when
ye were also carefull / but ye lacked oportunitie.
I speake not because of necessitie . For I haue lear-
ned in whatsoeuer estate I am / theartwily to be con-
tent. I can booth cast doune my selfe / I can also ex-
cede . Euery where and in all things I am instru-
cted / booth to be full / and to be hongry: to haue plen-
ty / and to suffre neede . I can do all things thow
the helpe of Christ which strengtheth. Not withou-
dinge ye haue well done / that ye bare parte with me
in my tribulacion.

Ye of Philippos knowe that in the beginnin-
ge of the Gospell / when I departed from Macedo-
nia / no congregacion bare parte with me as concer-
ninge geuinge & receauinge / but ye only . For whe-
n I was in Cellalonica / ye sent oons and afterwarde
agayne vnto my neades: not that I desyre gifter
but I desyre aboundaunt frute on yowre parte. I re-
ceaued all / and haue plentie. I was euen filled after
that I had receaued of Epaphroditus / that which
came from you / an odour that smelleth sweete / a sacri-
fice accepted and pleasaunt to God . My God fulfill
all yowre neades thow his glorpyous riches in Je-
su Christ. Vnto God and oure farther be prayse
for euer moore . Amen . Salute all the sayntes in
Christ Jesu . The brethren which are with me / gre-
ate you. All the sayntes salute you: and moost of all
they which are of the Emperours housholde . The
grace of our Lorde Jesu Christ be with you all.
Amen.

Roma. xi

¶ Sent from Rome by
Epaphroditus.

The

fo. cxxvi.

The epistle

of Saeynt Paul the Apo-
stle vnto the Collos-
sians.

The first Chapter.



PAUL an Apostle of Je-
su Christ by the will of
God/and brother Timo-
theus. To the sayntes w-
hich are at Colossa/ and
brethren that beleue in
Christ.

Grace be with you
and peace from God oure
faether/and from the Loy-

de Jesu Christ.

We geue thanks to God the faether of oure
Lorde Iesus Christ / allwaies praerings for you
sence we harde of youre saeyth which ye haue in
Christ Iesu/and of the loue which ye beare to all
saeyntes for the hoepes sake which is laeyde vp in
store for you in heuen/of which hoepe ye haue harde
before by the true worde of the Gospell/which is co-
me vnto you / euen as it is into all the worlde / and
is frutesfull as it is amonge you / from the first daies
in the which ye harde of it / and had experience in
the grace of God in the truth/as ye learned of Epa-
phia oure deare selowe seruaunt / which is for you a
saeythfull minister of Christ/ which also declared vn-
to vs youre loue which ye haue in the spere.

✠ For this cause we also / sence the daye we har-
de of it/haue not ceasyd praeringe for you/ and desy-
ringe that ye might be fulfilled with the knowledg
of his will/in all wysdome & spirituall vnderstand-
ge/that ye might walke worthy of the Lorde in all
thynges

The Epistle of S. Paul

things that please beyng fructfull in all good wo-
kes and encreasinge in the knowle dge of God / stre-
gihe d with all might thow we his glorious power vn-
to all patience and longe sufferinge with ioyfulness
geuinge thanks vnto the faether which haeth ma-
de vs meete to be parttakers of the enheritaunce of
saeyntes in light.

Which haeth deliuered vs from the power o' C-
decknes / and haeth translate d vs into the kingdome
of his deare sone / in whoom we haue redemption
thow we his bloud / that is to saey the forgiuens of sin-
nes which is the ymage of the inuisible God / first be-
gotten of al creatures. For by him were all things
created things that are in heauen / and things that
are in earth: things visibie and things inuisibie /
whether they be maieste o' lordshippe / ether ruele o'
power. All things are created by him / and in him /
and he is before all things / and in him all things
haue their beyng.

And he is the head of the body / that is to wth
of the congregacion: he is the beginnunge and first be-
gotten of the dead / that in all things he might haue
the preeminence. For it pleased the faether that in
him shuld all fulnes dwell / and by him to reconcile
all thinge vnto him selfe / and to set at peace by him
thow we the bloud of his crosse / booth things in hea-
uen and things in earth.

And you (which were in tymes past straungers
and enymies / because poure myndes were set in euill
woorkes) haeth he now reconciled in the body of his
fleche thow we death / to make you holly / vnblame-
able and without fault in his awne sight / yf ye con-
tinue grounde d and stablyshed in the faeth / and
be not moued awaye from the hope of the Gospell /
wher of ye haue harde / howe that it is preached a-
monge all creatures which are vnder heauē / wher
of I Paul am made a minister.

Now ioye I in my sufferinges which I suffer
for

for you / a fullill that which is behynde of the passi-
ons of Christ in my flesshe for his bodyes sake wh-
ich is the congregacion / whear of I am made a mi-
nister accordyng to the ordinaunce of God / which
ordinaunce was geuen me vnto you warde / to ful-
fill the woorde of God & mystery hide sence the worl-
de beganne / and sence the beginninge of generacion
but now is opened to his sacynthes / to whom God
wolde make known the glorious ryches of this
mystery amonge the genylys / which ryches is Christ
in you / the hope of glory / whom we preach / war-
ninge all men / & teachinge all men in all wysdome
to make all men perfect in Christ Iesu. Whearin I
also labour and stryue / euen as far forth as his wor-
kinge worketh in me myghtely.

¶ The. ii. Chapter.

I Wolde ye knowe what fightinge I haue
for youre sakes and for them of Laodicia / and
for as many as haue not sene my parson in the fles-
he / that their hertes might be comforted and knet
to gedder in loue / and in all ryches of full vnderston-
dinge / for to knowe the mystery of God the faether
and of Christ / in whom are hide all the treasures. Col. iii.
of wysdome and knowledge. This I say lest any
man shuld begyle you with enysinge wordes. For
though I be absent in the flesshe / yet am I pr. sent
with you in the spyte / ioyinge and beholdinge the
order that ye keape / & youre sted fast saeyth in Christ.
As ye haue thearfore receaued Christ Iesu the Loy-
de / euen so walke / routed and vlt in him and sted
fast in the sacry / as ye haue learned: and therein
be plenteous in geuyng thanks.

† Beware lest any man come and spoyle you
thorow philosophy and discaefull vanitie / thorow
the traditions of men / and ordinañces after the worl-
de / and not after Christ. For in him dwelleth all the
fulnes of the Godhead bodily / and ye are complete
in him which is the head of all rule and power / in
f. iij. Whoom

The Epistle of S. Paul

In whom also ye are circumsised with circumsision made with out bondes/by puttyng of the sinfull body of the fleshe thorow the circumsision that is in Christ in that ye are buryed with him thorow baptism in whom ye are also risen agayne thorow the mayth that is wrought by the operation of God which rayled him from death.

And ye which were dead in sinne thorow the vncircumsision of your fleshe haeth he quytred with him and haeth forgiven vs all oure trespasses & and haeth put out the hardwittinge that was agaynst vs contayned in the lawe wrytten/ & that haeth he taken out of the waye & haeth fastened it to his crosse/ & haeth spoyle d ruele d ruele/ & power/ & haeth made a shewe of them openly/ and haeth triumphed ouer them in his awne person.

Let no man thearfore trouble youre consciences aboute meate & drinke or for a pece of an holyday/ as the holyday of the newe moone/ or of Sabboth dayes/ which are nothings but shadowes of thinges to come/ but the body is in Christ. Let no man make you shote at a wyde marke which after his awne ymaginacis walketh in the humblenes & holynes of aenges/ thinges which he neuer sawe/ causseth to puffe vp with his fleschly mynde/ & holdeth not the head/ wherof all the body by ioyntes & couples receaueth nouishment/ & is knet togeder/ and increaseth with the increasyng that cometh of God.

Wherefore yf ye be dead with Christ from ordinances of the worlde/ why as though ye yet liued in the worlde/ are ye ledde with tradicions of men that saye/ Touche not/ tast not/ handell not which all perishe with the byng of them and are after commaundmentes and doctrine of men/ which thinges haue the similitude of wysdome in chosen holynes & humblenes/ & in that they spare not the body/ do the fleshe no worthe vnto his neade.

The.iii. Chapter. ✠

To the Collosyans.

Pa. cccviii

If ye be the rylen agayne with Christ / seke those thynges which are aboue where Christ sitteth on the right hande of God. Set youre affection on thynges that are aboue / & not on thynges which are on the earth. For ye are dead / & youre lyfe is hid with Christ in God. Where Christ which is oure lyfe shall be with selfe / the shall ye also appere with him in glory.

Mortifie the earthe your members which are on the earth / fornicacion / uncleannes / vniuersall lust / cruell concupiscence / & couetousnes which is worshippinge of ydoles: for which thynges sake the wrath of God cometh on the children of unbelieve. In which thynges ye walked once / when ye lyued in the.

But now put ye also awaye from you all thynges wrath / fearnes / maliciousnes / cursed speakynge / all thy speakynge out of youre mouthes. Lye not one to another / that the olde man with his workes be put off and the new put on / which is renewed in knowledge after the ymage of him that made him / where is neither Gentile nor Jewe / circumcision nor uncircumcision / Barbarous or Sythian / bothe of see: but Christ is all in all thynges. Rom. vi. b.
Eph. iii.
Hebr. xii.
1. Pet. ii. a

Cross Now the earthe as electe of God / holy / & be- Eph. iii. b
loued / put on tender mercie / kyndnes / humblenes of myndes / meeknes / lowge sufferynge / forbearynge one another & forgyuynge one another / yf any man haue a quarell to a noether / euen as Christ forgave you euen so do ye. About all these thynges put on loue / which is the bounde of perfectnes. And the peace of God rule in youre hertes / to the which peace ye are cased in one body. And let that ye be thankfull. Let the worde of Christ dwell in you plentiously in all wysdome. Teache & exhorte youre alyue selues / in psalmes / & hymnes / & spirituall songes which haue fauour with the / singinge in youre hertes to the Lord. And all thynges (whatsoeuer ye do in worde or dede) do in the name of the Lord Jesu / gruyng i. 1. Cor. x. g
Eph. v. c
1. Pet. iii. a
thanks to God the father by him.

f. iii. Wyres

The Epistle of S. Paul

Ephe. vi. a. Wpues/submit youre selues vnto youre owne
Titus. ii. c. husbandes/as it is comly in the Lorde. Husbandes
1. Pet. ii. c. loue youre wpues and be not bitter vnto the. Chil-
 dien/obey youre facthers and moethers in all thing-
 es/for that is well pleasynge vnto the Lorde. Fac-
 thers/rate not youre childien/lest they be of a despe-
 rate mynde. Seruauntes/be obedient vnto youre bo-
 dily maesters in all thinges: not with eye seruire as
 me pleasers/ but in singlenes of herte/fearynge God.
Sapi. vi. b. And whatlocur ye do/do it hertely as though ye di-
 de it to the Lorde/and not vnto men. For as moche
Roma. ii. b. as ye knowe that of the Lorde ye shall receiue the re-
 warde of inheritaunce/for ye serue the Lorde Christ.
 But he that doeth wronge shall receiue for the wronge
 that he haeth done: for there is no respect of per-
 sons with God. Ye maesters do vnto youre seruaun-
 tes that which is iust and equall / seinge ye knowe
 that ye also haue a maester in heauen.

The. iij. Chapter.

Ephe. v. d

Continue in praeyer and waetch in the same
 with thankes geuyng/praeprnge also for vs
 God open vnto vs the doze of viteraunce that we
 maye speake the mystery of Christ (wherefore I am
 also in bondes) that I maye vtter it/ as it becometh
 me to speake. Walke wpselfe to them that are with
 out/and redeme the tyme. Let youre speache be all
 wayes well fauoured and powdred with salt that ye
 maye knowe howe to answer every man.

The deare broether Tichicus shall tell you of
 all my busyness/ which is a facythfull minister & felo-
 we seruaunt in the Lorde/whoom I haue sent vnto
 you for the same purpose/that he might knowe / howe
 ye do/and might comforte youre hertes/whome One
 simus a facythfull and a beloued brother / which is
 one of you. They shall tell you of all thinges
 which are adoyng here.

Priscarchus my preson felowe saluteth you/and
 Marcus Barnabas sisters sonne: touchinge whom
 ye see

To the Thessalonians. To. ccc. xii
 ye receaued commaundementes. If he come vnto
 you: receaue him: and Iesus which is caled Iustus/
 which are of the circumcision. These only are my
 wyse felowes/vnto the kingdome of God/ which
 were vnto my consolacion. Epaphras the seruaunt
 of Christ/ which is come of you/ saluteth you/ and all
 wayes laboureth feruently for you in prayers / that ye
 maye stonde perfect and full in all that is the will of
 God. I beare him recorde that he haeth a feruent
 mynde towarde you and towarde them of Laodicia
 and them of Hierapolis. Deare Lucas the physician
 greeteth you/ and Demas. Salute the brethren
 which are of Laodicia/ and salute Nymphas and the
 congregacion/ which is in housse. And when the pist
 le is red of you/ make that it be red in the congrega
 tion of the Laodicyans also: and that ye lyke wyse re
 ade the epistle of Laodicia. And saye to Archippus:
 take heed to the office that thou haest receaued in
 the Lorde/ that thou fullfill it. The salutation by
 the honde of me Paul. Remēber my bondes. Grace
 be with you: Amen.

¶ Sent from Rome by Tychi
 cus/ Onesymus.

The fyyst epi=

stle of Saeynt Paul vnto the
 Thessalonians.



¶ The first Chapter.

Praise be to God the father of our Lord Iesus Christ/ Syluanus and Ti
 motheus.

¶ Vnto the congregacion
 of the Thessalonians in God
 the father/ and in the Lorde
 Iesus Christ.

Grace be with you / &
 peace from God our fa
 ther.

The. i. Epistle of S. Paul
her/and from the Lorde Iesus Christ.

We geue God thanks all waye for you all/
makinge mention of you in oure prayers with but
ceasinge/and call to remembraunce yours worke in
the sacryth/a labour in loue and perseuerance in
hoepe of oure Lorde Iesus Christ/in the sight of God
oure faether: because we knowe brethren beloued of
God/how that ye are electe. For oure Gospell came
not vnto you in worde onely/ but also in power/and
also in the holly goost and in moche certayntie/as
ye knowe after what manner we behaue doore sel-
ues amonge you/for youre laches.

And ye became folowers of vs and of the Lorde/
and receiued the worde in moche afflictio/with ioye
of the holly goost: so that ye were an ensample to all
that beleue in Macedonia and Achaia. For frō you
sounded out of the worde of the Lorde/not in Mace-
donia and in Achaia onely: but youre sacryth also w
hich ye haue vnto God spred her selfe abroade in all
quartars/so greatly that it nedeth not vs to speake
my thinge at all. For they the selues be we of you w
hat manner of entringe in we had vnto you & how
ye tourned to God from ymages/for to serue the ly-
uinge & true God/& for to looke for his sonne from he-
auen/whom he rayse d from death: I mean Iesus
which deluyeth vs from wrath to come.

The. ii. Chapter.

How ye youre selues knowe brethren of oure
entraunce in vnto you/how that it was not
in vanite: but euen after that we had suffered befores
and were painfully entreated at Philippios (as ye
well knowe) then were we bolde in oure God to
speake vnto you the Gospell of God/with muche
strypnge. Oure exhortacion was not to bringe you
to erreure / nor yet so vncleannes / neather was it
with gyle: but as were allowed of God/that the Gos-
pell shuld be commuted vnto vs: euen so we speake/
not

To the Thessalonians.

Pa. cccxii

not as though we intended to please me / but God /
which tryeth oure hertes.

Neather was oure conuersacio at any tyme with
flatteringe wordes / as ye well knowe neather in clo
ked couetousnes / God is recorde: neither sought we
praise of men / neather of you / nor yet of any oether
when we might haue bene chargeable / as the Apost
les of Christ but we were tender amonge you / euen
as a noyse cherelleth her childzen / so was oure af
fection towarde you / oure good will was to haue
dealt vnto you / not the Gospell of God onely /
but also oure awne soules / because ye were deare
vnto vs.

✠ Ye remember brethzen oure labour / and tra
uayle. For we laboured daye and night because we
wolde not be grieuous vnto any of you / preached Actu. 20
vnto you the Gospell of God. Ye are witnesses / & so i. Cor. iii
is God / how holply & iustly & vnb lameable we beha. iij. iij.
ued oure selues amonge you that beleue: as ye knowe
we how that we exhorted and comforted & besought
euery oone of you / as a faether his childzen / that ye
wolde walke worthy of God / which hath called
you vnto his kyngdome and glory.

For this cause thanke we God with out ceasyn
ge / because that when ye receaued of vs the worde
wherewith God was preached / ye receaued it not as
the worde of man: but eue as it was in deede / the wor
de of God / which worketh in you that beleue.

✠ For ye brethzen became folowers of the congrega
tions of God which in Ieremy are in Christ Iesu:
for ye haue suffered lyke thinges of youre kynsmen
as we oure selues haue suffered of Jewes. Which
as they killed the Lorde Iesus and their awne Pro
phetes / euen so haue they persecuted vs / and God
they please not / & are contrary to all men ad forbid vs
to preache vnto the Gentyls / & they might be saued /
to fulfill their synnes all waye: For the wrath of
God is come on them / euen to the vtmost.

For

The. i. Epistle of S. Paul

For as much brethren as we are kept from you
for a season / as concerning the bodily presence / but
not in the herte / we enioyed the moore to se you per-
sonally with great desyre. And therefore we woelde
haue come vnto you / I Paul oons and agayne / but
Satan with stonde vs. For what is our hope or
iope / or crowne of reioysynges are not yet in the pre-
sence of our Lorde Iesus Christ at his commynges
yes ye are our gloze and iope.

The. iii. Chapter.

Act. xvi.

Utherfor sence we coude no longer forbear-
re / it pleased vs to remayne at Athens alow-
ne / and sent Timotheus our brother and mini-
ster of God / and our labour felowe in the Gospell
of Christ / to stablyshe you and to choyse you ouer
your faeyth / that no man shulde be moued in these
se afflictions. For ye your selues knowe that we are
euen apoynted thare vnto. For verily when I was
with you / I toelde you before that we shulde suffre
tribulaciō / euen as it came to passe / as ye knowe.
For this cause whē I coude no longer / forbear / I
sent that I might haue knowledge of your faeyth /
lest happely the tēpter had tēpted you / and that our
laboure had bene bestowed in vayne.

But now laetely when Timotheus came from
you vnto vs / and declared to vs your faeyth and
your lous and how that ye haue good remembraunce
of vs all wayes / desyeringe to se vs as we desyre
to se you. Therefore brethren we had consolacion in
you / in all our aduersite and necessite / through your
faeyth. For now are we alure / yf ye stonde sted-
fast in the Lorde. For what thanks can we recom-
pence to God agayne for you / ouer all the iope that
we iope for your lackes before our God / Shall we /
might and daye praye exceedingly that we might se
you presently / and might fulfill that which is lack-
ing in your faeyth.

God

To the Chellalonyans.

fo. ccc. l.

God him selfe oure faether/and oure Loide Ie
sus Chrust gyde oure iorney vnto you: and the Loide
de increace you and make you flowe ouer in loue oo
ne to warde a nother/and to warde all men / euen
as we do towarde you/to make youre hertes stable
and vnblamcable/in hollynes before God oure fae
ther/at the comminge of oure Loide Iesus Chrust/
with all his sacynetes.

The. iiii. Chapter.



Euertharmooze we beseeche you brethren/ ad
exhorte you in the Loide Iesus/that ye incre
ace mooze and mooze/euen as ye haue receaued of
vs/how ye might to walke and to please God. Ye
remember what commandementes we gaue you in
oure Loide Iesu Chrust. For this is the will of God/
euen that ye shuld be holly/and that ye shuld absta
yne from fornicacion/that euery oone of you shuld
knowe how to keape his vessel in hollynes and ho
noure/and not in the lust of concupiscence/as do the
heathen which knowe not God/that no man go to
farrre and defraude his broether in bargayninge: be
cause the Loide is a venger of all suche thinges / as
we tolde you before tyme and testified. For God ha
eth not caled vs vnto vncleennes: but vnto hollynes.
We thearfoze that despyseth/despyse not man / but
God/ which haeth sent his holij spzite an vnto you.

Rom. x.
Eph. v. 3

But as touchynge brotherly loue / ye nede
not that I wyte vnto you. For ye are taught of God
to loue con another. Ye and that thinge verely ye
do vnto all the brethren which are thezow oute all
Macedonia. We beseeche you brethren that ye incre
ace mooze/and mooze/and that ye studie to be quie
t/and to medle with youre awne busynes/ and to
worke with youre awne hondes/as we commaun
ded you: that ye may behaue youre selues honestly
to warde them that are with out/and that nothyng
be lacking vnto you.

Joh. xiii. d.
and. xv. v
1. Joh. ii. b.
1. Ach. ii. d

✠ I wolde not brethren haue you ignorant
concer

The. ii. Epistle of St. Paul

concerninge them which are fallen a sleape / that ye
sorrowe not as oether do which haue no hope . For
yf we beleue that Iesus dyed and roose agayne : e
uen so the also which sleape by Iesus / will God brin
ge agayne with him . And this saie we vnto you in
the worde of the Lorde / that we which lyue & are re
mayninge in the comynge of the Lorde / Shall not co
me pette they which sleape . For the Lorde him self
shall descende fro heauen with a howte & the voy
ce of the archangel & trompe of God . And the dead
in Christe shall aryse first : then shall we which lyue
and remayne / be caught vp with the also in the clow
des / to mete the Lorde in the ayer . And so shall we
euer be with the Lorde. Wherefore comforte youre
selues oone another with theese wordes. ¶

1. Cor. xv. d

The. v. Chapter.

1. Pet. iii.
Apoc. iii. a
and. xvi.

Of the tymes and seasons brethren ye haue no
neade that I wyte vnto you : for ye your sel
ues knowe perfectly / that the daye of the Lorde shall
come euen as these in the night . When they shall
saye peace and no daunger then cometh on them
suden destruction / as the traualinge of a woman w
ith chylde / and they shall not scape. But ye Brethren
are not in darknes / that & daye shuld come on you as
it were a thefe. ¶ Ye are all the children of light /
and the childe of the daye. We are not of the night
neather of darknes.

Esa. lii.
Eph. vi.

Wherefore let vs not sleape as do oether : but let
vs watch & be sober . For that they sleape sleape in
night : and they that be droncken / are droncken in
the night . But let vs which are of the daye / be sober
armed with the brest plate of sauepny and loue / and
with hope of saluacion as an helmet . For God
haeth not apoynted vs vnto wrath : but to obtayne
saluacion by the meanes of oure Lorde Iesu Christ
which dyed for vs : that whethere we wake or slea
pe / we shuld liue to gedre with him.

Wherefore comforte youre selues so gedre and
edific

To the Thessalonians.

fo. cccc.

edifie oone another / euen as ye do.

¶ We beseeche you brethren / that ye knowe them
which laboure amonge you and haue the oversight
of you in the Lorde and geue you exhortacion / that
ye haue them the moore in lette / for their workes sake
and be at peace with them. **¶** We despye you
brethren / warne them that are vnruely / comforte the
feble mynded / forbeare the weake / haue continuall
patience towarde all men. Se that noone receiue
euyll for euyll vnto any man: but euer folowe that
which is good / boeth amonge youre selues / ad to all
me. Reioyce euer. Praye continually. In all thinges
geue thakes. For this is the will of God in Christ
Iesu towarde you.

¶ Quenche not the spyte. Despyse not prophesy-
nges. Examen all thinges / and kepe that which is
good. Absteyne from all suspicious thinges. The
very God of peace sanctifie you thorow out. And I
praepe God that youre whoole sprete / soule and bo-
dy / be kept faultlesse vnto the comminge of our Lorde
Jesus Christ. **¶** Faythfull is he which caled
you: which will also do it. Brethren, praye for vs.
Greete all the brethren with an holly kysse. I charge
you in the Lorde / that this pistle be red vnto all the
holly brethren. The grace of the Lorde Jesus Christ
be with you. Amen. 1. Cor. i. b

¶ The fyrst pistle vnto the Thes-
salonians sent from
Athens.

The seconde

apistle of Saeynt Paul the Apostle vnto
the Thessalonians.

¶ The fyrst Chapter.

Paul

The .ij. Epistle of S. Paul

ALL/ Syluanus and Timotheus.

Unto the congregacion of the Thessa-
lonians which are in God our faether
in the Lorde Iesus Christ.

Grace be with you & peace fro God
our faether/ & fro y^e Lorde Iesus Christ

We are bounde to thanke God all wayes for you
brethren/as it is meete/because that youre saeyth groweth
exceedingly/and euery oone of you swimmeth
in loue towarde anoether betwene youre selues/so
that we our selues reioyce of you in the congregaci-
ons of God/ouer youre patience and saeyth in all yo-
ure persecutions and tribulacions that ye suffer/ w-
hich is a token of the rightewes iudgement of God/
that ye are counted worthy of the kingdome of God/
for with ye also suffer. It is verely a rightewes thin-
ge with God to recompence tribulacion to them that
trouble you: and to you which are troubled/rest with
vs when the Lorde Iesus shall be we him selfe from
heauen with his mighty aengels / in flaminge fyre/
tendinge vengeance vnto the that knowe not God/
and to them that obeye not vnto the gospel of our
Lorde Iesus Christ / which shall be punished with
euertlastinge damnacion/fro the presence of the Lo-
de/and from the gloze of his power/when he shall co-
me to be glorified in his sayntes/and to be made
maruelous in all them that beleue: because our testi-
mony that we had to you/was beleued euen the sa-
me daye that we preached it. Wherefore we praye
all wayes for you that our God make you worthy
of the callinge/and fullfill all delectacion of goodnes
and the worke of saeyth/with power: that the name
of our Lorde Iesus Christ maye be glorified in
you/and ye in him/thorow the grace of our God/
and of the Lorde Iesus Christ.

The .ij. Chapter.

Ue beseeche you brethren by the comynge of
our Lorde Iesu Christ/ and in that we shall
assemble

To the Thessalonians 2o. ccc. xliii.

assemble vnto him / that ye be not suddenly moued fro
your mynde & be not troubled neither by spete / nei
ther by wordes / nor yet by letter which shoulde seme
to come from vs / as though the daye of Christ were
at hande. Let no mā deceiue you by any meanes / for
the Lorde cometh not / excepte thear come a departin
ge first / & that the sinfull man be opened the sonne of
perdition which is an aduersari / and is exalted abo
ue all that is caled God / or that is worshipped : & he
shall sit as God in the temple of God / and shew
himselfe as God.

Eph. b. b

23 Remember ye not / that when I was yet with
you / I tolde you these thinges : And now ye knowe
what with holdeth : euen that he might be viter
red at his tyme. (For the mystery of the iniquite doeth
all ready worke : till he which now only truely
be taken on of the waep.) And then shall that wic
ked be vttered / whom the Lorde shall consume
with the spete of his mouth / and shall destroye it
with the apereance of his comminge. & euen him
whose comminge is by the workings of Satan / with
all lyng power / signes and wonders : and in
all deceiuablenes of vnrightheenes / amonge the
that perishe : because they receiued not the (loue) of
the truely that they might haue bene saued. And the
arfoze God shall sende them stronge delusion / that
they shoulde beleue lyes : that all they might be dam
ned which beleueth not the truely / but had pleasure
in vnrightheenes.

Gal. xlii. a

24 But we are bounde to geue thanks alwaies to
God for you brethren beloued of the Lorde / for be
cause that God hath fro the beginninge chosen you
to saluacio / thoro sanctifyinge of the spete / and thro
row beleuinge the truely : wherunto he caled you
by oure gospell / to obtayne the glorie that cometh
of oure Lorde Iesu Christ.

+ The arfoze brethren shoulde fast / and keape the or
dinances which ye haue learned : whether it were

The. i. Epistle of S. Paul
by our preaching or by epistle. Our Lorde Iesu
Christ him selfe/and God our father which hath
Roma. vii. loued vs/a hath geue vs euerlastinge consolacion
and good hope thowso graue/comforte your hee-
tes/a stablish the you in all doctrine a good doyng.

The. iii. Chapter.

Ethermore brethren praye for vs that the
worde of God maye haue fre passage and be
glorified/as it is with you/and that we maye be de-
livered from vnreasonable and euill men. For all me
haue not sayth: but the Lorde is saythfull / which
shall stablish the you/and keape you from euill. We
haue conf. dence thowso the Lorde to you warde/ &
ye booth do/and will do/that which we commaun-
de you. And the Lorde gyde your hertes to the loue
of God and pacience of Christ.

We requyre you brethren in the name of our
Lorde Iesu Christ/that ye with drawe your sel-
ues fro every brother that walketh inordinatly/a
not after the instruction which ye receiued of vs. Ye
your selues knowe how ye ought to folowe vs. For
we behaued not our selues inordinatly amonge you
Neither toke we bread of any man for nought: but
wrought with labour and treuaple night and daye
because we wolde not be greuous to any of you:
not but that we had auctoritie: but to make our sel-
ues an ensample vnto you/to folowe vs. For when
we were with you/this we warned you of / that ye
shew were any which woeld not worke/that the sa-
me shulde not eate.

We haue harde saye no doute that there are so-
me which walke amonge you inordinatly/ and wor-
ke not at all/ but are hely bodyes. Them that are su-
che/ we commaunde and exhort by our Lorde Iesu
Christ/that they worke with quietnes/a eate their
owne bread. Brethren be not wery in well doyng.
If any man obey not our sayynges/ sende vs wor-
de of him by a letter: and haue no copanis with him/
that

To the Thessalonyans To correct
that he maye be assured. And count him not as an
enemy: but warne him as a brother.

D The very Lordes of peace grue you peace all
waies by all means. The Lord be with you all.
The salutation of me Paul with myne auncie hon-
de. This is the token in all Epistles. So I write.
The gracie of oure Lord Iesus Christ be with you
all. Amen.

I went from Athens.

The fyyst epi-

le of Saeyne Paul vnto
Timothe.

The fyyst Chapter.

I A an Apostle of Iesus Christ / by
the commaundement of God oure Lord. I. Cu. xvi.
oure / and Lord Iesus Christ / which is
oure hoep.

Unto Timothe his naturall sonne
in the fapth.

Grace / mercy and peace from God oure faether
and Lord Iesus Christ oure Lord.

As I besought the to abyde still in Ephesus /
when I departed into Macedonia / euen so do / that
thou commaunde some that they teache no noether
wyse: neether grue herte to fables and genealogies /
which are endlesse / and bzege doubtis moare then
godlye edyfyng which is by fapth / for the ende of
the commaundement is loue that cometh of a pu-
re herte / and of a good conscience / and of fapth
vnsapned: from the which thinges some haue er-
red / and haue turned vnto baeryn iangelinge be-
cause they wolde be doctours in the scripture / and

The .i. Epistle of S. Paul

yet vnderstonde not what they speake / nether whether they affirme.

Roma. vii.

✠ We knowe that the lawe is good / yf a man vse it lawfully / vnderstandinge this / howe that the lawe is not geuen vnto a righteous man / but vnto the vnrighteous & disobedient to the vngodly and to sinners / to vnholly and vnclean / to murderers of fathers & murderers of mothers / to manslayers and whoremongers : to them that defile them selues with mankynde : to menslealers : to lyars & to perjured / & so fourth if there be any oether thinge that is contrary to heliome doctrine / accordinge to the gospell of the glory of the blessed God / which gospell is committed vnto me.

And I thanke Christ Iesus oure Lorde which haeth made me stronge : for he counted me true and put me in office / when befoze I was a blasphemer / and a persecuter / and a tyrant. But I obaiened mercy / because I did it ignorantly thorow vnbelife. Neuerthelater the grace of oure Lorde was more aboundant with sacryth and loue which is in Christ Iesu.

✠ This is a true sacrynge & by all meanes worthy to be receiued / that Christ Iesus came into the worlde to saue sinners / of whoom I am chiefe. Not withstandinge for this cause was mercy geuen vnto me / that Iesus Christ shulde first shewe on me all longe patience / vnto the ensample of them which shall in tyme to come beleue on him vnto eternall lyfe. So then vnto God / kinge euerlastinge / immortall inuisible / and wyse only / be honour and prayse for euer and euer. Amen.

This commaundement commit I vnto the loued Cunotheus / accordinge to the prophesies which in tyme past were prophesied of the / that thou in them shuldest fight a good fight / hauinge sacryth and good conscience which some haue put aswape from them / and as concerninge sacryth haue made hypocrisie.

Of

Of whose name is Hymeneus and Alexander which I haue deliuered vnto Satan / that they might be taught not to blaspheme.

¶ The. ii. Chapter.



I Schoote thearfore / that aboue all thinges / prayers / supplications / intercessions and giuinge of thankes be had for all men: for kings / and for all that are in authoritie / that we maey liue a quiet and a peaceable life / in all godlines and honestie. For that is good and accepted in the sight of God our sauiour / which will haue all men saued and to come vnto the knowledg of the trueth. For thear is oone God / and oone (mediator) betwene God and man / which is the man Christ Iesus / which gaue him selfe a ranfome for all men / that it shuld be testified at his tyme / whear vnto I am ordained a preacher and an Apostle: I tell the trueth in Christ and lye not being the teacher of the gentyls in facyth and verite.

I wil thearfore that the men praey every where liftinge vt pure hondes without wrath / or dowtyng. Lyke wyse also the women that they arraye them selues in comly apparell with samfastnes and discrete behauiour / not with broyded heare / oether golde / or pearles / or costly arraye: but with suche as becommeth women that professe the worshippinge of God thorow good workes. Let the woman learne in silence with all subiectiō. I suffer not a woman to teache / neether to haue authoritie ouer man: but for to be in silence. For Adam was first formed / and then Eue. Also Adam was not decaued / but the woman was decaued / and was in transgression. Not withstandinge thorow bearinge of childre they shal be saued / so they continue in facyth / loue and holynes with discretion.

¶ The. iii. Chapter.

g. iiij.

This

The .i. Epistle of S. Paul

This is a true sayinge: If a mā couet the office of a Bysshope he desyrieth a good wyfe. Ye and a Bysshope must be faultlesse the husband of oone wyfe / sober / discrete / honestly apparelled / barberous / apt to teache / not droncken / no fighter / not geuen to filthy lucre: but gentle / abhorringe flightringe / abhorringe couetousnes / and oone that ruleth his awne house honestly / hauinge children by order obedience with all honeste for if a man cannot rule his awne house / how shall he care for the congregation of God. He maye not be a pongeroller / lest he fall well and faule into the iudgement of the euill speaker. He must also be well reported of amonge them which are with out fourth / lest he fall into rebuke and snare of the euill speaker.

Like wyse must the Deacons be honest / not double tonged / not geuen vnto muche drynkinge / neither vnto filthy lucre: but hauinge the mystery of the faith in pure conscience. And let them first be proued / and then let them minister / yf they be founde faultlesse.

Euen so must their wyues be honest / not euill speakers: but sober & faithfull in all thinges. Let the Deacons be the husbandes of oone wyfe / and as they rule their children well / & their awne householdes. For they that minister well / get themselves good degree and greate libertie in the faith / which is in Christ Iesu.

These thinges write I vnto the / trustinge to come shortly vnto the: but and if I tarie longe / than the thou mayest yet haue knowledg how thou oughtest to behaue thy selfe in the house of God / which is the congregation of the liuinge God / the pillar and ground of truth. And without naye great is that mystery of godlines: God was pleased in the flesh / was iustified in the spite / was sene of aengels / was preached vnto the gentyls / was beleued on in earth and retriued by in glory.

The spite speaketh evidently that in the latter tymes some shall departe from the saepth and shall geue heed vnto spites of erreure / and dyuelishe doctrine of them which speake faulsthorow pocrisly and haue their consciences marked with an hoete yron / forbiddinge to mary / and commaundinge to absteyne from meates which God haeth created to be receaued with geuinge thanks / of them which beleaue and knowe the trueth. For all the creatures of God are good and nothinge to be refused / if it be receaued with thankesgeuinge. For it is sanctified by the worde of God and prayer. If thou shalt put the brethren in remembraunce of these thinges / thou shalt be a good minister of Iesu Christ / which haest bene nourished vp in the wordes of the saepth and good doctrine / which doctrine thou haest continually folowed. But cast awaye vngoodly and oelde wyues fables.

ij. Tim. iij.
ij. Pet. iij.
Iuoe. ij. l

ij. Tim. iij.
Titus. iij. c

Exercyse thy selfe vnto godlynnes. For bodely exercyse profiteth lytell: but godlines is good vnto all thinges / as a thinge which haeth promyses of the lyfe that is now / and of the lyfe to come. This is a sure sayinge / and of all parties worthy to be receaued. For therefore we laboure and suffer rebuke / because we beleaue in the liuinge God which is the sauour of all me: but specially of those that beleue. Such thinges commaunde & teache. Let no man despyse thy yowth: but be vnto them that beleaue / an ensample / in worde / in conuersacion in loue / in spyte / in fayth and in purenes.

¶ Till I come / geue attendaunce to readinge / to exhortacion and to doctrine. Despyse not that gifte that is in the / which was geuen the thowow prophetic and with the laeyinge on of the hondes of an elder. These thinges exercise / and geue thy selfe vnto the / that it may be sene how thou prophett in all thinges

The. i. Epistle of S. Paul
things. Take heede vnto thy selfe and vnto lear-
ninge/and continue therein. For if thou shalt so do/
thou shalt save thy selfe/and them that heare the.

The. v. Chapter.

Beke not an elder: but exhorthe him as a fa-
ther/and the yonger men as brethren/the el-
der women as mothers/ the yonger as sisters/ with
all purenes. Honour wyddowes which are true
wyddowes. If any wyddowe haue children or ne-
ues/let them learne first to rule their owne houses
godly and to recompense their elders. For that is good
and acceptable before God. She that is a very wyd-
dowe and frendlesse/putteth her trust in Gods con-
tinueth in supplicacion and praye night and daye.
But he that liueth in pleasure/is dead euen yet a li-
ue. And these things commaunde/that they maye be
without faute: if they be any that prouideth not for
his owne/a namely for them of bishopps holde/the sa-
me denyeth the sayth/and worse then an infidell.

Let no wyddowe be chosen vnder threescore ye-
re olde/and suche a one as was y wyfe of one man
and well reported of in good workes: if he haue no
enriched children/ if he haue bene liberrall to straun-
gers/ if he haue welshed the sayntes fete/ if he ha-
ue ministered vnto them which were in aduersitie/ if
he were continually geuen vnto all manner good
workes. The yonger wyddowes refuse. For when
they haue begone to were wantone/to the dishonou-
re of Christ/ then will they mary/ hauinge damnaci-
on/ because they haue broken their first sayth. And
also they learne to go from house ydle ye not ydly
only/ but also trysinge and busynes bodys/ spea-
kinge thinges which are not comly.

I will thearfore that the yonger women mary/
and beare children/ and gyde the house/ and geue
none occasion to the aduersary to speake euill. For
many of them are all redy turned backe/ and are go-
ing after Satan. And if any man or woman that belie-
ueth/

ueth/haue wyddowes/let them minister vnto the/ & let not the congregacion be charged: that ye maye haue sufficient for the that are wyddowes in dedde.

The elders that ruele well/are worthy of double honoure/moost specially they which laboure in y^e worde and in theaching. For the scripture saeyth: thou shalt not moue the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst an elder receaue noone accusacion: but vnder two or thre witnessess. Then that sinner reuise openly/that oether maye feare.

Deu. xxi.
1. Cor. ix. 2.
Math. x. 2.
Luke. x. 2.

I testifie before God & the Lorde Iesu Christ & the cleke angels / that thou obserue the ase thinges with out hasty iudgement / & do nothings partially. Laye hōdes sodely on no man neather be parttaker of oether mens sinnes: keape thy selfe pure. Drinke no lenger water/ but vse a lytell wyne for thy stomake makes lacke and thyne often diseases.

Some mennes sinnes are open before honde and go before vnto iudgement: some mennes sinnes folowe after. Lyke wyse also good workes are manifest before honde & they y^e are oether wyse/cā not be hyd.

The. vi. Chapter.

Let as many seruauntes as are vnder the yoke/coūte their maesters worthy of all honour: that the name of God and his doctryne be not euill spoken of. Se that they which haue beleuinge maesters/despise them not because they are brethren: but so muche the rather do seruice/for as muche as they are beleuinge and beloued and parttakers of the benefite.

These thinges teache & exhorte. If any mā teache oether wyse/and is not content with the whollsome wordes of oure Lorde Iesu Christ/and with the doctryne of godlynes/he is puste by & knoweth no thinge: but wasteth his tyme about questions and stryfe of wordes whear off springe enuye/stryfe raeyniges/ euill surmisinges and vayne disputacions of

The .i. Epistle of S. Paul

Joh. i. d
Eccl. v. c

men with corrupte myndes and deshaite of the trueth / which thinke that lucre is godlynes. From such a seperate thy selfe. Godlynes is greate riches / if a mā be content with that he haeth. For we brought nothing into the worlde / and it is a playne case that we can carry nothing out.

Whe we haue foode / and rayment / let vs there with be content. They that wil be riche / faule into temptacion and snares / and into many folle he and now some lustes / which drownde men in perdition & destruccio. For couetousnes is the roete of all euill which whill some lusted after / they erred from the sauey / and tangled them selues with many sorowes. But thou which arte the man of God / flye suche thinges. Followe rightewesnes / godlines / loue / patience and meekes. Fight the good fight of sauey. Laye honde on eternall lyfe / whearunto thou arte cald / and hast professed a good professio before many witness.

2po. xviij
and. xix. c

Joh. i. b.
& Joh. i. c

I giue the charge in the sight of God / which quickeneth all thinges / and before Iesu Christ which vnder Pontius Pilate witnessed a good witnessinge / that thou keape the commaundement / ad be without spotte & vnrubable / vntill the apperinge of our Lord Iesus Christ / which apperinge (when the tyme is come) he shall se we that is blessed and mighty only / kinge of kinges / and lord of lordes / which only haeth immortalite / & dwelleth in light that no mā can attayne / whos neuer mā sawe / neither can se / vnto whoom be honoure and euell lastinge. Amen.

Joh. i. b

Charge the that are riche in this worlde / that they be not excedinge wyse / and that they trust not in the vncertayne ryches / but in the liuinge God which geueth vs abundantly all thinges to enioye the / and that they do good / and be riche in good wykes / & redy to geue and distribute / layinge vp in store for them selues a good foundacion agaynst the tyme

To Timothe. Fo. cccc. lxxviii
me to come that they may obtaeyn eternall lyfe.

O Timothe saue that which is geuen the to heape / & auoyde yngoodly vanities of voyces and op-
positions of science falsly so caled / which science w-
hyll some professed / they haue erred as concerninge
the sayth. Grace be with the. Amen.

¶ Sent from Laodicea / which is
the cheefest cite of Phrygia
Pacarians.

The seconde

Epistle of Sacynat Paul the Apost-
le vnto Timothe.

¶ The first Chapter.



PAUL an Apostle of Iesu Christ
by the will of God to preache the
promes of lyfe / which lyfe is in
Christ Iesu.

To Timothe his beloued
sonne.

Grace / mercy and peace / from
God the father / and from Iesu

Christ our Lord.

I thanke God / whos I serue from myne elders
with pure conscience / that with out ceasinge I make
mencion of the in my prayers night & daye / desyrin-
ge to se the / myndfull of thy teares: so that I am fil-
led with ioye / when I call to remembraunce the vn-
fayned sayth that is in the / which dwelt first in thy
graundmoether Lois / and in thy moether Eunice: &
am assure that it dwelleth in the also.

Rom. xviii

¶ Wherefore I warne the & thou sterre by & gif-
te of God which is in the / by the puttinge on of my
bondes

The. ii. Epistle of S. Paul

hondes. for God haeth not geuen to vs the spytte of
fearre / but of power / and of loue / and of sobrenes of
mynde. Be not ashamed to testifie oure Lorde / nei-
ther be ashamed of me / which am bounde for his sa-
ke: but suffre thou aduersitie also with the Gospell
1 Tim. iii. d. thowow the power of God / which saued vs / & caled
vs with an holly callinge / not accordinge to oure dea-
des / but accordinge to his awne purpose / and gracie
which gracie was geuen thowow Christ Iesu before
the worde was / but is now declared openly by the
appearinge of oure sauoure Iesu Christ which ha-
eth put awaye death / and haeth brought lyfe & im-
mortalite vnto light thowow the gospell / wherunto
I am apointed a preacher and Apostle / and a thea-
cher of the gentyls: for the which cause I also suffre
these thinges. Neuerthelisse I am not ashamed.
For I knowe whom I haue beleued / & am sure that
he is able to keape that which I haue comitted to his
keapinge / agaynst that daye.

1 Tim. ii. b. Se thou haue the ensample of the hollesse wo-
des / which thou haest of me in faeyth and loue wh-
ich is in Iesu Christ. That good thinge / which was
committed to thy keapinge / keape in the holly goost
which dwelleth in vs: This thou knowest how that
all they which are in Asia / be turned from me. Of wh-
ich sorte are Phygelos and Hermogenes. The Lorde
geue mercy vnto the housse of Onesiphoros / for
he ofte refresshed me / and was not ashamed of my
chaunce: but when he was at Rome he sought me out
very diligently / and founde me. The Lorde graunt
vnto him that he may fynde mercy with the Lorde
at that daye. And in how many thinges he ministered
vnto me at Ephesus thou knowest very well.

The. ii. Chapter.

Thou thearfoze my sonne / be stronge in the
grace that is in Christ Iesu. And what thin-
ges thou haest harde of me many bearynge witness / the

To Timothe.

To. ccc. xlii.

the same biller to saythfull men which are apte to
teache oether. Thou therefore suffre affliction as a
good souldier of Iesu Christ. No man that warrethly
entanglyth him selfe with worldly busynes / & that
because he wolde please him that haeth chosen him
to be a souldier. And though a man stryue for a ma-
ster / yet is he not crowned except he stryue lawfully.
The husband man that labourerth must first receaue
of the frutes. Consider what I saye. The Lord ge-
ne the vnderstandinge in all thynges. ¶

Remember that Iesus Christ beyng of the se-
de of Dauid / rose agayne from death accordyng
to my Gospell / wherem I suffre trouble as an ewyll
doar / euen vnto bodes. But the worde of God was
not bounde. Wherefore I suffre all thynges / for the ele-
ctes sakes / that they might also obtaeyne that salua-
cion which is in Christ Iesu / with eternall glory.

It is a true sayyng / If we be dead with him
we also shall liue with him. If we be patient / we
shall also receyue with him. If we denye him / he also
shall denye vs. If we beleue not / yet abyde he pas-
sythfull. He can not denye him selfe. Of these thyng-
es put them in remembraunce / and testifie before the
Lorde / that they stryue not about wordes / which is to
no profet / but to peruert the hearers.

Study to be we thy selfe laudable vnto God a
workman that needeth not to be blamed / diuidyng
the worde of truth iustly. Ungodly and bayne voy-
ces passe ouer. For they shall encrease vnto greater
ungodlynes / and their wordes shall fret euen as do-
eth a cancre: of whose nombre is Hymeneos and Phi-
letos / which as concernyng the truth haue erred /
sayyng that the resurrection is past all redy / and
do destroye the sayth of diuers persons.

But the sure ground of God remaineth / and
hath this seale / the Lorde knoweth them that are
his / and let every man that calet on the name of
Christ / departe from iniquite. Not with loundyng in
a grate

The.ii. Epistle of S. Paul

a greate houlse are not onely vesselles of golde and of siluer: but also of wood and of earthe/ some for honoure/ and some vnto dishonoure. But if a man pur- ge him selfe from such seeloes/ he shall be a vessel sanctified vnto honoure/ meete for the Lorde/ & pre- pared vnto all good workes.

1. Tim. i. c Lustes of yough awayde/ & folowe rightnes/ sayeth/ loue and peace/ with the that call on the
Titus. ii. c Lorde with pure herte. For as he ad vnlearned que- stions put from the / remembreinge that they do but sende kryfe. But the seruant of the Lorde must not stryue: but must be peacable vnto all men/ & apte to teache/ and oone that can suffre the euill in mech- nyes/ and can informe them that resist/ if that God at any tyme will geue them repentance for to knowe the truth: that they may come to them selues agayne not of the share of the deuill/ which are now tacken of him at his will.

The. ii. Chapter.

1. Tim. ii. c **A** his vnderstonde/ that in the last dayes shall
2. Pet. ii. c come perelous tymes. For the men shall be lo- uers of their awne selues couetous/ boasters pro- ude/ cursed speakers/ disobedient to father and moe- ther/ vnthankfull/ unholly / vnkynde / trece bea- hers stubborn/ false accusars/ ryatours/ feare/ despa- lers of them which are good / traitours / heddy / he- mynded/ greedy vpon voluptuousnes moore/ then the louers of God/ haupnge a similitude of godly lym- ge/ but haue denyed the power thear of and such abhoire. Of this sorte are they which entre into hous- les/ and bringe into bondage wymmen laden with sinne/ which wymmen are ledde of diuers lustes/ curen leaurnge and neuer able to come vnto the knowle- ge of the truth.

Exod. vii. b As Iannes and Jambres with Moode Moses/ euen so do these resist the truth/ me they are of cor- rupt myndes/ and leaue as cherynge the sayth. But they shall preuaile no longer. For their ma- nna

was salbe bittered vnto all men as theye was. But thou hast sene the experience of my doctrine / full of liuinge / purpose / sauyth / iudge sufferynge / loue / patience / persecutions / and afflictions which happened vnto me at Antioche / at Iconium / and at Lystra / which persecutions I suffered patiently. And sith the all the Lorde deliuered me. Ye & all that will lyue godly in Christ Iesu / must suffer persecutions. but the euill men & descaeuers shall sere worse and worse whyll theye decerne & are decerued themselves.

But continue thou in the thinges which thou hast lerne d / which also were committed vnto the / synagge thou knowest of whos thou hast learned the & for as muche also as thou hast knowe holly scripture of a chyld / which is able to make the wyse vnto saluacion thowso the sauyth which is in Christ Iesu. For all scripture geuen by inspiration of God / is profitable to teache / to imptoue / to amende & to instruct in righte lynes / that the man of God maye be perfecte and prepared vnto all good wyorkes.

4. Pet. 1. 2

The .iiij. Chapter.

I Testifie theartfye to before God / and before the Lorde Iesu Christ / which shall iudge quicke and dead at his apperinge in his kingdome / preache the wyorde / be seruen / be it in season or out of season. Imptoue / rebuke / exhorte with all longe sufferynge / and doctrine. For the tyme will come / when they shall not suffer wholesome doctrine / but after their owne lustes shall theye (whose eares yethe gete the man heepe of teachers / and shall turne their eares / to the truthe / and shall be geuen vnto fables. But watch thou in all thinges and suffer aduersitie and do to the wyorke of an Euangelist / fullfill thyne office vnto the vtmost.

For I am now redy to be offered / & the tyme of my departynge is at honde. I haue fought a good fight / and haue fulfilled my course / and haue kepte the

Coll. iiii.

The. ii. Epistle of S. Paul
the laetst. From hence fourth is laetde vp for me
a croune of rightewelsnes which the Lorde that is
a righteous iudge shall geue me at that daye: not to
me onely but vnto all them that loue his comminge.
Make speede to come vnto me at soon.

For Demas haeth left me and loueth this pre-
sent worlde / and is departed vnto Thessalonica. Cres-
cens is gone to Galacia / and Titus vnto Dalmacia. &
Only Lucas is with me. Take marke and bringe
him with te / for he is necessary vnto me / for to mi-
nister. And Tythicus haue I sent to Ephesus. The
cloke that I lefte at Troada with Carpus / when
thou comest / bringe with the / and the booke but
specially the parchement. Alexander the copper
smith did me moche euill the Lorde rewarde him
accorpyng to his deades / of whoom be thou ware
also. For he with stoode oure preachynge soze.

At my first answeringe no man assisted me / but
all forsake me. I praye God / that it maye not be
layde to their charges. I not withstandinge the
Lorde assisted me / and strenghted me / that by me the
preachynge shuld be fulfilled to the vtmost / and that
all the Genrys shuld heare. And I was deliuered
out of the mought of the lyon. And the Lorde shall
deliure me from all euill doynge / and shall keape me
vnto his heuenly kingdome. To whoom be prayse
for ever and ever: Amen. R

Salute Pallas and Aquila and the housholde
of Octaphorus. Crastus abode at Corinthum.
Craphus I lefte at Myletum sicke. Make spee-
de to come before winter. Eubolus greeteth the / and
Pudex / and Linus / and Claudius / & all the brether.
The Lorde Iesus Christ be with thy sprite. Grace
be with you: Amen.

The seconde epistle written from Rome
vnto Timothee / when Paul was pre-
sented the seconde tyme by before
Emperoure Nero.

The

The epistle

of Saeynt Paul the Apo-
stle vnto Titus.

The first Chapter.



Paul the seruant of God
an Apostle of Iesus Christ
to preache & saeyth of god-
dis electe & the knowledg
of that trueth which is af-
ter godlynes vpon the hoe-
pe of eternall lyfe which ly-
fe God that can not lye ha-
eth promysed before & worl-
de beganne: but hath ope-
ned his worlde at the tyme apoynted thorow prea-
ching which preaching is committed vnto me / by
the commaundement of God our sauoure. To Ti-
tus his naturall sonne in the commē saeyth.

Graace / mercy & peace from God the father & ad-
from the Lord Iesus Christ our sauoure.

For this cause left I the in Crete / that thou shul-
dest performe that which was lackinge / & shuldest or-
daine elders in euery cite as I apoynted the. If any
be faultlesse / the husbnde of oone wyfe / hauinge sa-
eyth full children / which are not sclandred of ryote /
neither are disobedient. For a bishoppe must be fault-
lesse / as it be cometh the minister of God: not stub-
borne / not angry / no dyckarde / no fighter / not geu-
en to filthy lucre: but herberous / oone that loneth good-
nes / sobrie mynded righteous holly / temperat & such
as cleueth vnto & true worde of doctrine / that he ma-
ye be able to exhort with whollsome learnynge / and
to improve them that saepe agaynst it.

For there are many disobedient and talkers of
h vant

The Epistle of S. Paul

banite and discauers of mynides / namely they of
circumcision / whose mouthes must be stopped / w
hich peruert whole howles / teachinge thynges w
hich they ought not because of filthy lucre. Done
brynge of them selues / which was a popet of their
awnt / sayd. The Cretaeys are all waepes lyars
euill bestes / & slowe helyes. This witnes is true /
wherefore rebuke them sharply that they may belon
de in the sayth / and not tacheinge heede to Jewes
fables and commaundmentes of men that turne fro
the truth. Unto the pure / are all thynges pure: but
Rom. iiij. onto them that are defiled and unbelcuinge / is no
thyng pure: but even the very mynides and consci
ces of them are defiled. They confesse that they know
we God: but with the deades they denye him / and
are abominable and disobedient / and vnto all good
woorkes discommendable.

The. iij. Chapter.

BUt speake thou that which becommeth whol
some learninge. That the elder me be sober /
honest / discrete / sounde in the sayth in loue and im
patience. And the elder women lyke wyse / that they
be in suche rayment as becommeth holynes / not false
accusers / not geue to muche drynkinge / but teachers
of honest thynges / to make the yonge women to be
mynided / to loue their husbands / to loue their childre
to be discrete / chaste / huswylly good and obedient vnto
their awne husbandes that the worde of God be
not euill spoken of. Yonge me lyke wyse exhort that
they be to be mynided.

Above all thynges be we thy selfe an ensample
of good woorkes which vncorrupt doctrine / with
honestie / and with the schollome worde which can
not be rebuked / that he which withsondereth / maye
be shamed / hauinge nothinge in you that he maye
dispraeple. The seruantes exhort to be obedient
vnto their awne masters and to please in all thin
gs /

ges / not answeringe agayne / neither be pickers /
 but that they Bewe all goodsaepthfulnes / that they
 maye do worshippinge to the doctrine of oure sauou-
 re God in all thinges. **+** For the gracie of God /
 that bringeth saluacion vnto all men / hath appe-
 red and teacheth vs that we shuld denye ungodly-
 nes and wordly lustes / and that we shuld lyue so-
 berly mynded / righteously and godly in this present
 worlde / lookinge for that blessed hope and glorious
 apperinge of the mighty God / and of oure sauoure
 Iesu Christ which gaue him selfe for vs / to redeme
 vs from all vnrightheousnes / and to poure vs a pe-
 culiar people vnto him selfe / feruently geuen vnto
 good workes. These thinges speake / ad exhort /
 and rebuise / with all commaundinge. So that no
 man despyse the.

¶ The viij. Chapter.

Uarne them that they submitte them selues
 to rule and power / to obey the officers / that
 they be ready vnto all good workes / that they spea-
 ke euill of no man / that they be no fighters / but lofte
 shewinge all meeknes vnto all mē. For we cure selues
 also were in tymes past vnrulye / disobedient / dea-
 ued / in daunger to lustes / and to diuers manners of
 voluptuousites / liuinge in malicioussnes and enuye /
 full of hate / hatynge one another.

+ But after that the kyndnes and loue of oure
 sauoure God to manwarde appered / not of the dea-
 des of righteousnes which we wrought but of his
 mercy he saued vs / by the fountaeyne of the newe
 birth / and with the renynge of the holly goost /
 which he shed on vs abundantly / thowso Iesus
 Christ oure sauoure / that we cons. ustified by his
 gracie / shuld be hepyes of eternall lyfe / thowso we ho-
 pe. **+** This is a true sayenge.

Of these thinges I wolde thou shuldest certi-
 fic / that they which beleue God / might be diligent
 h. ij. to go

The Epistle of S. Paul
to go forwarde in good workes. These thinges are
good and profitable vnto men. folow the questions ad
genealogies/and handlinges and stryfe aboute the la-
we/auoyde/for they are vnprofitable & superfluous
A man that is geuen to heresie/after the byll and
seconde admonicion/auoyde/remembre that he
that is suche/is peruerterd and sinneth euen damned
by his owne iudgement.

When I shall sende Artemas vnto the/or Ty-
chicus be diligent to come to me vnto Nychopolis.
For I haue determined thear to winter. Bynge Je-
nas the lawiar and Apollos in their iorney diligent-
ly/that nothinge be lackynge vnto them. And let ou-
res also learne to excell in good workes as farfourth
as neade requyryeth/that they be not vnfrutfull. All
that are with me/salute the. Greete them that loue vs
in the sayeth. Grace be with you all. Amen.

Written from Nychopolis a
cite of Macedonia.

The epistle

of Sacynr Paul the Apost-
le vnto Philemon.

ALl the presonier of Iesu Christ/and
broether Timotheus.
Vnto Philemon the beloued/and ou-
re helper/and to the beloued Appia / and
to Archippus oure felowe souldier/and to the congre-
gacion of thy housse.

Grace be with you and peace/ from God oure
father/and from the Lorde Iesu Christ.

I thanke my God/mackynge mención all wayes
of the in my prayers/when I heare of thy lotte and
sayeth

To Philemon.

Pa. cccxiiij

saeyth / which thou hast towarde the Lorde Iesu / ad
to warde all saeyntes : so that the fellowship & thou
hast in the saeyth is frutesfull thowow knowledge of
all good thynges / which are in you by Iesus Christ.
And we haue great ioye and consolacion ouer thy
loue : for by the (broether) the saeyntes heretes are
comforted.

Whearfore though I be boelde in Christ to en-
ioyne the / & which becommeth the : yet for loues sake
I rather beseeche & / though I be as I am cū Paul
aged / and now in bondes for Iesu Christes sake.
I beseeche the for my sonne Onesymus / whom I
begat in my bondes / which in tyme passed was to
the vnpromitable : but now profitable booth to the
and also to me whom I haue sent home agaeyne.
Thou thearfore receaue him / that is to saey myne
a lone bowels / whom I wolde saeyne haue recea-
ned with me / that in thy stede he might haue mis-
stred vnto me in the bondes of the Gospell. Reuer-
thelesse / without thy mynde / wolde I do nothinge /
that the good which springeth of the shuld not be as
it were of necessity / but willingly.

Haply he thearfore departed for a season / & thou
shuldest receaue him for euer / not now as a seruant
but aboue a seruant / I meane a broether beloued /
specially to me : but how moche moze vnto & both in
the fleshe & also in the Lorde. If thou couldest me a felo-
we / receaue him my selfe. If he haue hurt & or oweth
the ought & laye to my charge. I Paul haue witten
it with myne a lone honde. I will recompence it. So
that I do not saye to the / how that thou owest vnto
me euen thyne a lone selfe. But so broether / let me
Denioye the in the Lorde. Comforte my bowels in the
Lorde. Trustinge in thyne obedience / I wrote vnto
the knowinge that thou wilt do more then I say
for. Moreouer prepare melodyng : for I trust tho-
row the helpe of your prayers / I shalbe geuen vnto
you. Thear salute the / Epaphras my felowe prie-
b. iij. Once

The .i. Epistle
soner in Christ Iesu / Marcus / Aristarcus / Demas /
Lucas my helpers. The grace of oure Lorde Iesu
Christ be with youre sprites. Amen.

¶ Sent from Rome by Onesimus
a Seruaunt.

The fyyst epi-

le of Saeynt Peter
the Apostle.

¶ The first Chapter.



Peter an Apostle of Iesu
Christ to them that dwell
heere and theare astrau-
gers thorow out Pontus/
Galacia / Capadocia / Asia
and Bithynia / electe by
the for knowledge of God
the faether / thorow the san-
ctifyinge of the spire / vnto
the obedience and sprinkling
of the bloud of Iesus Christ. Grace be with you
and peace be multipliyed.

Blessed be God the faether of oure Lorde Iesu
Christ / which thorow his abundant mercy be-
gat vs as aeyne vnto a liuely hoep / by the resurrec-
tion of Iesus Christ from death / to enioye an inhe-
ritance immortall and vndefiled / and that perill the ch
not / reserued in heaue for you / which are kept by the
power of God thorow faeyth / vnto saluacion / which
saluacion to prepared all redy to be bestowed in the
last tyme / in the which tyme ye shall reioyce / though
now for a season (yf neede require) ye are in he vyenes
thorow

those manifold temptacions / that youre facyth
oens tryed / bringe moche more precious then golde
that perissheth (though it be tryed with fyre) might be
founde vnto lawde / glory / and honoure at the appe-
ringe of Iesus Christ: whom ye haue not sene as
yet loue him / in whom euen now / though ye se him
not / yet belacue / and reioyce with ioye vnspcakable
and glorious: recacuinge the ende of youre facyth &
saluation of youre soules.

Of which saluation haue the Prophets enqui-
red & searched / which prophesied of the graece that
shuld come vnto you / searchynge when or at what ty-
me of the spryte of Christ which was in the shuld sig-
nific / which spryte testified before the passys & shuld
come vnto Christ / and the glory that shuld folowe af-
ter vnto which Prophets it was declared / that not
vnto the myselues / but vnto vs / they shuld minister &
thinges which are now shewed vnto you of them wh-
ich by the holly goost sent downe from heaueh haue
preached vnto you the thinges which the aengels de-
lyce to behoelde.

Wherefore girde by the lopynes of youre myn-
des / besober / and trust perfectly on the graece that is
brought vnto you / by the declarynge of Iesus Christ /
as obedient children / not facioninge youre selues
vnto youre oelde lustes of ignoranci: but as he which
cald you is holly / euen so be ye holly in all maner
of couersacion / because it is wrytten. Be ye holly / for
I am holly.

And yf so be that ye call on the faether which
with out respecte of person iudgeth accordynge to e-
uery mannes workes / se that ye passe the tyme of you-
re pilgremage in feare. For as muche as ye
knowe how that ye were not redeemed with corrup-
tible siluer and golde from youre vayne conuersa-
cion which ye receued by the tradicions of the fae-
thers: but with the precious bloud of Christ / as of a
lambe vndefiled / and without en spot / which was
h. iiii. oꝝdes

deified before the worde was made: but was de-
clared in the last tymes for youre sakes / which by
his meanes haue beleued on God & raised him frō
death / and glorified him / that youre sayeth and hope
might be in God.

And for as muche as ye haue purified youre soules thorow the spirit / in obeyinge the truth for to loue broetherly without fauynge / se that ye loue one another with a pure hert feruently for ye are borne a newe / not of mortall seed / but of immortall by the worde of god which liueth & lasteth for euer. For all fleshe is as grasse / & all the glory of man is as the floure of grasse. The grasse withereth / & the flower

Mat. xi. b. floure of grasse. The grasse withdereth / and the flower
 Apoc. iiii. falleth a waye / but the worde of the Lorde endu-
 rreth euer. I And this is the worde which by the
 Gospel was preached amonge you.

Unthearfor lare a syde all maliciouſnes and
all gyle/and diſſimulacion / and enuye and
all backbytyng: and as newe borne babes/ deſyre
that reaſonable milke/ which is with out corruption
that ye maye growe therein. If ſo be that ye haue ta
ſted how pleaſaunt the lord is/ to whom ye come
as vnto a liuinge ſtone diſalowed of men/ but cho
ſen of God and precious: and ye as liuinge ſtones/
are maede a ſpirituall houſe/ ad an holly preſthoe
de for to offer by ſpirituall ſacrifice/ acceptable to God
by Ieſus Chriſt.

Wherefore it is outcayned in the scripture: he
hoelde I put in upon an head corner stone / cleste
& precious: and he that beleueth on him / shall not be
ashamed. Vnto you therefore which beleue he is pre-
cious: but vnto them which beleue not / the stone

Elij. xxiij which the bylders refused / the same is made the
 Roma. ix. g head stonne in the corner / and a stonne to stumbl e at /
 Psal. cxij a a rocke to offende the which stumbl e at the worde /
 Math. xxi and belue not that whear on they were set. But ye
 Mat. xii. b. are a chosen generacion / a roiall p̄esthoed / an ho
 ly na

Of S. Peter.

Po. ccc. lvi.

synacion / and a pecular people / that ye builde
we the vertues of him that cald you out of dark-
nes into his maruelous light / which in tyme past
were not a people / yet are now the people of God:
which were not vnder mercy / but now haue obtey-
ned mercy.

Gal. vii. 6
Exod. xix

Dee. ii. 1
Rom. ix. 6

† Dearly beloved / I beseeche you as strangers
and pilgrims / absteyne from fleshly lustes / which
fight agaynst the soule / and se that ye haue honest
conuersacion amonge the Gentys / that they which
backbite you as euill doers / maye se youre good
workes and prayse God in the daye of visitacion.

Gal. v. c
Roma. xii. 6

Rom. xii. 6

¶ Submit youre selues vnto all manner ordina-
unce of man for the lordes sake / whether it be vnto
the kinge as vnto the cheefe head / oether vnto
rulers as vnto them that are sent of him / for the pu-
nishment of euill doers : but for the laude of them
that do well . For so is the will of God / that ye put
to silence the ignorance of the foolish men : as tre-
and not as hauinge the libertie for a clocke of mali-
ciousnes / but euen as the seruantes of God . Ho-
noure all men . Love brotherly felshippes . Feare
God / and honour the kynge.

Rom. xii. c

Seruantes obey youre masters with all fea-
re / not onely if they be good and courteous : but al-
so though they be frowarde . For it is thanke wor-
thy of a man for conscience to warde God endure
griefe / sufferynge wrongfully . For what prayse is
it / if when ye be suffered for youre fautes / ye take
it patiently ? But and if when ye do well / ye suffre
wronge and take it patiently / then is there thanke
with God.

Eph. vi. 6
Collo. iii. 6
1. Cor. vii. 6

¶ For here vnto verely were ye caled: for I Christ
also suffered for vs / leyinge vs an ensample that ye
should folowe his steppes / which did no synne / nei-
ther was there gyle founde in his mouth : which
when he was reuyled / reuyled not agayn : when he
suffered / he threatened not : but committed the cause

Gal. iii. 6
1. Joh. iii. 6

h. v. to him

The. i. Epistle

to him that iudgeth righteously / which his a sone selfe bare oure sinnes in his body on the tree / that we shoulde be deliuered fro sinne and shoulde liue in righteousness. Whose whoolse stripes ye were healed. For ye were as sheepe gone a stray: but are now returned vnto the shepherde and byshepe of youre soules. **Col. iij. 6.**

The. iij. Chapter.

Husbands let the wiues be in subiection to the Lord as the church is to Christe / which beleue not in the worde / may without the worde be wonne by the conuersacion of the wordes: whill they beholde your pure conuersacion coupled with feare. Whose apparell shall not be outward with crodded heare / and hanginge on of golde / eather in puttinge on of gorgeous apparell / but let the hyd man of the herte be vncorrupt with a meeke and quyet spirite / which spirite is before God a thinge muche set by. For after this manner in the olde tyme did the holly women which trusted in God / tyer them selues / and were obedient in their husbandes / euen as Sara obeyed Abraham / and caled him Lorde: whose daughters ye are as longe as ye do well / not beyng a strayde of euery schadowe.

Lyke wyse ye men / dwell with them accordinge to knowledg / geuynge honoure vnto the wyse / as vnto the weaker vessel / and as vnto them that are heyres also of the grace of Iesu / that youre prayers be not let.

E. Cor. viij. 2. In conclusion be ye all of one mynde / one heart / loue as brethren / be penitull / be courteous / not redyng euill for euill: neather reboke for reboke: but contrary wyse / blesse rememberinge that ye are the carunto caled / euen that ye shoulde be heyres of blessinge. If eny man longe after Iesu / and loueth those good dayes / let him restrayne his tongue from euill / and his lippes that they speake not gyle. Let him eschue euill and do good: let him seake peace.

Prou. xviij.

and. xxi.

Rom. xij.

1. Thes. v. 2.

Mal. xxiij.

peace and ensue it. For the eyes of the Lorde are ouer them righteous/ and his eares are open vnto the ir prayers. But the face of the Lorde beholdeth them that do euill.

Howeouer whoo is it that will harme you / if ye folowe that which is good? Not with standinge happy are ye if ye suffer for rightewelsnes sake. Ye and feare not though they se me terrible to you/ neither be troubled: but saynctifie the Lorde God in your hartes. Be redy all wayes to geue an answer to euery man that axeth you a reason of the hope that is in you/ and that with meaknes and feare: hauinge a good conscience/ that when they backbite you as euill doers/ they maye be ashamed for as muche as they haue falsely accused youre good conuersacion in Christ.

It is better (if the will of God be so) that ye suffer for well doeing/ then for euill doeing. For as muche as Christ haeth conssuffered for sinnes/ the will for the vniuers/ for to bringe vs to God/ and was killed / as perteyninge to the flesh: but was quickened in the spyte.

In which spyte he also went and preached vnto the sprytes that were in prison/ which were tyme passed disobedient/ when the longe sufferinge of God abode exceedinge patiently in the dayes of Noe/ while the arke was a preparinge where in fewe (that is to saye. viij. soules) were saued by water/ which signifieth baptisme that now saureth vs/ not the puttinge awaye of the filth of the flesh/ but in that a good conscience consenteth to God/ by the resurrection of Iesu Christ/ which is on the right honde of God. And is gone into heauen/ angels/ powers and might subdued vnto him.

The. iiii. Chapter.

As muche as Christ haeth suffered for vs in the flesh/ arme youre selues lyke wyse with the

The. i. Epistle

the same mynde: for he which suffereth in the flesh
 realith from sinne / that he hence forwarde shoulde
 lyue as muche tyme as remaineth in the flesh: not
 after the lustes of men / but after the will of God.
 For it is sufficient for vs that we haue spent the tyme
 that is past of the lyfe / after the will of the gen-
 tyle / walkinge in wantonnes / lustes / drunkennes /
 in eatinge / drinkeinge / and in abominable ydoletie.

And it seemeth to them a straunge thinge that ye
 runne not also with them vnto the same excelsse of
 vyce / and therefore seake they euill of you / which
 shall geue a compte to him that is redy to iudge
 quicke and dead. For vnto this purpose verely was
 the gospell preached vnto the (dead) that they shoulde
 be condemned of men in the flesh / but shoulde liue
 before God in the spyte. The ende of all thinges is
 at hande.

¶ We ye therefore discrete and sober / that ye maye
 be apte to prayers. But aboute all thinges haue fr-
 uent loue amonge you. For loue couereth the mul-
 titude of synnes. We ye heretofore come to anoether
 and that with out grudginge. As euery man haeth
 receiued the gifte / minister the same good to ano-
 ther / as good ministers of the manyfolde grace of
 God. If eny man speake / let him talke as though
 he speake the wordes of God. If eny man minister /
 let him do it as of the abilitie which God ministreth
 vnto him. That God in all thinges maye be glorifi-
 ed thorow Iesus Christ / to whom be prayse
 and dominion for euer and whill the world ston-
 deth. Amen.

¶ Dearly beloued / be not troubled in this heate /
 which now is come amonge you to trye you / as thou-
 gh some straunge thinge had happened vnto you but
 reioyce / in as muche as ye are partetakers of Chri-
 stes passions / that when his glorie appereth / ye maye
 be merry and glad.

¶ If ye be reueled vpon for the name of Christ hap-
 pi art

pt are ye. For the spire of glory and the spire of God resteth vpon you. On their parte he is euill spoken of: but on youre parte he is glorified.

So that noone of you suffice as a murderer / or as a thefe / or an euill doer / or as a bely body in oother mens matters. If eny man suffice as a Christen mā let him not be ashamed: but let him glory in God on his behalfe. For the tyme is come that iudgements must beginne at the houle of God. If it first beginne at vs / what shall the ende be of them which beleue not the Gospell of God? And if the righteous scarcely be saued: where shall the vngodly and the sinner appere? Wherefore let them that suffer according to the will of God / submit their soules to him with well doinge / as vnto a faerythfull creator.

The. v. Chapter.

The elders which are amonge you / I exhorte / which am also an elder and a witness of the afflictions of Christ / and also a parttaker of the glory that shall be opened: se that ye feede Christes flocke which is amonge you tackinge the ouersight of them not as though ye were compelled there to / but willingly: not for the desyre of filthy lucre / but of a good mynde / nor as though ye were lordes ouer the parishes: but that / ye be an ensample to the flocke. And whē the chiefe Sypheerde shall appere / ye shall receaue an incorruptible crowne of glory.

Aske ye ye yongers submit youre selues vnto the elders. Submit youre selues euery man / oone to anoother / knit youre selues to gether in lowlynges of mynde. For God resisteth the proude / and geueth grace to the humble. Submit your selues therefore vnder the mighty hōde of God / that he may exalt you / whē the tyme is come. Cast all youre care to him for he careth for you. Math. vi. e
Luk. xi. c

Be sober and watch / for youre aduersary the deuil as a rovinge lion walketh about / sekinge whom he may

Rom. xij.
Gal. iiii. d

The. ii. Epistle

he may deuoure: Whoom resisteth fast in the faeyth remembryng that ye do but fulfill the same afflictions which are apoynted to youre brethren that are in the worlde. The God of all grace / which caled you vnto his eternall glory by Christ Iesus / Shall his awne selfe after ye haue suffered a lytell affliction make you perfect: Shall sette / strenght and stabillise you. To him be glory and dominion for euer / and whill the worlde endureth. Amen.

By Syluanus a faeythfull broether vnto you (as I suppose) haue I written bryfly / exhortinge and testifyng how that this is the true grace of God / wherin ye stonde. The companions of youre election that are of Babylon / salureth you / & Marcus my sonne. Greete ye done anoether with kisse of loue. Peace be to you all which are in Christ Iesu. Amen.

The seconde

Epistle of S. Peter.

The. first. Chapter.



Simon Peter a seruaunt and an Apostle of Iesus Christ / to the which haue obtayned lyke precious faeyth with vs in the rightnes that cometh of oure God and sauoure Iesus Christ.

Grace be with you & peace be multiplied in the knowledg of God and of Iesus oure Lorde. Accordyng as his godly power hath geuen vnto vs all thynges that pertaine vnto lyfe and godlynes / thow the knowledg of him that hath caled vs by vertu and glory / by the meanes wherof / are geuen vnto vs excellent and mooste greate promyses / that by the helpe of

pe of them ye shulde be partetakers of the godly nature/in that ye shew the corruption of worldy lust.

And heaunte geue all diligence in youre fleshy minister vertu/and in vertu knowledge/a in knowledge temperance/and in temperance patience/in patience godlynes/in godlynes brotherly kyndnes/in brotherly kyndnes loue. For if theese thinges be amonge you a are plenteous/they will make you shew rather shalbe ydle nor vnfutfull in the knowledge of oure Lorde Iesus Christ. But he that lacketh theese thinges/is blinde and gropeth for the waye with his honde/and hath forgotten that he was purged from his olde synnes.

Wherefore brethren/geue the moare diligence for to make youre calinge and election sure. For if ye do suche thinges/ye shal neuer erre. Ye and by this meanes an entringe in shal be ministered vnto you abundantly in to the euerlastinge kingdome of oure Lorde and sauoure Iesus Christ.

Wherefore I will not be negligent to put you all wayes in remembraunce of suche thinges/though that ye knowe the youre selues/a be also stablished in y present truth. Not withstandinge I thinke it meete (as longe as I am in this tabernacle) to steepe you by puttinge you in remembraunce/for as muche as I am sure how that the tyme is at honde that I must put of my tabernacle/euen as oure Lorde Iesus Christ hath shewed me. I will enforce therefore/that on euery side ye might haue to hear with to steepe by the remembraunce of theese thinges after my departinge:

John. xxi

For we folowed not decauable fables when we openned vnto you the power and comminge of oure Lorde Iesus Christ/but with oure eyes we sawe his maieste. euen then verely when he receued of God the father honoure and glory/and when there came suche a voyce to him from excellent glorie. This is my deare beloued sonne/in whom I haue delite. This voyce we harde when it came from heauen/beynge

Bath. xvi

The.iiij. Epistle

beynge with him in the holly mounte.

We haue also a right sure worde of prophet
wher vnto if ye take heede / as vnto a light that
shyneth in a darke plaere / ye do well / vntill the da-
ye dawne & the daye starre aryle in youre hertes.

ij. Timo. ij. So that ye first knowe this that no prophesi in the
scripture haeth eny priuate interpretacion. For the
scripture came neuer by the will of man: but holly
men of God spake as they were moued by the holly
gost.

The.ij. Chapter.

A Hear were false Prophetes amonge the peo-
ple / euen as there shal be false teachers amon-
ge you: which pryncipally shal bringe in damnable se-
ctes / euen denyng the Lorde that haeth bought
them / and bringe vpon them selues swift damna-
cion / and many shal folowe their damnable wa-
yes / by which the waye of trueth shal be euill spo-
ken of / and thoroow coueteousnes shal they with
fayned wordes make marchandys of you / whose
iudgement is not farre of / and their damnacion
scapeth not.

For if God spared not the aengels that sinned /
but cast them doune into hell / and deliuered the into
chaynes of dercknes / to be kept vnto iudgement: ne-
ther spared he the olde worlde / but saued for the ry-
ght preacher of rightewesnes / and brought in the
flud vpon the worlde of the vngodly / and turned the
cities of Sodom and Gomor into ashes ouerthrew
them / damned them / and made on them an ensam-
ple vnto all that after shulde liue vngodly.

And iust Lot vexed with the vnclenly couersaci-
on of the wicked / deliuered he. For he beynge righte-
ous and dwellinge amonge them / in seynge and hea-
ringe / vexed his righteous soule from daye to daye
with their vnlawfull deades. The Lorde knoweth
how to deliuer the godly out of temptacion / and how
to reserue the vniuste vnto the daye of iudgement for
to be

to be punished: namely them that walke after the flesh in the lust of uncleannes / and despyse the rulers. Presumptuous are they / and subboyme and feare not to speake euill of them that are in auctorite. When the angels which are greater boethe in power & might / receaue not of the lord reuylinge iudgement agaynst them. But theese as brute beastes / naturally maede to be taken and destroyed / speake euill of that they knowe not / and shall perishe throughe their awne destruction / and receaue the rewarde of vnrightheenes.

They count it pleasure to liue deliciously for a season. Spottes they are and filthines / liuinge at pleasure / and in discacuable wayes feastinge with you: hauinge eyes full of aduoutie and that cannot cease to sinne begilinge vnsable soules. Hertes they haue exercised with couetousnes. They are cursed childzen / and haue forsaken the right waye and are gone astray folowinge the waye of Balam the sonne of Balaor / which loued the rewarde of vnrightheenes: but was rebuked of his iniquite. The tame and domme beast / speakinge with mannes voice / forbad the folliwies of the Prophet.

Jude. i. d

Theese are welles without water and cloudes caried about of a tempest / to whom the mist of darkness is reserved for euer. For when they haue spoken the swellinge wordes of vanite / they begyle with wantannes thowse that lustes of the flesh / them that were clene escaped: but now are wrapped in erroris. They promise the libertie / and are the selues the bonde seruauntes of corrupcion. For of whom soeuer a man is ouer come vnto the same is he in bondage. For if they / after they haue escaped from the filthynes of the worlde thowse the knowledge of the Lord and of the sauour Iesus Christ / they are yet tangled agayn therin and ouercome: then is the latter ende worse with them then the beginninge. For it had bene better for them / not to haue knowe

Joh. viij.

Rom. vi. c.

Heb. vi. a.

Eph. iij.

The. i. Epistle

ne knowe the waey of rightnes then after they
haue knowen it to turne from the holly commaunde-
ment geuen vnto them. It is happened vnto the ac-
cordinge to the true prouerbe: The dogge is turned
to his vomit agayn/ and the sow that was swelthed
proue. xxi to her wallowinge in the myze.

The. iiii. Chapter.

This is the seconde epistle that I now wyte
vnto you beloued/ whearwith I kepe vp/ ad
warne youre pure myndes/ to call to remembra-
ce the wordes which were tolde before of the holly
Prophetes/ and also the commaundement of vs the
Apostles of the Lorde and saue our.

i. Tim. iiii. This first vnderstonde/ that there shall come in
the last daeys mockers/ which will walke after their
awne lustes and sacy. Whear is the promes of his
comminge: For sence the faethers dyed/ all thinges
continue in the same estate whearin they were all
beginninge Jude. i. f
Ezech. xij. f
This they knowe not (a that willingly)
how that the heauens a great/ whyle ago were/ a thn
earth that was in the water/ appered vp out of the
water by the worde of God/ by the which thinges
worlde that then was/ perished ouerflowe with the
water. But the heauens verely and earth which are
now/ are kept by the same worde in store/ and reser-
ued vnto fyre/ agaynst the daey of iudgement a per-
dition of vngodly men.

Drarely beloued be not ignozant of this one
thinge/ how that one daey is with the Lorde/ as a
thousande yeaere/ and a thousande yeaers as one da-
ey. The Lorde is not slacke to fulfill his promes / as
some men counsellacknes: but is patient to vs warde
and wolde haue no man lost/ but wolde recasue all
men to repentaunce. Neuerthelesse the daey of the
Lorde will come as a thefe in the night/ in the which
daey/ the heauens shall perillie with terrible noyes
a the elementes shall melt with heat/ a the earth
the woekes that are therein shall burne.

i. Thes. v
Apoca. ii. a
and. xvi

Of S. Peter.

Jo. ccl.

If all these thinges shall perishe/what man-
ners perions ought ye to be in holly conuersacion and
godlynes: lookinge for and hastinge vnto the comin-
ge of the daye of God/ in which the heauens shall pe-
rishe with fyre/ and the elementes shall be consumed
with heate. Nevertheless we looke for a newe hea-
uen and a newe earth/ accordinge to his promes whe-
ar in dwelleth rightewesnes.

Apoca. xxi.
Pla. lxxv. c
and. lxxvi. g

Wherefore dearly beloued/seyng that ye lee-
ke for suche thinges/ be diligent that ye maye be founde
of him peace/ without spotte and vndefiled. And
suppose that the longe sufferinge of the Lorde is sal-
uacio/ euen as oure dearly beloued brother Pauls
accordinge to the wyl dome geuen vnto him / wrote
to you/ ye/ all moost in every epistle/ speakinge of su-
che thinges: amonge which are many thinges harde
to be vnderstonde/ which they that are vnlarned &
vnsable/ peruert/ as they do oether scriptures vnto
their awne destruction. Ye thearfore beloued/ seyn-
ge ye knowe it before hande beware lest ye be al-
so plucked away with the erreure of the wic-
ked/ and fall from youre awne stedfast-
nes: but growe in graece/ and in the
knowledge of oure Lorde and
sauoure Iesus Christ. To
whoom be glory booth
now and for euer.
Amen.

The fyrst epi-

le of Saeynt Iohn
the Apostle.

The fyrst Chapter.

i. th.

That

Chc. i. Epistle



That which was fro the
beginninge which we ha
ue harde / which we ha
ue seene with oure eyes
which we haue locked v
pon / & oure hertes haue ha
bled / of & worde of lyfe.
For & lyfe appered / & we
haue seene / & beare wit
nes / & Beue vnto you &
eternall lyfe which was
with the father & appe

red vnto vs. That which we haue seene and harde /
declare we vnto you / that ye maye haue fellowshipe
with vs and that oure fellowshipe maye be with
the father & his sonne Iesus Chrust. And this wry
te we vnto you / that oure ioye maye be full.

Iohn. vii.

Heb. ix. d
1. Pet. i. d.

And this is the thynges which we haue harde
of him and declare vnto you / that God is light / & in
him is no darknes at all. If we saye that we haue
fellowship with him / and yet walke in darknes / we
lye / and do not the trouth. But and if we walke in
(light) euen as he is in light / the haue we fellowship
with him / & the bloud of Iesus Chrust his sonne clen
seth vs from all sinne.

If we saye that we haue no sinne / we deceiue ou
re selues and trouth is not in vs. If we knowe
oure sinnes / he is fauourfull and iust / to forgiue vs
oure sinnes / and to clense vs from all vnrightheas
nes. If we saye we haue not sinned / we make him
a lyar and his worde is not in vs.

Chc. ii. Chapter.

My lytell children / these thynges write I vn
to you / that ye sinne not / if any man sinne / yet
we haue an aduocate with the father / Iesus Chrust
which is righteous and he it is that obteyneth gracie
for oure sinnes / not for youre sinnes only: but also
for oures

for the sinnes of all the worlde. And herby we are sure that we knowe him. If we keape his commaundementes. He that saeyth I knowe him / & keapeth not his commaundementes is a lyar / & the verite is not in him. Whosoever keapeth his worde / in him is the loue of God perfect in deade. And thearby knowe we that we are in him. He that saeyth he bydeth in him / ought to walke euen as he walked.

B **W**ithen I wrytte no newe commaundement vnto you but that oelde commaundement which ye harde from the beginninge. The oelde commaundement is the worde which ye harde from the beginninge. Agayne a newe commaundement I wryte vnto you a thinge that is true in him / & also in you: for the dercknes is past / & the true light now shyneth. He that saeyth howe that he is in the light / & yet hateth his brother / is in dercknes euē vntill this tyme. He that loueth his brother / abydeth in the light & thear is none occasion of euill in him. He that hateth his brother / is in dercknes / and walketh in dercknes: and can not tell whither he goeth / because the dercknes hath blinded his eyes.

B **A**bene I wryte vnto you howe that youre sinnes are forgeuen you for his names sake. I wryte vnto you faethers / howe that ye knowe him that was from the beginninge. I wryte vnto you yonge men / howe that ye haue overcome the wicked. I wryte vnto you lytell children / howe that ye knowe the faether. I wryte vnto you faethers / howe that ye knowe him that was from the beginninge. I wryte vnto you yonge men / howe that ye are stronge and the worde of God abydeth in you and ye haue overcome that wicked.

He that ye loue not the worlde / neither thinges that are in the worlde. If any mā loue the worlde / the loue of the faether is not in him. For all that is in the worlde (as the lust of the fleshe / the lust of the eyes / and the pryde of goodes) is not of the faether.

The .i. Epistle

ther/ but of the worlde. And the worde barmeth
a wave/ ad the lust thear of: but he that fulfilleth the
will of God/ abydeth euer.

As tell Children it is the last tyme / ad as ye ha
ue harde how that Antichrist shall come: euen now
are theare manny Antichristes come all redy. Whe
arby we knowe that it is the last tyme. They went
oute from vs / but they were not of vs. For if they
had bene of vs/ they wolde no dout/ haue continued
with vs. But that fortuneth that it might appere/
that they were not of vs.

And ye haue an oymntment of the holly goost ad
ye knowe all thinges. For I wrote not vnto you/ as
though ye knowe not the trueth / but as though ye
knewe it / and knowe also that no lye commeth of
trueth. Whoo is a lyar but he that denyeth that Je
sus is Christ: the same is the Antichrist that denyeth
the father & the sonne. Whosoever denyeth the sonne/
the same haeth not the father. Let therfore abyde
in you that same which ye harde from the beginnin
ge. If that which ye harde from the beginnunge/ shall
remaeyne in you/ ye also shall continue in the sonne/
and in the father. And this is the promes that he
haeth promised vs euen eternall lyfe.

This haue I written vnto you/ concerninge the
that discaue you. And the anoyntinge which ye ha
ue receaued of him / dwelleth in you. And ye neede
not that eny man teache you: but as the annoyntyn
ge teacheth you all thinges / and is true / and is no
lye: and as it thaugh you/ euen so byde thearin. And
nowe babes abyde in him that when he shall appe
re / we maye be boelde and not be maede at shame
of him at his commynge: If ye knowe that he is ri
ghteous knowe also that he which soloweth righte
wysnes/ is bozne of him.

The .iiij. Chapter.

Behold

Behoelde what loue the father haeth be-
wed on to vs that we shuld be caled the son-
nes of God. For this cause the world knoweth you
not / because it knoweth not him. Dearly beloued/
now are we the sonnes of God / and yet it doeth
not appere what we shalbe. But we knowe that w-
hen it shal appere / we shalbe lyke him. For we shal
se him as he is. And euery man that haeth this hoe-
pe in him / pourgeth him selfe / euen as he is pure.
Whosoener committeth sinne / committeth vnrigh-
teousnes also / for sinne is vnrightheadnes. And ye
knowe that he appered to take awaye oure synnes/
and in him is no sinne. As manny as byde in him/
sinne not: whosoener sinneth / haeth not seene him/
nether haeth knowen him.

Babes / let no man deceaue you. He that doeth
righteousnes / is righteous / euen as he is righte-
ous. He that committeth sinne is of the deuill: for
the deuill sinneth sence the beginnunge. For this
purpose appered the sonne of God / to lowse the
workes of the deuill. Whosoener is borne of God/
sinneth not: for his seed remaeyneth in him / and
he can not sinne / because he is borne of God. In
this are the children of God knowen / and the chil-
dren of the deuill. Whosoener doeth not righte-
welsnes / is not of God / nether he that loueth not his
broether.

John. viij.

For this is the tydinges / that ye harde from the
beginnunge / that ye shuld loue oone another not as
Cayn which was of the wicked and slewe his broe-
ther. And we earfoure slewe he him: Because his a-
we ne workes were euill / and his brothers good.
¶ Maruaeple not my brethren though I wolde hate
you: We knowe I we are traslared firs death vnto ly-
fe / because we loue I brethren. He that loueth not his
broether / abyderh in death. Whosoener hate his
broether / is a man slear. And ye knowe that no man
sleat / haeth eternall lyfe abydinge in him

The.i. Epistle

Heerby perceiue we loue that he gaue his lyfe
for vs: and therefore ought we also to geue oure ly-
ues for the brethren. Whosoever haeth this woordes
good and seith his brother haue neade: and Butteth
by his compassion from him: how dwelleth the loue
of God in him: By whiche let vs not loue in woordes/
neither in tonge: but with the deade and in be rit: for
thereby we knowe that we are of the verite: and
can before him quiet oure hertes. But if oure hertes
condempne vs: God is greater then oure hertes: and
knoweth all thinges. Beloued: if oure hertes con-
dempne vs not: then haue we trust to Godwarde: &
whatsoeuer we are: we shall receiue of him: because
we keepe his commaundementes: and do those thin-
ges which are pleasyng in his sight.

And this is his commaundement: that we bele-
ue on the name of his sonne Iesus Christ: and loue
done anoether: as he gaue commaundement. And he
that keapeth his commaundementes: dwelleth in
him: and he in him: and thereby we knowe that they
are abyde in vs of the sprits which he gaue vs.

The.iii. Chapter.

Ye beloued: beleue not every spire: but proue
the sprites whether they are of God or not
for many false prophetes are gone out into
the worlde. Heerby shall ye knowe the spire of God
Every spire that confelleth that Iesus Christ is co-
me in the fleshe: is of God. And every spire that co-
felleth not: that Iesus Christ is come in the fleshe:
is not of God. And this is that spire of Antichrist:
of whom ye haue harde: howe that he shuld come:
and euen now alreedy is he in the worlde.

Tell children: ye are of God and haue ouerco-
me them: for greater is he that is in you: then he that
is in the worlde. They are of the worlde: and there-
fore speake they of the worlde: and that worlde hear-
eth

reth them. We are of God. He that knoweth God/
heareth vs he that is not of God/heareth vs not. We
ar by knowe we the spyte of verite/and the spyte of
erreure.

Beloued/Let vs loue oone another: for loue com
meth of God. And euery oone that loueth is borne of
God/and knoweth God. He that loueth not/kno
weth not God. For God is loue. In this appered þ
loue of God to vs ward/because that God sent his
oonly begotten sonne into the world/that we might
liue thoro him. Heerin is loue/not that we loued
God/but that he loued vs/and sent his sonne to mas
ke agreymēt for oure synnes.

Beloued/if God so loued vs/we ought also to
loue oone anoether. No man haeth seene God at e
ny tyme. If we loue oone anoether/God dwelleth
in vs/and his loue is perfect in vs. Heerby knowe we
that we dwell in him/and he in vs because he haeth
geuen vs of his spyte. And we haue seene and to te
stifie that the father sent the sonne/which is the sa
uour of the world. Whosoever confelleth that Je
sus is: the sonne of God/in him dwelleth God/and
he in God. And we haue knowen and belaeued the
loue that God haeth to vs.

Joh. i. b
i. Tim. vi

God is loue/and he that dwelleth in loue/
dwelleth in God/and God in him. Heerin is the lo
ue perfect in vs/that we shuld haue trust in the daye
of iudgement: For as he is/true so are we in this wo
rld. There is no feare in loue/but perfect loue casteth
out all feare/for feare hath pacyntulnes. He that fe
areth/is not perfect in loue.

We loue him/for he loued vs first. If a mā saye/
I loue God/and yet hate his broether/he is a lyar.
For how can he that loueth not his broether whos
he haeth seene/loue God whos he haeth not seene?
And this commaundement haue we of him: that he
which loueth God/shuld loue his broether also. ¶

¶ The. v. Chapter.

i. b.

Whoso

The. i. Epistle

Joh. xii. d.
and. xv. b
Eph. v. a

1. Cor. xv. c

John. iii. d

Whoſoever beleueth that Jeſus Chriſt / is
borne of God . And every oone that loue
th him which begath / loueth him alſo which was
begotten of him . In this we knowe that we loue
the children of God / when we loue God / and ke-
ape his commaundementes. This is the loue of God
that we keape his commaundementes / and his com-
maundementes are not greiuous. **+** For all
that is borne of God / ouer commeth the worlde.
And this is the victorie that ouer commeth the worl-
de / euen cureſaeyth . Who is it that overcommeth
the worlde / but he which beleueth that Jeſus is
the ſonne of God.

This Jeſus Chriſt is he that cam by water and
bloud / not by water onely : but by water and bloud.
And it is the ſpyte that beareth witnes / becauſe the
ſpyte is truth . (For there are thre which beare re-
corde in hauen / the father / the ſoyde / ad the wy-
ly goost . And theſe thre are oone) . For there are
thre which beare recorde (in earth) : the ſpyte / and
water / and bloud : and theſe thre are oone . If we re-
caceue the witnes of men / the witnes of God is gre-
ater . For this is the witnes of God / which he teſti-
fied of his ſonne . He that beleueth on the ſonne of
God / haeth the witnes in him ſelfe . **+** He that be-
leueth not God haeth made him a lyar / becauſe he
beleued not the recorde that God gaue of his ſonne .
And this is that recorde / how that God haeth geuen
vnto vs eternall lyfe / and this lyfe is in his ſonne :
He that haeth the ſonne / haeth lyfe : ad he that hath
not the ſonne of God / hath not lyfe .

Theſe thinges haue I written vnto you that
belcue on the name of the ſonne of God / that ye ma-
ye knowe howe that ye haue eternall lyfe / and that
ye maye beleaue on the name of the ſonne of God .
And this is the truſt that we haue in him : that if we
are eny thinge accorpyng to his Will / he heareth
vs . And if we knowe that he heares vs whatſoever
we aſke

We are/we knowe that we shall haue the periculous
that we desyre of him.

If eny man le his broether sinne a sinne that
is not vnto death/let him are/and he shall geue him
lyfe for them that sinne not vnto death. There is a
sinne vnto death/for which saye I not that a man
shuld praye. All vneyghtewornes is sinne/and there
is sinne not vnto death.

We knowe that whosoever is borne of God/
sinneeth not: but he that is begotten of God kepeth
him selfe/and that wicked touched him not. We knowe
that we are of God/and that the worlde is all
to gether set on wickednes. We knowe that the sonne
of God is come/and haeth geuen vs a mynde to
knowe him which is true: and we are in him that
is true/through his sonne Iesu Chyrt. This same
is very God/and eternall lyfe. Wabes keape youre
selues from ymagis. Amen.

The seconde

Epistle of Iacynat John.



Ite elder to the electe lady & her chil-
dren which I loue in the trueth: and
not I only/ but also all that knowe
the trueth/ for the trathes sake whi-
ch dwelleth in vs/ and shalbe in vs
for euer.

With you be graace/mercy/and peace fro God
the faether/ and from the Lorde Iesus Chyrt the sonne
of the faether/ in trueth and loue.

I reioysed greatly/ that I founde of thy chil-
dren walkynge in trueth/ as we haue receaued a com-
maundement of the faether. And nowe besethe I the
lady/ not as though I wrote a newe commaunde-
ment vnto the/ but that same which we had from
the

The. iij. Epistle

the beginninge/ that we shuld loue one another.
And this is the loue/ that we shuld walke after his com-
maundementes.

This commaundement is (that as ye haue haue
de from the beginninge) ye shuld walke in it. For ma-
ny deceauers are entred into the worlde/ which con-
fesse not that Iesus Christ is come in the flesh. This
is a deceauer and an Antichrist. Looke on youre si-
ues/ that we loose not that we haue wrought: but
we maye haue a full rewarde. Whosoever trasgres-
seth and bydeth not in the doctrine of Christ/ hath
not God. He that endureth in the doctrine of Christ
hath both the father and the sonne.

If there come any vnto you and bringe not
this learnynge/ him receaue not to house: neither bi-
de him God speede. For he that biddeth him God spe-
ede/ is partaker of his euill deades. I had many
thinges to write vnto you/ neuerthelesse I wolde
not write with paper and inche: but I trust to come
vnto you/ and speake with you mouth to mouth/ that
oure ioye maye befull. The sonnes of the elect
greete the: Amen.

The thyzde

Epistle of Sacynt John.



Ie Elder vnto the belouen Gaius/ I
whoom I loue in the trouth. Beloued
I wissh in all thinges that thou pro-
speredest and faredest well euen as
thy soule prospereth. I reioysed great-
ly when the brethren came/ and testi-
fied of the trouth that is in the/ how thou walkest in
trouble. I haue no greater ioye then for to heare how
we that my sonnes walke in verite.

Beloued

Of S. John. fo. cclv.

Beloued / thou doest faithfully whatsoeuer
thou doest to the brethren / & to strangers / which be
re witnes of thy loue before all the congregation.

Which brethren when thou bringest forwarde of
their iorney (as it becometh God) thou shalt do well:
because that for his names sake they went fourth / &
tooke nothinge of the Gentyls. We therefore ought
to receiue such / that we also might be helpers to the
trueth.

I wrote vnto the congregation: but Diotrefes
which loueth to haue the preeminens amonge them
receiueth vs not. Wherefore if I come / I will de-
clare his deedes which he doeth / tellinge on vs with
malicious wordes / neither is there with content.
Not onely he him self receiueth not the brethren:
but also he forbiddeth them that worlde / and thus
casteth them out of the congregation.

Beloued / so we not that which is euil / but
which is good. He that doeth well / is of God: but he
that doeth euill seeth not God. Demetrius hath
good repute of all men / and of the trueth: yea & we
oure selues also beare recorde / and yeknowe that ou-
re recorde is true. I haue many thinges to write: but
I will not with yncke and pene write vnto the. For
I trust I shall shortly se the / and we shall speake
mouth to mouth. Peace be with the. The louers sa-
lute the. Greete the louers by name.

The epistle

of Saeynt Paul vnto
the Hebrewes.

The first Chapter.

God

The Epistle of S. Paul



Ed in tyme past diuersly and many wayes/spake vnto the fathers by the Prophetes: but in these last dayes he haeth spoken vnto vs by his sonne/whoom he haeth made heyre of all thinges: by whoom also he made the worlde. Which sonne beyng the brightnes of his glozy / and very ymage of his substance/brarynge by all thinges with the worde of his power haeth in his awne person purged oure synnes/and is sitting on the right honde of maieste an hyc. and is moore excellent then the aengels / in as muche as he haeth / by inheritaunce obtayned an excellenter name then haue they.

Psal. ii. b
1. Reg. vi.

Psal. xvi.

Psal. ciii.
Psal. cxiii.

For vnto which of the aengels saeyde he at any tyme: Thou arte my sonne/this daye begate I the. And agayne: I will be his father/and he shall be my sonne: And agayne when he bringeth in the first begotten sonne into the worlde/he saeyth: And all the aengels of God shall worshippe him. And of the aengels he saeyth: He maketh his aengels spytes/and his ministers flammes of fyre. But vnto the sonne he saeyth: God/thy seate shall be for euer and euer. The cepter of thy kyngdome is a right cepter. Thou haest loued ryghtewelsnes and hateth iniquite. Wherefore God which is thy God / haeth anoynted the with the oyle of gladnes about thy felowes.

And thou Lorde in the beginninge haest layde the foundacion of the earth. And the hequens are the workes of thy hondes. They shall perill he/ but thou shalt endure. They all shall were olde as doeth a garment and as a vesture shalt thou chaunge them/ and they shall be chaunged. But thou arte all wayes/and thy yeares shall not faile. F

Psal. cix
1. Cor. xv

Vnto which of the aengels saeyde he at any tyme: Sit on my right honde/ till I makee thyn enemyes

To the Hebrewes.

For the

impes thy foote stoole. Are they not all ministringe
spyes sent to minister for their lackes which shall be
by eyes of saluacion.

The ii. Chapter.

Unto the things we ought to geue the moore herde
to the things we haue harde / lest we pe-
rishe. For if the worde which was spoken by aengels
was stedfast so that euery transgression and disobedi-
ence receaued a iust recompence to rewarde: how
shall we escape / if we despyle so greatesaluation / whi-
ch at the first began to be preached of the Lorde him-
selfe / and afterwarde was confirmed vnto vs warde
by them that harde it / God bearynge witnes there-
to / bothe with signes and wondres also / and with
diuers miracles / and giftes of the holly gooste / accord-
yng to his awne will.

He hath not vnto the aengels put in subieccion
the worlde to come / where as of we speake. But done in
a certayne place witnessed / sayinge. What is man
that thou arte myndfull of him? After thou haddest
for a season made him lower then the aengels. thou
crounedst him with honoure and glory / and hast set
him aboue the workes of thy handes. Thou hast put
all thinges in subieccion vnder his feete. In that he
put all thinges vnder him / he left nothinge that is not
put vnder him. Yet the lesse we yet le not all thin-
ges subdued / but him that was made lesse then the
aengels. wese that it was Iesus / which is crowned
with glory and honoure for the sufferinge of death:
that he by the graece of God shulde tast of death for
all men.

For it be came him / for whom are all thinges /
by whome are all thinges after that he had brought
many sonnes vnto glory / that he shuld make the Lo-
de of their saluacion perfecte thoro his sufferinge. For
he that sanctified / & they which are sanctified are all
of one

Psal. xxi.

Psal. xviij

Psal. viij

The Epistle of S. Paul

of oone. For which causes sake he is not named
to call them brethren saying: I will declare thy na-
me vnto my brethren / and in the middes of the con-
gregacion will I praye. And againe: I will put
my trust in him. And againe: beholde heere am I
and the children which God hath geuen me.

Orre. xiiij
1. Cor. xv

For as moche then as the children were parta-
kers of fleshe and bloud / he also him selfe lyke wyse
tooke parte with them / for to put doune thowse de-
ath / him that had lordshipp ouer death / that is to
saye the deuill / and that he might deliuer them / w-
hich thowse feare of death were all their lyfe tyme
in daunger of bondage. For he in no place taketh
on him the aengels: but the seed of Abraham taketh
he on him. Wherefore in all thinges it became him
to be made lyke vnto his brethren / that he might be
mercifull / and a faeythfull by e pcesse in thinges co-
cernynge God / for to pouрге the peoples synnes. For
in that he him selfe suffered and was tempted / he is
able to succer them that are tempted.

The .iij. Chapter.

Rum. xij

Wherefore holly brethren / parttakers of the ce-
lestiall calinge / cōsider the emballeatour and
hye pcesse of oure professiō / Christ Iesus which was
faeythfull to him that made him / as was Moses in
all his housse. And yet was this mā counted worthy
of moore glory then Moses: In as moche as he w-
hich hath prepared the housse / hath moost honoure
in the housse. Euerie housse is prepared of some mā.
But he that ordened all thinges / is God. And Mo-
ses verely was faeythfull in all his housse / as a num-
ber / to be are witnes of thoo thinges which shuld be
spoken afterwarde. But Christ as a sonne / hath
ruled ouer the housse / whose housse are we / so that
we hold fast the cōfidence and the reioysinge of that
hope / vnto the ende.

Gal. xxiij.

Wherefore as the holly goost saeyth: to daye
ye shall

Ye shall heare his voyce / harden not youre hertes / after the rebellion in the daye of temptaciō in the wilderness / where your fathers tempted me / & sawe my workes .xl. yeres longe. Wherefore I was greued with that generacion and sayd. They erre ever in their hertes: they verely haue not knowen my wayes / so that I sware I my wrath / that they shuld not enter into my rest. Take heede brethren / that there be in none of you an euill herte in unbelieve / that he shuld departe from the livinge God: but exhort one another daily / whyll it is cāled to daye / lest any of you were hard herted thowso the deceitfulnesse of sinne.

We are partetakers of Christ if we keape sure vnto the ende the first substance / so longe as it is sayd: to daye yf ye heare his voyce / harden not youre hertes / as when ye rebelled. For some / whē they hade / rebelled: how be it not all that can out of Egypt vnder Moyses. But with whom was he displeased .xl. yeres: Was he not displeased with thē that sinned / whose carcases were ouer throwen in the desert. To whom sware he that they shuld not enter into his rest: but vnto them that beleaued not. And we se that they coulde not enter in / because of unbelieve.

Ru. xlii. c

The. liii. Chapter.

Let vs feare therefore lest any of vs forsake the promes of entringe into his rest / shulde seme to come behynde. For vnto vs was it declared / as well as vnto thē. But it profi-

ted not them that they harde the worde / because they which harde it / coupled it not with faith.

Gal. xlii.

But we which haue beleaued / do enter into his rest / as contrary wyle he sayde to y other: I haue sware in my wrath / they shall not enter into my rest.

Gene. ii. 2

And that spake he verely longe after that the workes were made and the foundation of the worlde layd. For he spake in a certayne place of the se-

uenth

The Epistle of S. Paul
uenth daey / on this wyse: And God diderest the twen-
uenth daey from all his wykes: And in this place
agaeyne: They shall not come into my rest.

Seynge thearfoze it foloweth that some muste
enter therinto / and they to whoom it was first pre-
ched / entred not therein for vnbelenes sake. Agaeine
he apoynteth in Dauid a certayne present daye af-
ter so longe a tyme / sayinge as it is rehearsed: this da-
ey if ye heare his voyce / be not hard herted. For if
Josue had geuen them rest / then wolde he not after-
warde haue spoken of a noether daey: Thear rema-
ineth thearfoze yet a rest to the people of God. for
he that is entred into his rest / doeth cease from his
awne wykes as God dide from his.

Let vs study thearfoze to entre into that rest / lest
eny man faule after the same ensample / into vnbela-
se. For the worde of God is quicke / and mighty in o-
peracion / and sharper then eny two edgedd swerde:
and engeth throughe / euen vnto the diuidinge a sou-
der of the soule & the spyrte / & of the ioyntes and the
mary: & iudgeth the thoughtes & the intentes of yher
Eccl. xv. d. te: neither is there eny creature inuisible in the sight
Psal. xxxiii of it. For all thynges are naked and bare vnto the
eyes of him / of whoom we speake.

The. v. Chapter.

Seynge the that we haue a great hye preest w-
i. Cori. iij. b hich is entred into heauen (I meane Ihesus the
sonne of God) let vs hoelde oure profession. For we
haue not an hye preest / which can not haue compas-
sion on oure infirmities: but was in all payntes temp-
ted / lyke as we are: but yet without synne. Let vs the-
arfoze go boeldely vnto the seate of graece / that we
may receaue mercy / and finde graece to helpe in re-
me of neade.

✠ For euery hye preest that is taken fro amon-
ge men is ordeyned for men / in thynges pertaynyng
ge to God: to offer giftes and sacrifices for synne: which
can haue compassion on the ignorant / and on them
that

To the Hebrewes:

For. cclviii.

that are out of the waey/because that he him selfe al-
so is compassed with infirmitie. For the which infir-
mities sake he is bounde to offer for sinnes / as well
for his awne parte/as for the peoples. And no mā ta- i. Bar. xxiij
keth honour vnto him selfe/ but he that is caled of
God/as was Aaron.

¶ Euen so lyke wyse/Christ glorified not him selfe
to be made the hye p̄est: but he that saeyde vnto Psalm. ii.
him/thou arte my sonne/this daye begat I the / glo-
rified him. As he also in anoether place speaketh.
Thou arte a p̄est for euer after the order of Mel-
chisedech. **¶** Which in the dayes of his flēsh he/ Psalm. cix.
de offer by p̄ayers and supplications/with stronge
cryinge & teares/vnto him that was able to saue him
from death/& was also harde/because of his godly-
nes. And though he were Goddes sonne/yet learned
he obedience/by tho thinges which he suffered/& was
made perfecte/& the cause of eternall saluacion vnto
all them that obey him: and is caled of God an hye
p̄est/after the order of Melchisedech.

¶ Whereof we haue manny thinges to saye/
which are harde to be vttered: because ye are/dull of
hearinge. For when as concernynge the tyme/ye ou-
ght to be teachers/yet haue ye neede agayne that
we teache you the first principles of the worde of
God: and are become suche as haue neede of milke/&
not of stronge meate. For every man that is fed with
milke/is inexperience in the worde of rightewelsnes.
For he is but a babe. But stronge meate belongeth to
them that are perfect which thowow custom haue
their wittes exercised/to iudge booth good and euill
also.

¶ The. vi. Chapter.

¶ Wherefore let vs loue & doctrine p̄teynynge
to & beginninge of a Christ mā/ & let vs go vnto
to perfectiō/& now no moze laie & consolaciō of repen-
tance frō dead woopes/& of laieyth towarde God/of
k. ii. baptimus

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baptisme/ of doctrine/ and of lacyng on of bondes
and of resurrection from death and of eternall iud-
gement. And so will we do/ If God permitte. For it
11. Pet. 1. 11. d is not possible that they which were once lighted/ and
haue tasted of the heavenly gift/ and were become
partakers of the holly goost/ & haue tasted of the
good worde of God/ and of the power of the world to
come: If they faule/ Shuld be renued agayn vnto
repentaunce: for as moche as they haue (as concerni-
ge them selues) crucified the sonne of God a frethe
makinge a mockinge of him.

For that earth which drynketh in the racyne
which commeth of the vpon it/ and byngeth fourth
erbes mete for them that drasse it/ receaueth blessinge
of God. But that ground which beareth thornes
and byars/ is reynoued/ and is nye vnto cursinge:
whoose ende is to be burned. Nevertheless deare fre-
des we trust to se better of yea and thinges which
accompany saluacion/ though we thus speake. For
God is not vnrighteous that he shuld forget your
worke and labour that procedeth of loue/ which lo-
ue ye shewed in his name/ which haue min istred vnto
the sacryntes/ and yet minister. Ye/ and we de-
syre that euery oone of you shew the same diligence
to the stabilysinge of hope/ cū vnto the ende: that ye
sacrynt not/ but folowe them/ which thorow sacryth
& patience inheret the promyses.

For when God made promes to Abraham/ be-
cause he had no greater thinge to sweare by he sweare
by him selfe lacyng: Surely I will blesse the & multi-
plye the in deade. And so after that he had tary-
ed a longe tyme/ he enioyed the promes. When ve-
rely sweare by him that is greater then them selues &
an othe to confirminge the thinge/ is amonge them
an ende of all stryfe. So God willinge very
boundantly to shewe vnto the heyres of promes/
the stablenes of his counsaile/ he added an othe/ &
by two immutable thinges (in which it was vnpos-
sible

Wble that God shuld lye) we might haue perfecte consolation/which haue fled/for to holde fast the hope that is set before vs/which hope we haue as an entrance of the soule dooth sure and stedfast.

Which hope also entreth in / into the thinges which are with in the vaele / whether the fore runner is for vs entred in / I meane Iesus that is made an hope. preest for euer / after the order of Melchisedech.

¶ The. vii. Chapter.

A His Melchisedech kinge of Salein (which is kinge preest of the most hie God) met Abraham as he returned agayn from the slaughter of the kinges and blessed him: to whom also Abraham gaue tythes of all thinges (first is by interpretation kinge of righte wilnes) after that he is kinge of Salein / is to saie / kinge of peace / without farther without mother / without kinne / and haeth nether beginninge of his tyme / nether yet ende of his lyfe: but is likened vnto the sonne of God / and continueth a preeste for euer. Gene. xxiij

Consyder what a man this was vnto whom the patriarke Abraham gaue tythes of the spoyles. And yearly those children of leuy / which receaue office of the preestes / haue a commaundement to take accordinge to the lawe / tythes of the people / that is to saie / of their brethren / ye though they spronge out of the loynes of Abraham. But he whoso kinred is not counted amonge them / receaue tythes of Abraham / and blessed him that had the promises. And with out all naie saeyinge / he which is lesse / receaue blesinge of him which is greater. And here men that dye / receaue tythes. But heere he receaue tythes of whom it is witnesssed that he liueth. And to saie the tructh / Leuy him selfe also which receaue tythes / payed tythes in Abraham. For he was yet in the loynes of this father Abraham when Melchisedech met him.

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If now thearfore perfection came by the pree-
rhod of the Leuites (for vnder that pree rhod the pe-
ople receaued the lawe) what needed it further mo-
re that anoether pree rh should ryle/after the order of
Melchisedech/ & not after the order of Aaron? Now
no doubt/ if the pree rhod be translated/ the ovs neces-
sitie must the lawe be translated also.

For he of whom theese things are spoken/
pertayneth vnto anoether tribe/ of which neuer ma-
serued at the aultre. For it is euident that our Lo-
de sponge of the tribe of Juda/ of which tribe spea-
ke Moyses nothinge concerninge pree rhod.

C

And it is yet a more euident thinge/ if after
the similitude of Melchisedech/ thear arys a noether
pree rh/ which is not maede after the lawe of the car-
nall commaundemēt. but after the power of the end-
lesse lyfe. (For he testifieth: Thou arte a pree rh for-
uer/ after the order of Melchisedech). Then the co-
maundement that went a fore/ is disannulled/ becau-
se of hir weaknes and vnprofitablenes. For the la-
we maede nothinge perfecte: but was an introducci-
on of a better hoepe/ by which hoepe/ we drawe nye
vnto God.

C

And for this cause it is a beter hoepe/ & it was
not promised with out an oethe. Those pree rhes we-
re maede without an oethe/ but this pree rh with an
oethe/ by him that sayde vnto him, The Loorde swa-
re/ and will not repent: Thou arte a pree rh for euer
after that order of Melchisedech. And for that cause
was Iesus establisshed of a beter testament.

And amonge them manny were maed pree-
rhes/ because they were not sufficed to endure by the
reason of death. But this man/ because he endureth
euer hath an auerlastinge pree rhod. Wherefore
he is able also euer to saue them that come vnto God
by him/ saynge he euer lauch/ to make intercession
for vs.

Suche an hys pree rh it became vs to haue/ by
which

To the Hebrewes. Fo. cxiij.
which is wholly / harmlesse / vndefiled / separat from
sinners / and made hyar then heauen. Which nea-
reth not daeplly (as yonder hye preestes) to offer vp sa-
crifice / first for his awone synnes / and then for the peo-
ples synnes. For that dide he at oons st: all / when he
offered by hym selfe. For the lawe maketh men pree-
stes / which haue infirmities: but the worde of the o-
the that came sence the lawe maketh the sonne pree-
st / which is perfecte for euer more.

The. viij. Chapter.

Of the thinges which we haue spoken / this is
the pit: that we haue such an hye preeste that
is suten on the right honde of the seate of maieste in
heauen / and is a minister of holly thinges / and of y
very tabernacle which God pight / and not mā. For
euery hye preest is ordeyned to offer gyses and sacri-
fices: wherefore it is of necessitie / that this man haue
some what also to offer. For he were no a preeste / if
he were on the earth where are preestes that accor-
dinge to the lawe offer gyses which preestes serue vs
to the ensample and shadowe of heauenly thinges: e-
uen as the answer of God was geuen vnto Moyses
when he was about to finish the tabernacle. (Sae-
ke heerde (saeyd he) that thou make all thinges accor-
dinge to the patrone shewed to the in the mount. Exod. xxv.

Now haeth he obtayned a more excellent
office / in as muche as he is the mediator of a beter
testament which was made for beter promyses. For
yf that first testamēt had bene sautelesse: then shul-
de no place haue bene sought for the seconde. For in
rebukinge then he saeyth: Schoelde the daeyes
will come (saeyth the Loyde) and I will finish
vpon the house of Israel / and vpon the house of
Juda / a newe testament: not lyke the testament
that I made with their faethers at that tyme /
when I took them by the handes / to lede them oute
k. iij. of the

Exod. xxv.
Leu. viij. c.

Hebr. xij.

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of the londe of Egypte: for they continued not in my
testament / and I regarded them not sayeth **¶** **Lorde.**
For this is the testamēt that I will make with
the house of Israel: After toke Dauid sayeth
the **Lorde**: I will put my lawes in their myndes / and
in their hertes I will write the / and I will be their
God / and they shall be my people. And they shall not
teache / euery man his neighbour / & euery man his
brother sayinge: knowe the **Lorde**: For they shall
knowe me from the least to the mooste of them: for
I will be mercifull ouer their vnrightheousnes / and
on their synnes and on their iniquities. In that he
sayeth a new testament / he hath abrogat the olde.
Now that which is disannulled and wene olde / is
redy to vnniffhe a waeye.

The .ix. Chapter.

That first tabernacle verely had ordina-
ces / and seruinges of **God** / and wordly ho-
lynes. **¶** For there was a fore taber-
nacle made / wherein was the candlesticke and
¶ table / & the Dewe bread / which is called shew-
bread. But with in the seconde vncle was there a taber-
nacle / which is called holiest of all / which had **¶** gol-
den sencer and the arche of the testament overlape-
de roundabout with golde / wherein was the golden
pot with Manna / and Arons rodde that spronge /
and the tables of the testament. Over the arche
were the Cherubis of glory shewing the seate of
grace. Of which thinges we will not now speake
particularly.

When theese thinges were thus ordeyned / the
Priestes went all waies into the first tabernacle &
executed the seruice of **God**. But into the seconde
went the hie priest a lone / oones euery yere: and
not with out blood / which he offered for hym self / &
for the ignorannee of the people. Wherwith
the holly goost this signified that the waie of holie
thinges

things/was not yet opened/whill as yet the first tabernacle was standinge.

Which was a similitude for the tyme then present / and in which were offered giftes and sacrifices that coulde not make þe minister perfecte / as pertayninge to the conscience with oonly meates and drinckes/and diuers washinges & iustifyinges of the flesh / which were ordeyned vntill the tyme of reformation.

✠ But Christ beinge an hye Priest of good thinges to come / came by a greater and a moare perfecte tabernacle/not maede with hondes:that is to say / not of this manner bildinge/neather by the blood of goates and calnes: but by his awne blood he entred in soon for all into the holly place / and founde eternall redemption. ✠ For if the blood of oxen and of goates and the ashes of an heyfer/whē it was sprinkled/purified the vncleane/as touchinge the purifyinge of the flesh / how muche moare shall the blood of Christ (which thow the eternall spīte / offered him selfe with out spot to god) pouurge youre consciences fro dead workes/for to serue the liuinge God?

Leuit. xvi. c.

And for this cause is he the mediator of the newe testament / that thow death which chaunced for the redemption of those transgressions that we se in the first testament / they which were cāled / might recāue the pīmes of eternall inheritaunce. ✠ For wherasoener is a testament/there must also be þe death of him that maketh the testament. For the testamēt teacheth auctorite when men are dead: for it is of no valne as long as he that maede it is a liue. For which cause also/neather that first testament was ordeyned with out blood. For when all the commandementes were redde of Moses to all the people/he toke the blood of calnes and of goates / with water and purple whool and psope / and sprinkled boeth the booke and all the people / sayinge: this is the blood of the testament which God hath apointed vnto you. And opeouer / he sprinkled þe tabernacle

i. Pe. i. v.

i. Joh. i. v.

Apoca. i. v.

i. Pe. ii. j.

Rom. v. b.

Gala. iii. b.

Ex. xlii. j.

h, v With

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With blood also/and all the ministringe vessels. And also almost all things / are by the same purged with blood/and without shedding of blood is no remission.

It is then neede that the similitudes of heavenly things be purified with like things: but the heavenly things themselves are purified with better sacrifices than are those. For Christ is not entered into the holy places that are made with handes/ which are but similitudes of true things: but is entered into very heaven/for to appeere now in the sight of God for us: not to offer him selfe often/as the high priest entereth into the holy place every ye are with strange blood/for then must he haue often suffered since the worlde began. But now in the ende of the worlde/hath he appered once to put sinne to flight by the offeringe up of him selfe. And as it is appointed vnto men that they shall once dye and then cometh the iudgement/ even so Christ was once offered to take awaye the sinnes of many/and vnto that that Locke for him/ shall he appeare againe / with out sinne vnto saluacion.

Roma. v. b.
1. Pet. iii. d

The .x. Chapter.

Leui. xvi

E Of the lawe which hath but the shadowe of good things to come/and not the things in their owne fashion/can neuer with the sacrifices which they offer yeare by yeare continually/make the comers there vnto perfecte. For woelde not the those sacrifices haue ceased to haue bene offered/because that the offerers once purged/should haue had no more consciences of sinnes. Nevertheless in those sacrifices is there mencion made of sinnes every yeare. For it is impossible that the blood of oxen and of goates should take away sinnes.

Mal. xxi

Wherefore when he cometh into the worlde/he saeyth: Sacrifice and offeringe thou wooldst not haue: but a body hast thou offered me. In sacrifices

and sinne offeringes thou haest no lust. The I saeyd:
 Lo I come/ in the cheefest of the booke it is written of **Psalm. i.**
 me/ that I shuld do thy will/ o God. About when he
 had sayed sacrifice and offeringe/ and burnt sacrifices
 and sinne offeringes thou woldest not haue/ neather
 haest alowed (which yet are offered by the lawe) ad
 then saeyd: Lo I come to do thy will/ o God: he tak-
 keth awaye the first to stablish the & latter. By the w-
 hich will we are sanctified/ by the offeringe of the bo-
 dy of Iesu Christ oons for all.

And every priest is redy daely ministring/ ad
 oftentimes offereth done manner of offeringe which
 can neuer take awaye sinnes. But this man after he
 had offered oone sacrifice for sinnes/ sat him downe
 for ever on the right honde of God/ and from hence
 fourth carrieth til his foes be maede his foetstole/ for
 with oone offeringe haeth he maede perfecte for ever **Psalm. cix. a**
 the that are sanctified. And the holly goost also bea- **i. Lxxii. xv**
 reth vs recorde of this/ even when he tolde before:
 This is the testament that I will make vnto the:
 after thoose dayes saeyth the Lorde. I will put my
 lawes in their hertes ad in their mynde. I will writ-
 te them and their sinnes and iniquities will I reme- **Hebr. xxi**
 ber no moare. And wheare remission of theese thin-
 ges is/ thear is no moare offeringe for sinne.

Seynge brethzen that by the meanes of the
 bloud of Iesu/ we maye be bolde to enter into that
 holly plaace/ by the newe and liuinge waye / which
 he haeth prepared for vs/ through the wayle / that is
 to saye/ by his flesshe. And seynge also that we haue
 an hye Priest which is rueler ouer the housse of God/
 let vs drawenye with a true herto in a full saeyth
 sprinckled in oure hertes from an euyl conscience/
 and wesshed in oure bodys with pure water/ and let
 vs keape the profession of oure hoerpe/ with our wa-
 ueringe (for he is saeythfull that promysed) and let
 vs consyder oone another to prouoke vnto loue/ and
 to good workes/ and let vs not forsake the felushippe
 that

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that we haue amonge oure selues / as the manner of
some is: but let vs exhorte oone anoether / and that
so muche the moore / because ye se that the daye draweth
naye.

For if we sinne willingly after that we haue
recaued the knowledge of the trueth / theare remay-
neth not moare sacrifice for sinnes / but a fearfull lo-
okinge for iudgement / and violent fye / which shall
deuoure the aduersaries.

Deu. xviij.
Mat. xviij.
Ioh. viij. c.
ij. Cor. xiiij

He that despiseth Moses
lawe / dieth without mercy vnder twoo or thre wit-
neses. Of how muche soer punishment suppose
ye shall he be counted worthy / which treadeth vnder
foote the sonne of God and counteth the bloude of
the testament as an vnholly thinge wherewith he
was sanctified / and doeth dishonoure to the spirite
of grace.

Deu. xxiij.
Rom. xiij.

For we knowe hym that hath sayd:
vengeaunce belongeth vnto me / I will recompence
saith the Lorde. And againe the Lorde shall iud-
ge his people. It is a fearfull thinge to faule into
hondes of the liuinge God.

Call to remembraunce & dayes that are passed
in the which after ye had recaued light / ye endured
a greate light in aduersities / partly whill all me was
died and galed at you for the same and tribulacion
that was done vnto you / and partly whill ye be-
came companyons of them which so passed their tyme.
For ye suffered also with my bondes / and toke a wo-
orth the spoylinge of youre goodes / & that with glad-
nes / knowinge in youre selues how that ye had in
heauen a beter and an enduringe substance.

Cast not awaye thearefore youre confidence which
hath great rewarde to recompence. For ye ha-
ue neade of pacience / that after ye haue done the will
of God / ye might receaue the promes. For yet a ve-
ry litell whyle / and he that shall come shall come / and
will not tary. But the iust shall liue by faith. And
if he withdraue him selfe / my soule shall haue no pla-
ce assure in him.

Eba. ij. a.
Ro. i. b.
Gala. iij. b

We are not which with drawe oure
selues

To the Hebrewes Fo. xliiij.
he felues vnto damnacion / but pertayne to facyth / to
the winninge of the soule.

The. xi. Chapter.

Facyth is a sure confidence of thinges which a-
re hoped for: and a certaynti of thinges which
are not seene.

By it the elders were well re-
ported of.

Thow facyth we vnderstonde that
the worlde was ordeyned by the worde of God: and
that thinges which are seene / were made of thinges
which are not seene.

By facyth Abel offered vnto
God a moore plenteous sacrifice the Lapy: by w-
hich he obteyned witnes that he was righteous: God
testifyinge of his g. ites: by which also he bringe dead
yet speaketh.

By facyth was Enoch translated that he shulde
not see death: neather was he fofide: for God had ta-

ken him a waye. Before he was taken a waye /

he was reported of / that he had pleased God: but w-

ith out facyth it is vnpossible to please him.

For he that cometh to God / must beleue that God is / and
that he is a rewarde of them that seke him.

By facyth Noe honored God / after that he was
warned of thinges which were not seene / and pre-

pared the arcke to the saninge of his housholde / tho-

row the which arcke / he condemned the worlde / &

became heye of the rightewesnes which cometh by
facyth.

By facyth Abraham / when he was cald obeyed
to go out into a place / which he shulde afterwarde re-

ceiue to inheritaunce / and he went out / not knowi-

ge wheater he shuld go.

By facyth he remoned in the londe that was pro-

mised him / as into a straunge countre / and dwelt in
tabernacles: and so vnde Isaac and Jacob heyes

with him of the same promes.

For he looked for a
cite hauinge a foundation / whose bylder and ma-

her is God.

Thow facyth Sara also recearned strenght to

be with

Mat. xliij.
Gene. v. c.
Eccl. xliij.

Gene. vi. c.
Eccl. xliij.

Gen. xij. a.

Gene. xxi.

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he with chylde/and was deliuered of a chylde whē
he was past age/because he inged him saythfull
which had promised.

And therefore spronge there of oone (and of oone
ne which was as good as dead) so many in multitu-
Gene. xviij. de/as the starres of the skye/and as the sond of the
and. xviij see Booke which is innumerable.

And they all dyed in sayth/and recarned
not the promises: but sawe them a farre of/and bele-
ued them/and saluted them: and confelld that they
were straungers and pilgrims on the earthe. They
that saye such thinges/declare that they seeke a coun-
tre. Also if they had bene myndfull of that countre/
from whence they came oute/they had leasure to ha-
ue returned agayne. But now they desyre a better/
that is to saye a heauenly. Wherefore God is not asha-
med of hem/euen to be caled their God: for he ha-
eth prepared for them a cite.

Gene. xxiij. In sayth Abraham offered by Isaac / when he
Eccl. xliij. was tempted/and he offered him beinge his only be-
gotten sonne/ which had recarned the promises of
whoom it was sayd/ In Isaac shall thy seed be ca-
led: for he considered that God was able to raise by
Gene. xxi agayne from death. Wherefore recarned he him/
Rom. ix. b. for an ensample. In sayth Isaac blessed Jacob and
Gene. xxvij. said concerninge thinges to come.

By sayth Jacob when he was a dyng/ blessed
Gen. xlvij boeth the sonnes of Joseph/and bowed him selfe to
warde the toppe of his cepter.

Gene. l. d. By sayth Joseph when he dyed / remembred
the departinge of the children of Israel / and gaue
commaundement of his bones.

Exod. ij. a. By sayth Moses when he was borne / was hid
thre monethes of his fathers mother / because they
Exod. i. c. sawe he was a proper chylde: ne ather feared they the
kynge's commaundement.

Exod. ij. b. By sayth Moses when he was great / refused
to be caled the sonne of Pharaos daughter / and cho-
se rather

To the Debitures. Po. cclxviii

le rather to suffer aduersite with the people of God/ then to enioye the pleasures of sinne for a season/ and esteemed the rebuke of Christ greater riches then the treasure of Egypt. For he had respect vnto the rewards.

¶ By saeyth he forsoke Egypt/ and feared not the saracenes of the kynge. For he endured euē as he had sene him which is inuisible.

Thowso saeyth he ordeyned the easter lambe/ and the effusion of bloud/ lest he that destroyed y first borne shulde touche them. Exod. xij. d.

By saeyth they passed thowso the read see as by drye londe/ which when the Egyptians had assayed to do/ they were drowned. Exo. xiiij. e.

By saeyth the walles of Ierico fell doune after they were compased about seuen dayes. Iosu. vi. d.

By saeyth the harlot Raab perished not with y vnbeleuers/ when she had receaued the spyres to lodginge peaceably. Iosue. vi. d. and. iij. h.

And what shall I moore say/ the tyme wolde be to fort for me to tell of Gedeon/ of Barach / and of Samson/ and of Iephthar: also of Dauid and Samuel/ and of the Prophetes: ✠ which thowso saeyth subdued kingdomes / wrought righteousnes/ cheyened the promyses/ stopped the mouthes of lyons/ quenched the violence of fyre/ escaped the edge of the swerde/ of weake were made stronge swaged valient in fight/ turned to flight the armies of the alientes. And the women receaued their dead rayed to lyfe agayn.

Neither were racked/ y wolde not be deliuered that they might receue a better resurrection. Neither talked of mockinges and scourginges/ mozeouer of bondes and prisonment: were stoned/ were beaten a sunder/ were tepted/ were slayne w swerdes/ walke d vp and doune in shepes skynnes / in goates skynnes/ in neede/ tribulaciō y veracion which the worlde was not worthy of; they wandred in wilderness in many

The Epistle of S. Paul
In mountaynes/in denues and caues of the earth:
And theese all thoroſo faeyth obtayned good re-
porte/ & and recacued not the promys/ God promi-
dige a better thinge for vs. that they with out vs ſul-
de not be maede perfecte.

¶ The .xij. Chapter.

Rom. vi. a
 Collo. iii. b
 Ephe. iii. e
 i. Pe. ii. a.
 and. iii. e.

Wherefore let vs also (ſeing that we are co-
 paſed with ſo great a multitude of ſinners)
 laye a waye all that preſſeth downe / &
 the ſinne that hangeth on / and let vs ronne
 with patience vnto the battayle that is ſet beſore vs lo-
 ckinge vnto Jeſus the author and finiſher of oure
 faeyth / which for the ioye that was ſet beſore him / a-
 boorde the croſſe / and deſpiſed the ſhame / and is ſet
 downe on the right honde of the trone of God. Con-
 ſider therefore how that he endureth ſuche ſpeakinge
 agaynſt him of ſinners / leſt ye ſhulde be worried and
 faeynt in youre myndes. For ye haue not yet
 reſiſted vnto bloud ſheddinge / ſtrivinge agaynſt ſin-
 ne. And haue forgotten the conſolation / which
 ſpeaketh vnto you / as vnto childzen: my ſonne deſpi-
 ſe not the caſtinge of the Lorde / neither faeynt when
 thou arte rebuked of him: For whom the
 Lorde loued / him he chaſtēneth yet / & he ſcourgeth e-
 uery ſonne that he recacueteth.

If ye endure chaſtēninge / God offered him-
 ſelfe vnto you as vnto ſonnes. What ſonne is that
 whom the faether chaſtēneth not? If ye be not vnder
 correction (whereof all are partakers) then
 are ye baſtardes and not ſonnes. Whereouer ſeynge
 we had faethers of oure fleſh which corrected vs / &
 we gaue them reuerence: ſhulde we not muche ra-
 ther be in ſubiection vnto the faether of ſpirituall gi-
 ftes / that we might liue? And they verely for a ſeaſon
 dayes / nurtred vs after their awne pleaſure: but he
 learneth vs vnto that which is profitable / that we
 might recacue of his holynes.

No manner
 chaſtiſinge for the preſent tyme ſeemeth to be ioyeſome / but

but generous: neuertheless afterwarde / it bringeth
the quyet frute of righteuousnes / vnto them which
are therein exercysed.

D Stretch forth the hearthe agayne the bondes
which were let doune / and the weake knees and let
that ye haue stracyght leppers vnto your feett / lest **Rom. xii.**
eny haltinge turne out of the waye: yet let it rather
be healed. Embrace peace with all men and holly-
nes: with out the which no man shall see the Lorde.
And looke to that no man be destitute of the grace
of God / & that no rote of bitternes springe by & trou-
ble / & thearby many be defiled / and that there be no
fornicator / or vncleane person / as Elau / which for
oone breakfast solde his byrthryght. Ye knowe how
that afterwarde when he woelde haue inherited the
blessynge / he was put by / and he founde no meanes **Gene. xxv.**
to come thearby agayne: no though he despyed it **Gene. xxvi.**
with teares.

For ye are not come vnto the mounte that can
be touched / and vnto burnynge fyre nor yet to myst **Exod. xix.**
and darchnes and tempest of wedder / neather vnto **and. x. c.**
the sounde of a trompe and the voyce of wordes:
which voyce they that harde it / withed asraye / that
the communicacion shuld not be spoken to them. For
they were not able to abyede that which was spoken. **Exod. xix. 9**
Yf a beast had touched the mountayne / it must ha-
ue bene stoned / or trust thosowe with a darte: euen
so terrible was the syght which appered. Moyses
saeyde / I feare and quake. But ye are come vnto the
mounte Syon / and to the cite of the lyuynge God /
the celesthiall Ierusalem: and to an innumerable syght
of aengels / and vnto the cōgregation of the first bo-
ne sonnes / which are written in heauen / and to God
the iudge of all / and to the spytes of iust and perfecte
men / and to Iesus the mediator of the newe testa-
ment / and to the sprynchlynge of bloud that speaketh
better then the bloud of Abel.

Be that ye despye not him that speaketh: For
they

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Agge. ij. b

Deut. iij. d

if they escaped not which refused him that spake on earth: moche moore shall we not escape / yf we turne away fro him: that speaketh fro heauē: whose voyce the Houke the earth / & now declareth sayinge: yet oons moore will I backe / not the earth oonly but al so heauē. No dout that same that he saeyth / yet oons moore / significth & remouynge awaye of thoose thinges which are backen / as of thinges which haue ended their course: & the thinges which are not backen maye remayne. Wherefore yf we receiue a kyngdome which is not moued we haue grace / whereby we maye serue God & please him with reuerence & godly feare. For oure God is a consuminge fyre.

The. iij. Chapter.

Act. i. a

Psal. cxi. ij

If brotherly loue continue. Be not forgetful to lodge straungers. For they haue ouers receiued angels into their houses vnwares. Remember the that are in bondes / euen as though ye were bounde with them. Remyn full of them which are in aduersitie / as ye which are yet in your bodies. Let we blocke be had in pryce in all poyntes / and let the chamber be vndefiled: for whose keepers and aduoutrars God will iudge. Let your conuersacion be without couctousnes and be conuent with that ye haue all redy. For he verely sayd I will not fayle the / neather forsake the: that we maye boldly saie: the Lorde is my helper / and I will not feare what man doeth vnto me. Remember them which haue the ouersyght of you / which haue declared vnto you the worde of God. The ende of whose conuersacion se that ye looke vpon / and folowe their sayeth.

Jesus Christ yesterdape and to daye / and the same continueth for euer. Be not carreyed aboute with ouers strange learnynge. For it is a good thinge that the herie be stabillised with grace / and not with meates / which haue not profited them that haue had their pastyme in them. We haue an anntre
Hear

Whear of they maeye not eate which serue in the tabernacle. For the bodyes of thoose beastes whose blood is brought into the holly place by the hye priest to pource synne / are burnt with out the tentes. Therefore Iesus / to sanctifie the people with his awne blood / suffered with out the gate. Let vs go forth therefore out of the tentes / and suffer rebuke with him. For heere haue we no continuynge cite but we seeke oone to come.

Rumc. xix.

Mich. ii. 8

For by him offer we the sacrifice of laude all wayes to God: that is to saye / the frute of thoose lippes / which confesse his name. To do good and to distribute forget not / for with such sacrifices God is pleased. Obeye them that haue the ouersyght of you and submit youre selues to them / for they watch for youre soules / euen as they that must geue a compyte: that they maeye do it with ioye / and not with greefe. For that is an vnprofitable thinge for you. Praye for vs. We haue confidence because we haue a good conscience in all thinges / and desire to lyue honestly. I desyre you therefore somewhat the more aboundantly / that ye so do / that I maye be restored to you quickly.

The God of peace that brought agayne from death our Lord Iesus / the great Mepperde of the Decepe / thowse the blood of the euerlastynge testament / make you perfect in all good workes / to do his will / workynge in you that which is pleasaunt in his syght thowse Iesus Christ. To whom be praeyse for euer whyll the worlde endureth: Amen.

I beleche you brethren / suffre the wordes of exortacion: For we haue writte vnto you in feawe wordes: knowe the brother Timothee / whom we haue sent from vs / with whom (yf he come shortly) I will se you. Salute them that haue the ouersyght of you / and all the saynctes. They of Italy salute you Grace be with you all: Amen.

¶ Sent from Italy by Timotheus.

l. ij.

The

The epistle

Of Saynt James.

The fyrst Chapter.



James the seruaunt God of the Lorde Iesus Christ sendeth gretteinge to the xij. tribes which scattered heere and there. My brethren/count it exceedinge ioye when ye faule into diuers temptacions/for as moche as ye knowe/howe that the tryinge of yours saeyth bringeth pacience

and let pacience haue her perfect worke/that ye maye be perfecte and sounde/lackynge nothinge.

Mat. vii. a which geueth to all men indifferentlye/and casteth
and. xii. c. no man in the teeth: and it shalbe geuen him. But let
Mar. xi. b him axe in saeyth a wauer not. For he that douteth
Luk. xi. b is lyke the waues of the see/tost of the wynde and car
Joyn. xvi b ryed with violence. Rather let that man thinke that
he shal receiue eny thinge of the Lorde. A waueryng
ge mynded man is vnstable in all his wayes.

Let the brother of lowe degree reioyce in that he
is exalted/and the ryche in that he is made lowe. For
euen as the flower of the grasse/shall he vanyshe
aswaye. The sonne ryseth with heate/and the grasse
wydereth/and his flower falleth aswaye/and the
beautie of the fashion of it perissheth: euen so shall the
ryche man perishe with his aboundance.

Happy is the man that endureth in temptacion/
for when he is tryed/he shal receiue the crowne of
lyfe

lyfe/whith the Lorde haeth promysed to them that
loue him. ¶

¶ Let no man saye when he is tempted/that he is
tempted of God. For God tempteth not vnto euill/
neather tempteth he any man. But euery man is tep-
ted/draue awayne/and entyled of his awne concu-
piscence. Then when lust haeth conceiued/He byn-
geth fourth synne / and synne when it is synallyed/
byngeth fourth death.

¶ Ere not my deate bretheren. ¶ Every good
gyfte/and euery parfayt gyfte / is from aboue and
commeth doune from the father of lyght / with w-
hoom is no variablenes/neather is he chaunged vnto
darknes. Of his awne will begat he vs with the
worde of lyfe/that we shoulde be the fructes of his
creatures.

¶ Wherfore deare bretheren/let euery man be
swyfte to heare/slowe to speake and slowe to wrath.
For the wrath of man worketh not which is ryghte-
ous before God.

¶ Wherfore laye a parte all filthynes/all super-
fluyte of malicioulnes/and recacue with meaknes/
the worde that is grafted in you/which is able to sa-
ue youre soules. ¶ And se that ye be doers
of the worde and not hearers only/deceayvinge yo-
ure awne selues with sophistye. For yf eny heare þ
worde/and do it not/he is lyke vnto a man that be-
holdeth his bodyly faete in a glasse. For assoone as
he haeth locked on hyn selfe/he goeth his awaye / &
forgetteth immediatye what his fallion was. But
whoo solocketh in the parfayt lawe of liberte / and
continueth thear in (yf he be not a forgetfull hearer
but a doer of the worke) the same shalbe happye in
his deade.

¶ Yf eny man amonge you seme deuoute/and re-
frayne not his tonge: but deceaue his awne herte/
this mannes deuotion is in vayne. Pure deuotion
and vndefiled before God the father is this: to be
L.iii. For the

The Epistle

Let the fatherlesse and widde-wes in their aduersite/ to keape him selfe vnspotted of the worlde.

The .ii. Chapter.

Brethren haue not the fauour of oure Lorde Iesus Christ the Lorde of glory in respecte of persons. If thear come into youre company a mā with a golden rynge and in goodly aparell/ and thear come in also a poore man in vyle rayment / and ye haue a respecte to him that sweareth the gaye clothe / and saye vnto him. Sit thou heere in a good place: and saye vnto the poore: stode thou theare or sit heere vnder my foote stode: are ye not parciall in youre selues/ and haue iudged after euill thoughtes?

Harken my deare beloued brethren. Hark not God choosen the poore of this worlde/ which are rich in fauour/ and heires of the kyngdome which he promised to them that loue him: But ye haue despyed the poore. Are not the rich they which oppresse you: and they which drawe you before iudges? Do not they speake euill of that good name after which ye be named.

If ye fulfill the royall lawe accordynge to the scripture which sayeth. Thou shalt loue thynne neighbour as thy selfe/ ye do well. But if ye regarde none person moore then another/ ye commit synne / & are rebuked of the lawe/ as transgressours. Whoso euer shall keape the whole lawe/ and yet faile in some poynt/ he is gylty in all. For he that sayd. Thou shalt not commit adulterie / sayd also: Thou shalt not kill. Though thou do noone adulterie / yet if thou kill/ thou arte a transgressor of the lawe. So speake ye/ and so do/ as they that shall be iudged by the lawe of libertie. For thear shall be iudgement mercifull to him that sheweth no mercy/ and mercy reioyceth against iudgement.

What auayleth in my brethren/ though a man saye he hath fauour why he hath no deades? Can fauour

saeyth saue him: If a brother or a sister be naked or destitute of dayly woode / & oone of you saye vnto the: Departe in peace / God sende you swarmes & fowle: not with stodyng ye geue the not thoo thynges by which are needfull to the body: what helpeth it? Euen so saeyth / yf it haue no deades / is dead in it selfe.

Ye and a man myght saye: Thou haest saeyth / & I haue deades: Shewe me thy saeyth by thy deades and I will: He se the my saeyth by my deades. Belieuest thou that thear is oone God: Thou drest well. The deuyt is also belue and tremble.

D Wilt thou vnderstonde o thou vayne mā / that saeyth with out deades is dead: Was not Abraham oure faether iustified thowow woorkes when he offered Isaac his sonne vpon the aultre: Thou seist how that saeyth wrought with his deades / and through the deades was the saeyth made perfecte: and the scripture was fulfilled which sayeth: Abraham beleaued God / and it was reputed vnto him for ryghte weynes: and he was caled the frende of God. ¶ Ye se then how that of deades a mā is iustified / and not of saeyth oonly. Lyke wyse also was not Raab the harlot iustified thowow woorkes / when she receaued & messengers / and sent them out anoether waye: For as the body / without the sprete is dead / euen so saeyth with out deades is dead. ¶

The.iiij. Chapter.

MY brethren / be not euery man a maester / rememberinge how that we shall receiue the moore damnation: for in many thynges we synne all. If a man synne not in woode / the same is a perfecte man / and able to tame all the body. Beholde we putt bittes into the horses mouches that they shuld obeye vs / and we turne aboute all the body. Beholde also the bitters / which though they be so great / and are dyuyn of ferece woundes / yet are they turned about with a very finale helme / whyther soeuer the violence of the geuer

The Epistle

ner wil. Euen so the tonge is a lyttell member / and
bolleth great thinges.

Beholde how great a thinge a lyttell fyre kynd
leth and the tonge is fyre / and a woylde of wycked-
nes. So is the tonge set amonge oure members / that
it defileth the schoole body / & setteth a fyre all that
we haue of nature / & is it selfe set a fyre euen of hell.

All the natures of beastes / and of byrdes / and
of serpentis / and thinges of the see are made and ra-
med of the nature of man. But the tonge can no man
tame. It is an vniuely euill full of deadly poyson.
Hear with blesse we God the faether / & hear with
curse we men which are made after the similitude
of God. Out of oone mouth proceedeth blessing &
curse. My brethren these thinges ought not so
to be. Worth a fountayne sende fourth at oone pla-
ce sweate water and bytter also. Can the fygge tree /
my brethren / beare olyue beries: oether a vyne bears
fygges? So can no fountayne geue bothe salte wa-
ter and freshe also. If any man wyse and endued
with learnynge amonge you / let him before the wy-
kes of his good conuersacion in meaknes that is cou-
pled with wyldome.

But If ye haue bytter enuyng and stryfe in you
re hertes / reioyse not: neather be lyars agaynst
the trueth: This wyldome descendeth not from a
houe: but is earthy / and naturall / and diuellishe. for
wher enuyng & stryfe is / there is vnstabilnes
and all manner of euill workes. But the wyldome
that is from aboue / is fyrst pure / then peaceable / gen-
tle / and easy to be entreated / full of mercy and good
frutes / without iudgynge / and without simulation:
ye / and the frute of ryghtewesnes is sowen in peace
of them that mayntene peace.

The. iiii. Chapter.

Hom whence cometh warre and fightyn-
ge amonge you: come they not heere hence?
euen of youre voluptuousnes / that rayne in youre
members

members. Ye lust / and haue not. Ye enuie and haue indignaciō / & cannot obtayne. Ye fight & warre & haue not / because ye are not. Ye are & recacue not / because ye are a myste: euen to consume it oph youre volu pteousnes. Ye aduocaters / & weme that breake matrimonie: knowe ye not how that the frendshippe of the woylde is ennimite to godward. Whosoever wil be a frende of the woylde / is maede the enemye of God. Either do ye thinke that the scripture saeyth in bacyne. The spyte that dwelleth in you / lusteth euen contrary to enuie: but geueth moze gracte.

25 Submit youre selues to God / and resist the deuyll / and he will flye from you. Dyaswe nye to God and he will diaswe nye to you. Clenze youre hondes ye synners / and pourdge youre hertes ye swauerynge mynded. Suffre afflictions: sorowe ye and weape. Let youre laughter be turned to moarnynge / and youre ioye to heynnes. Cast doune youre selues before the Loyde / and he shall lyft you vp. Backbyte not oone another / brethren. He that backbyteth his brother / and he that iudgeth his brother / backbyteth the lawe / and iudgeth the lawe. But and yf thou iudge the lawe / thou art not and obseruer of the lawe: but a iudge. There is oone lawe geuer / which is able to saue and to dystrope. What art thou that iudgeth a nother man?

Roma. viij

¶ Go to now ye that saeye: to daye & to morowe let vs go into soche a cite and continue there a yere and bye and sell / and wyne: and yet cannot tell what shall happen to morowe. For what thinge is youre lyfe? It is euen a vapoure that appereth for a lytell tyme / and then vanysheth awaye: for that ye ought to saeye: yf the lord will and yf we lyue / let vs do this or that. But now ye reioyce in youre boostyn ges. All soche reioysynge is euyl. Therefore to him that knoweth how to do good / and doeth it not to him it is synne.

¶ The. v. Chapter

l. v.

Go to

The Epistle.

O to now ye ryche men. Weape / and howle
 on youre wretchednes that shall come upon
 you. Your riches is corrupte / youre garmentes
 are moth eaten. Your golde and your silver are
 cankered / and the rust of them shall be a witness vnto
 you / and shall eat youre flesh / as it were fyre.
 Ye haue heaped treasure to gedder in youre last da-
 yes: Behoelde the hyre of the labourers which ha-
 ue reaped downe youre feldest (which hyre is of you
 kept backe by fraude) cryeth: and the cries of them
 which haue reaped / are entred into the eares of the
 Lorde Sabaoth. Ye haue lyued in pleasure on
 the earth and in wantannes. Ye haue nourished
 youre hertes / as in a daeye of slaughter. Ye haue
 condemned and haue kyllled the iust and he hath
 not resisted you.

† Be patient thearfore brethren / vnto the com-
 mynge of the Lorde. Behoelde the husbnde man
 waeyeth for the precious frute of the earth / and
 hath longe patience thear vpon / vntyll he recei-
 ue (the early and the latter racyne). Be ye also pa-
 cient thearfore / and settle youre hertes / for the com-
 mynge of the Lorde draweth nye. Gudge not one
 agaynst anoether brethren / lest ye be dampned. Be-
 hoelde the iudge stoneth before the doze. Take
 (my brethren) the Prophetes for an ensample of suffer-
 ynge aduersite / & of longe patience / which spake
 in the name of the Lorde. † Behoelde we coun-
 te them happy which endure. Ye haue harde of the
 patience of Job / and haue knowen what ende the
 Lorde made. For the Lorde is very pittfull / & mer-
 cyfull.

But aboue all thynges my brethren sweare not
 neither by heauen / neither by the earth / neither by any
 oether oethe. Let youre ye be ye / & youre name name:
 lest ye faule into ypocresy. If any of you be euill be-
 reed / let him praye. If any of you be merry / let him
 singe Psalmes. If any be diseased amonge you / let
 him

Of S. James.

Jo. cclxx.

him call for the elders of the congregacion / and let them praye ouer him / and anoynte him with oyle in the name of the Lorde: and thei praye of faueth Shall saue the sicke / and the Lorde Shall raeyse him vp: and yf he haue committed synnes / they Shall be forgeuen him.

✠ Knowledg your fautes oone to anoother: & *iii. Reg. xvi*
Dypraye oone for anoother / that ye maye be healed. *Luk. iiii*

The praye of a ryghteous man awayleth moche / yf it be feruent. Elias was a man mortall euen as *Meth. xii*
we are / and he prayed in his praye / that it myght not raeyne: and it raeyned not on the earth by y space of thye yeaes and sixe monethes. And he prayed agaeyne / and the heauen gaue raeyne / and the earth brought fourth her frute.

Whethen yf eny of you erre from the trueth / a noether conuert him / let the same knowe that he which conuerted the synner from goynge a straeye out of his waye / Shall saue a soule from

death / and Shall hyde the multitude of synnes.

¶ The ende of the epistle of S. James.

The epistle

Of Saeynt Iudas.



Iudas the seruant of Iesus Christ / the brother of James. To them which are caled and sanctified in God the father / and preserued in Iesu Christ.

Mercy vnto you / and peace / ad loue be multiplied.

Beloued / whē I gaue all diligēce to wyte vnto you

The Epistle.

you of the comen saluacion: it was needfull for me to
wyte vnto you/ to exhorte you/ that ye shuld conti-
nually labour in the sayth which was oons geuen
vnto the sayntes. For there are certayne crafty
crept in/ of which it was writen a fore tyme vnto so
the iudgement. They are vngodly and turne & gra-
ce of oure God vnto wantannes/ and denye God the
only Lorde/ and oure Lorde Iesus Christ.

Rum. xiiij

Gene. xij

My mynde is thearfore to put you in remembra-
unce/ for as moche as ye oons knowe this/ how that
the Lorde (after that he had deliuered & people out
of Egypt) destroyed the which afterwarde beleaued
not. The angels also which kept not their first esta-
te: but left their astone habitation: he haeth reserved
in euerlastinge chaynes vnder darchnes vnto the
iudgement of the greates daie: euen as Sodom and
Gomor/ and the cities aboute the (which in lyke man-
ner defiled them selues with fornicacion/ & folowed
straunge fleshe) are set fourth for an ensample/ & suf-
fre the vngauce of eternall fyre. Lyke wyse these
dreamers of fyle the fleshe/ despyse ruelars and spe-
ake euill of them that are in autorite.

Gene. iiii

Rum. xvi. a

Rum. xxi

Yet Michael the archangel when he stroue aga-
eynst the deuyll/ & disputed about the body of Moyses
durst not geue raylinge sentece/ but sayde: The Lorde
rebuke the. But these speake euill of those thin-
ges which they knowe not: & what thinges they knowe
naturally/ as beastes which are without reason/
in tho thinges they corrupte the selues. Wo be vnto
them/ for they haue folowed the wyse of Caen and
are vterly geuen to the erreure of Balam for lukers
lacke/ and peryshe in the treason of Loye.

i. Pet. v.

Theese are spottes which of poure kyndnes se-
ast to gedder/ with out feare/ se dyngge them selues.
Cloudes they are with outen water/ carped about of
wyndes/ and trees with out frute at gadyinge tyme/
fowle dead and plucked vp by the roetes. They are
the ragynge waues of the see/ somynge out their a-
we (Pae)

Of S. Judas.

For Christ

ne Name. They are wandringe Barres to whom
is reserved the mist of darkness for ever.

¶ Enoch the seventh from Adam prophesied befo
re of such/ saying: Behoelde/ the Lorde Shall come
with thousandes of saepntes/ to geue iudgement a
gaynst all men/ and to rebuke all that are vngodly
amonge them of all their vngodly deades/ which
they haue vngodly committed/ and of all their cruell
speakinges/ which vngodly synners haue spoken aga
ynst him.

¶ These are murmurers/ complaeyners/ wal
kyngs after their awne lustes/ whose mouthes spea
ke proude thynges. They haue men in greate reueren
ce because of advantage. But ye beloued/ remember
the wordes which were spoken befoze of the Apost
les of youre Lorde Iesus Christ/ how that they toel
de you that thear shulde be begylers in the last tyme
which shuld walke after their awne vngodly lustes.
¶ These are makers of sectes/ fleshye/ haeyngs no
spere.

¶ But ye deariye beloued/ edyfle youre selues
in youre moost holly saepth/ praeyng in the holly
goost/ and keape youre selues in the loue of God loe
kyng for the mercy of oure Lorde Iesus Christ/ vn
to eternall lyfe. And haue compassion on some/ sepa
ratelyng them: and oether saue with feare/ pullynge
them out of the fyre/ and hate the fylthy besture of
the fleshe.

¶ Unto him that is able to keape you/ that ye fau
le not/ and to present you faultlesse befoze the presen
ce of his glory with ioye/ that is to saepe/ to

God oure sauour which onely is
wyse/ be glory/ maieste/ do
minion/ and power/
now and for
euer.

¶ Amen.

The

The reuela

cion of Sacynt John
the diuine.



The first Chapter.

The

Of S. Judas.

So. cclxxiij



He reuelacion of Iesus Christ/which
God gaue vnto him/for to shewe vnto
his seruantes thinges which muste
shortely come to passe.

✠ And he sent and shewed
by his aengell vnto his seruant John
which bare recorde of the worde of God/and of the
testimony of Iesus Christ/and of all thinges that he
sawe. Happy is he that readith/and they that heare
the wordes of the prophesy/and keape the thinges
which are written therein. For the tyme is at
hande.

John to the. viij. congregacions in Asia. Grace
be with you and peace/ from him which is/ and which
was/ and which is to come/ and from the. viij. spretes
which are present before his throne/ and from Iesus
Christ/ which is a faeythfull witnes and fyrst begot-
ten of the dead: and Lord ouer the kynges of the
earth. Vnto him that loued vs and washed vs from
synnes in his awne blood/ ✠ And made vs kyn Collos. i. c
ges and Priestes vnto God his father be glory/ and i. Cor. xv
dominion for euer more. Amen. Behoelde he com Heb. ix. d.
meth with cloudes/ and all eyes shal se him/ and they i. Petr. i. b
also which peered him. And all kindredes of the e. i. John. i. b
arth shal waeyle. Guen lo. Amen. I am Alpha and E. i. d
Omega/ the beginnynge and the endynge/ sayth the What. xxiij.
Lord almyghty/ which is and which was/ and w. Jude. i. c
hich is to come.

✠ I John youre brother and companion in tri-
bulation/ and in the kyngdome and pacience which
is in Iesu Christ/ was in the yle of Pathmos for
the worde of God/ and for the witnessynge of Ie-
su Christ. I was in the sprete on a sondaye/
and harde behinde me a great voyce/ as it had
bene of a trompe sayynge: I am Alpha and O me-
ga/ the fyrst/ and the laste. What thou seyst/
wrytte in a booke/ and sende it vnto the congre-
gacions which are in Asia/ vnto Ephesus/ and vnto
Smyrna

The Reuelacion
 Smyrna/and vnto Pergamos/and vnto Thiatira/
 and vnto Sardis/and vnto Philadelphia/and vnto
 Laodicia.



And I turned backe to the voyce that spake
 ke to me. And when I was turned. I sawe. vii. gol-
 den candelstickes / and in the middes of the candei-
 stickes / oone lyke vnto the sonne of man / clothed w-
 ith a linnen garment downe to the ground / and girded
 about the pappes with a golden girdle. His head /
 and

and his heares were whyte/as whyte woll/and as
snowe and his eyes were as a flame of fyre: and his
feete lyke vnto brasse as though they bent in a for-
nace: and his voyce as the sounde of many waters.
And he had in his right honde. vii. starres. And out
of his mouth went a sharpe two edged sworde.
And his faete shone euen as the sonne in his
strength.

D And when I sawe him/I fell at his feete/euen
as dead. And he laide his right honde vpon me/ say-
ing vnto me: feare not. I am the first and the la-
st/and am a lyue/and was dead. And beholde I
am a liue for euermore/and haue the keyes of hell
and of death. Write thearfore the thinges which
thou haest seene/and the thinges which are/and the
thinges which shall be fulfilled heere after: and the
mystery of the. vii. starres which thou sawest in my
right honde/and the. vii. golden candelstickes. The
vii. starres are the messengers of the. vii. congrega-
tions. And the. vii. candelstickes which thou sawest are
the. vii. congregacions.

Eccl. xii. d
and. xliij

The. ii. Chapter.

A To the messenger of the congregacion of
Ephesus write: these thinges saeyth he / hol-
deth the. vii. starres in his right honde/and welketh
in the middes of the. vii. golden candelstickes. I knowe
thy wokes/ & thy labour/and thy patience/and
how thou cannest not forbear them which are euill
and examinedst them which saye they are Apostles/
and are not: & haest founde them lyars and didest wal-
ke thy selfe. And haest patience: and for my names
sake haest labored and haest not faynced. Fewer
thelesse I haue somewhat agaynst the/ for thou ha-
st lefte thy first loue. Remember thearfore fro when
ce thou art fallen/and repent/and do the first wo-
kes. Or elles I will come vnto the shortly/and will
remoue the candelsticke out of his place/ excepte
in thou

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thou repent. But this thou haeste because thou hast
test the deades of the Nicolaitans/which deades I
also haete. Let him that hath eares heare/what the
spete saeyth vnto the congregacions. To him that o-
uercommeth/will I geue to eate of the tree of lyfe/
which is in the myddes of the Paradise of God.

And vnto the aengell of the congregacion of
Smyrna wyte: These thinges saeyth he that is first
and the laste/which was dead and is a liue. I knowe
thy workes and tribulacion & pouerte / but thou
art ryche. And I knowe the blasphemie of the which
call themselves Iewes and are not: but are the con-
gregacion of sathan. Feare noone of thes thinges wh-
ich thou shalt suffer. Beholde/ the deuyll shall caste
of you into prison/to tempte you/ and ye shall haue
tribulacion. x. dayes. Be saeythfull vnto the death/
and I will geue the a crowne of lyfe. Let him that
hath eares/heare what the spete saeyth to the con-
gregacions: he that overcommeth/shall not be hur-
te of the seconde death.

And to the messenger of the congregacion in Per-
gamos wyte: This saeyth he which hath the sharpe
pe sworde with two edges. I knowe thy workes &
where thou dwellest/ euen where Sathans seat
is/ and thou keapest my name and haest not denyed
my saeyth. And in my dayes Antipas was a saeyth-
full & witnes of myne/ which was slayne amonge
you/ where Sathan dwelleth. But I haue a fewe
thinges agaeynst the: that thou haest theare/ the that
mayntayne the doctrine of Balam which taught in
Balake/ to pitt occasion of sine before the chyldren of
Israel/ that they shulde eate of idole dedicat vnto
ydoles/ and commit fornicacion. Ene so haest thou
them that mayntayne the doctrine of the Nicolai-
tans/ which thinge I haete. But he conuerterd/ or el-
les I will come vnto the shortly/ and will fight aga-
eynst them with the sworde of my mouth. Let him
that hath eares/heare what the spete saeyth vnto
the

Num. xxiij

the congregacions. To him that ouercommeth / will I geue to eate Manna that is hyd / and will geue him a whyte stoon / and the stoon a newe name written / which no man knoweth / sauinge he that receaueth it.

¶ And vnto the messenger of the congregacion of Thetira wyte. This saeyth the sonne of God / which haeth his eyes lyke vnto a flame of fyre / whose secte are lyke as brasse. I knowe thy workes and thy loue / seruice / and saeyth / and thy patience / and thy deades / which are mo at the last then at the first. Not wylton dinge I haue a fewe thinges agaynst the that thou sufferest that woman Iesabel / which called her selfe a Prophetes / to teache and to decaue my seruantes / to make them commit fornicacion / and to eate meates offere d by vnto ydoles. And I gaue her space to repent of her fornicacion / and she repented not. Beholde / I will cast her into a bede and them that commit fornicacion with her into great aduersite / excepte they toune from their deades. And I will kill her chyl dren with death. And all the congregacions shall knowe that I am he which searcheth & reynes and hertes. And I will geue vnto euery one of you accordinge vnto your workes.

Hier. lviij. d

¶ Vnto you I saye / and vnto oether of them of Thiatyza / as many as haue not this learninge and which haue not knowen the depnes of Sathan (as they saye) I will put vpon you noone oether burthe but that which ye haue all redy. Holde fast tyll I come / and whosoever ouercommeth and keapeth my workes vnto the ende to him will I geue power o-

Psal. lxxv.

¶ The. iij. Chapter.

m. ij.

And

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i. Thel. v. a
ij. Det. iij. c

And wyte vnto the messenger of the congregacion of Sardis: this saeyth he that haeth the sprete of God and the viij. starres. I knowe thy workes: thou haeste a name that thou lyuest/and thou arte dead. Be awaake and strenght the thinges which remayne/that are redy to dye. For I haue not founde thy workes perspayte before God. Remember thyne arfoze how thou haest receiued and hard/and hoeld faste/and repent. Yf thou shalt not watche/I will come on the as a thefe/and thou shalt not knowe/what houre I will come vpon the. Thou haeste a fewe names in Sardis/which haue not defyled their garments:and they shall walke with me in whyte/for they are worthy. He that ouercometh/shall be clothed in whyte arape/and I will not put out his name out of the booke of lyfe/and I will confesse his name before my faether/and before his aengels. Let him that haeth eares/heare/what the sprete saeyth vnto the congregacions.

Eia. xxiij. f
Job. xij

And wyte vnto the tydinges bringer of the congregacion of Philadelphia: the saeyth he that is holy and true/which haeth the keye of Dauid: which openeth and no man putteth/and putteth and no man openeth. I knowe thy workes. Beholde I haue set before the an open doze/and no man can putte it/for thou haest a lytell strengthe and haeste kept my sayvings:and haeste not denyed my name. Beholde I make them of the congregacion of Sathan/which call them selues Jewes and are not/ but dolye. Beholde I will make them that they shall come/and worshyppe before thy seete:and shalt knowe that I loue the.

Because thou haest kept the wordes of my patience thearfoze I will keape the from the houre of temptation which will come vpon the worlde/to tempte them that dwell vpon the earth. Beholde I come shortly. Holde that which thou haeste that no man take awaye thy croune. Him that ouercometh

meth / Will I make a pillar in the temple of my God / and he shall go no more oute. And I will write vpon him / the name of my God / and the name of the cite of my God / newe Jerusalem: which cometh downe out of heauen from my God / and I will write vpon him my newe awse name. Let him that hath eares / heare / what the spete saeyth vnto the congregacions.

W And vnto the messenger of the congregacion / which is in Laodicia / write: This saeyth (amen) the faeythfull and true witnes / the beginninge of the creatures of God. I knowe thy workes that thou arte neather coelde nor hotte / I woelde thou were coelde or hotte. So then because thou arte biforn me / and neather coelde nor hotte: I will speke the oute of my mouth: because thou arte riche and increased with goodes / and haeste neede of noothinge / and knowest not how thou arte wretched and miserable / pooze / blinde / and naked. I counsell the to bye of me golde tryed in the fyre / that thou mayest be riche: and whyte rayement that thou mayest be clothed / that thy filthynakednes do not appere / and anoynt thine eyes with eye salve / that thou mayest see.

As many as I loue / I rebuke and chaspen. Be feruent thearfoze and repent. Beholde I stonde at the doze and knocke. If any man heare my voyce / & open the doze / I will come in vnto him and wil suppe with him / and he with me. To him that ouercometh / will I graunte to sitte with me in my seate euē as I ouer came and haue sitten with my faether / in his seate. Let him that hath eares / heare / what the spete saeyth vnto the congregacions.

The. iiii. Chapter.

After this I looked / and beholde a doze was open in heauen and the firste voyce which I harde / was as it were of a trompet talkinge with me

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me which sayde: come by hidder / and I will shew
 the thinges which must be fulfilled here after.
 And immediatly I was in the spete: and beholde
 a seate was put in heauen / and one sat on the
 seate. And he that sat / was to looke vpon / lyke vnto
 a iasper stoon and a sardyne stoon: And there
 was a rayne bowe aboute the seate / in sight lyke to
 an emeralde. And aboute the seate were .xliij. seates.
 And vpon the seates .xliij. elders sittinge clothed

shed in white rayment/and had on their headdes
crownes of Golde.

E And out of the seate proceeded lightnings / and
thundringes / and voyces / and thear were. vii. lam-
pes of fyre/ burninge before the seate/ which are the
vij. spytes of God. And before the seate thear was
a sea of glasse lyke vnto cristall / and in the myddes
of the seate/and rounde about the seate were. iiii. be-
astes full of eyes before and behinde. And the first
beast was lyke a lyon / the seconde beaste lyke a cal-
fe/ and the thyrde beaste had a face as a man / and
the fourthe beaste was lyke a flyinge eagle. And the
iij. beastes had eche one of them. vi. winges about
him / and they were full of eyes with in. And they
had no reste daye neather night sayinge: Holly hol-
ly/holly/ Loyde God almighty/which was/and is/
and is to come.

D And when thoose beastes gaue glory & honour
and thanks to him that sat on the seate / which li-
ueth for euer and euer: the. xxiij. elders fell downe
before him that sat on the trone / and worshipped
him that liueth for euer / and caste their crownes be-
fore the trone sayinge: thou arte worthy Loyde to
receiue glory and honour / and power/for thou has
created all thynges / and for thy willes sake they
are/ and were created.

The. v. Chapter.

A And I sawe in the right honde of him / that
sat in the trone/ a booke written with in and
on the backside / scaled with. vii. scales. And I sa-
we a stronge aengell which cried with a lowde voy-
ce: Whoo is worthy to open the booke / and to louse
the scales thear of. And no mā in heauen ner in earth
neather vnder the earth/ was able to open the booke/
neather to looke thearon. And I wept muche/ be-
cause no man was founde worthy to open and to rea-
de the booke/ neather to looke thearon.

m. liij.

And

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And done of the elders saeyde vnto me: Woe be
 ye not: Beholde a lyon bringe of the tribe of Juda/
 the roote of Dauid/haeth abraeyned to open the boe
 ke/and to louse the. vii. scales thear of. And I behel
 de/and lo in the middes of the seete/and of the. iiii.
 beastes/and in the middes of the elders/storde a la
 be as though he had bene killed/which had. vii. ho
 ne/and. vii. eyes/which are the spyetes of God / sent
 into all the worlde. And he came and tocke the boe
 ke oute of the right honde of him that satte vpon the
 seate.

And when he had tacked the boeke/the. iiii. bea
 stes and. xiiii. elders fell doune before the lambe/ha
 euinge harpes and golden vialles full of odours/wh
 ich are the prayers of saeyntes and they songe a no
 we longe saeyinge: thou art woorthy to tacked the boe
 ke/and to open the scales thear of: for thou wast kil
 led/and haeste redeemed vs by thy blood out of all
 kynreddes/and tonges/and people/and nations / &
 haeste made vs vnto oure God/kynge and Prea
 ces/and we shall reaygne on the earth.

Dani. vii. c. And I behelde/and I herd the voyce of many
 aengels about the throone/and about the beastes/and
 the elders/and I harde thousand thousandes/saey
 inge with a lowde voyce: Why is the lambe that
 was killed to receaue power/and riches / and wyl
 dome/and strenghte/and honour / and glozy / and
 blessinge. And all creatures which are in heauē / and
 on the earth/and vnder the earth/and in the see/and
 all that are in them/arde I saeyinge: Blessinge/ho
 nour/glozy/and power be vnto him that sitteth vpon
 the seate/and vnto the lambe for euermore. And the
 iiii. beastes saeyd Amen. And the. xiiii. elders fell v
 pon their faces/and worshipped him that liueth for
 euer more.

The. vi. Chapter.

And



And I sawe when the lambe opened one
of the scales / and I herde one of the iij.
beastes saie / as it were the noyse of thonder / co-
me and se: and I sawe. And behelde there was
a whyte horse / and he that sat on him / had a bo-
we / and a croune was geuen vnto him / and he went
fourth conqueringe and for to ouer come. And when
he opened the seconde scale / I harde the seconde bea-
st saie: come and se. And there went out another
horse

m.v.

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horse that was read/ and powere was geuen to him
that satte theron: to take peace from the earth/ and
that they shuld kill oone another. And there was
geuen vnto him a great swerde.

And when he opened the thirde scale/ I harde
the thirde beste saie: come and se. And I behelde
and lo/ a blacke horse: and he that satte on him / had a
pauere of balances in his hande. And I hard a voyce
in the muddes of the.iiij. bestes saie: a measure o



Scheats



¶ Wheate for a peny / and .iii. measures of barley for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourthe scale / I heard the voyce of the fourthe beaste saye: come and se: and I looked. And beholde a grene houlle / and his name that satte on him / was death / and hell folowed after him / and power was geuen vnto them ouer the fourthe parte of the earth / to kill with swerde / and with hunger / and with death that cometh of vermes
of the

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of the earth.

And when he opened the fiftē scale / I sawe vnder the aultre / the soules of them that were kyled for þe worde of God / & for the testimony which they had & they cried with a lowde voyce sayyng: How longe taryest thou Lorde holly & true / to iudge and to auēge oure bloude on them that dwell on the earth? And longe why to garmentes were geuen vnto euery oone of them. And it was sayde vnto them that they shuld rest for a lytle season vntill the number of their felowes / and brethren / and of the that shuld be killed as they were / were fulfilled.

And I behelde when he opened the sixte scale / so thear was a great earth quake / & þe sunne was as blacke as sacke cloethe made of heare. And the moune swayed euen as bloude: and the starres of heauen fell vnto the earth euen as a figge tree casteth from her figges / when she is shaken of a mighty winde. And heauen vanished a waie / as a scroll when it is rooted to gether. And all mountayns and hilles / were moued out of their plaeces. And the kynges of the earth / and the great men / and the ryche men / and the chiefe captaynes / and the myghty men / and euery bondman and euery free man / hidē them selues in denes / and in rockes of the hilles: and sayde to the hilles and rockes: fall on vs and hyde vs fro the presence of him that sitteth on the seate / and from the wrath of the lambe / for the greate daye of his wrath is come / and whoo can endure it.

The viij. Chapter.

And after that / I sawe .iiij. angels stonde on the .iiij. corners of the earth hoeldinge the .iiij. wyndes of the earth / that the wyndes shuld not blowe on the earth nether on the see / nether on any tree.

And I sawe a noether a engell ascende fro the rylyng / of the sunne: which had the scale of the liuinge God / and he cried with a loudē voyce to the.

.iiij. and

Esai. ij. b

Deec. v

Luke. xxij.

Esai. ij. b

Deec. x. b

Luke. xxij.



iii. angels (to whom power was geuen to hurt the earth and see) saeyng Hurt not the earth neyther see neyther the trees / till we haue sealed seruauntes of oure God in their for headdes.

¶ And I harde the nombre of them which were sealed / and theyr were sealed and. L. and. xliiii. M. of all te tribes of the chyl dren of Israel. Of the tribe of Iuda were sealed .xii. M. Of the tribe of Ruben were sealed .xii. M. Of the tribe of Gad were sealed

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sealed. xij. M. Of the tribe of Aser were sealed. xij. M. Of the tribe of Reptalim were sealed. xij. M. Of the tribe of Manasses were sealed. xij. M. Of the tribe of Symeon were sealed. xij. M. Of the tribe of Leuy were sealed. xij. M. Of the tribe of Nacar were sealed. xij. M. Of the tribe of Zabulon were sealed. xij. M. Of the tribe of Joseph were sealed. xij. M. Of the tribe of Benjamin were sealed xij. thousande.

After this I behelde/ and lo a great multitude which noman coulde nombre of all nations and people/ and tonges / stoede befoze the seate / and befoze the laibe/ cloethed with longe whyte garmentes/ and palmes in thaire hondes / and cryed with a lowde voyce/ sayinge: saluacion be ascribed to him that sitteth vpon the seate of oure God/ and vnto the lambe. And all the aengels stoede in the compasse of the seate/ and of the elders/ and of the. iiii. beastes/ and fell befoze the seat on their faeces/ and worshipped God/ sayinge/ Amen: Blessinge and gloze/ wysdome and thanks/ and honour/ and powe/ and might/ be vnto oure God for evermoze. Amen.

And oone of the elders answered/ sayinge vnto me: what are theese which are arrayed in longe whyte garmentes/ and whence came they? And I sayde vnto him: Lords thou wottest. And he sayde vnto me: theese are they which came oute of great tribulacion and made their garmentes large / And made them whyte in the bloude of the lambe: thearfoze are they in the presence of the seate of God and serue him daye and night in his temple / and he that sitteth in the seate will dwell amonge them. They shall hunger no more neither thurst / neither shall the sunne light on them / neither eny heate: For the lambe which is in the middes of the seate / shall sheade them/ and shall ledde them vnto fountaynes of lyuinge water / and God shall wypte awaye all teares from their eyes.

¶ The

And when he had opened the seventh Seale/
there was silence in heauen aboute the space
of halfe an houre. And I sawe aengesles stondinge
before God/and to them were geuen. viij. trompet-
tes. And another aengell cam and stoode before the
aultre hacyng a golden sencer/and moche of odou-
res was geuen vnto him/that he shulde offer of the
prayers of all sayntes upon the golden aultre/whi-
ch was before the seate. And the smoke of the o-
dours which came of the prayers of all sayntes/
ascended vppre before God out of the aengesles hon-
de. And the aengell toke the sencer and fille d it with
fyre of the aultre and caste it into the earth/and voy-
ces were made/and thondyrnges and lyghtynges/
and erth quake.

And the. viij. aengels which had the. viij. trom-
pettes prepared the selues to blowe. The fyrt aen-
gell blew/and there was made hayle and fyre/
which were myngled with blude/and they were
caste into the earth:and the thyrde parte of trees was
burnt/and all grene grasse was byent. And the secon-
de aengell blew/and as it were a great mountayns
burnynge with fyre was caste into the see/and the thir-
de parte of the see tourned to bloud/and the thirde
parte of the creatures which had lyfe/dyed/and the
thirde part of shippes were destroyed.

And the thirde aengell blew/a thar fell a gre-
at starre from heaurn burnynge as it were a lampe/
a it fell into the thirde parte of the ryuers/and into
fountaynes of waters/and the name of the starre is
caled Wormwood. And many man dyed of the wa-
ters because they were made bitter. And the fourth
aengell blew/and the thirde parte of the sunne was
smytten/and the thirde parte of the moune/and the
thirde part of starres:so that the thirde parte of them
was darkned. And the daye was smitten that the
thirde

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thirde part of it ſulde not ſpne / and loke ſoule the
night. And I behelde and hard an aengel ſyng
thoſowe the middes of heauen / ſaeyng with a loſe
de voyce: Woo / woo to the inhabitants of the earth
becauſe of the voyces to come of the trompe of the.iii.
aengels which were per to blowe.

The. ix. Chapter,

And the



And the fyfte angell blewe/and I sawe a star
 re fall from heauen vnto the earth. And to
 him was geuen the keye of the bottomlesse pitt.
 And he opened the bottomlesse pitt/and there aro-
 se the smoke of a great fornaice. And the sunne /and
 the ayer were darchned by the reason of the smoke
 of the peace. And thire came out of the smoke locu-
 stes vpon the earth: and vnto them was geuen po-
 wer as the scorpions of the earth haue power. And
 it was

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it was commaunded that they shulde not hurt the
 grasse of the earth: nether eny grene thinge: nether eny
 tree: but oonly those men which haue not the se-
 ale in their forhaddes. And to them was commaun-
 ded they shulde not kyll them: but that they shulde
 be vexed. v. monethes: and their payne was as the
 payne that cometh of a scorpion: when he hartly
 stonge a man. And in those daies shall men seeke
 death: and shall not fynde it: and shall desyre to dye:
 and death shall flye from them.

Esa. ii. d
 Dze. x. b
 Luk. xxiij
 Sapi. xvi.

And

B And the similitude of the locusts was lyke vnto
 hoyses prepared vnto battaeyll/and on their headdes
 were as it were crownes/lyke vnto golde: & their fa-
 ces were as it had bene & faces of me. And they had
 heare as the heare of women. And their teethe were
 as the teethe of yons. And they had habbergions/as
 it were habbergions of yron. And the sounde of their
 kyngeles/ was as the sounde of charettes when many
 hoyses runne to gedder to battaeyll. And they had
 taeyles lyke vnto scorpions/and theare were kyngeles
 in their taeyles. And their power was to hurt men.
 v. monethes. And they had a kynge ouer the/ which
 is the aengel of the bottelle pitt/ whose name in &
 Hebrewe tongue/ is Abaddon: but in the Greke tongue/
 Apollion. Done woo is past/ and beholde two woo-
 es come after this.

E And the sixte angell blewe/and I herd a voyce
 from the. iij. cornes of the golden aultre / which is
 before God/ saying to the sixte angell / which had
 the trompe: Loose the. iij. angelles/ which are bound-
 de in the greet ryuer Eufrates. And the. iij. angelles
 were loosed which were prepared for an houre / for
 a daye/ for a moneth/ and for a yeaer. for to slee the.
 iij. parte of men. And the nombre of horsmen of war-
 re were. xx. tymes. x. M. And I herde the nombre of
 them: & thus I sawe the hoyses in a vision and the
 that late on them/ haupinge sye habergions of a Ja-
 cincte coloure/ and byrm stony/ and the headdes of
 the hoyses were as the headdes of yons. And out of
 their mouthes went fourth fyre & smoke and byrmisto-
 ne. And of theese. iij. was the. iij. part of men killed
 that is to saye/ of fyre/ syncke & byrmistone. which p-
 ceeded out of the mouthes of them: For their power
 was in their mouthes & in their taeyles: for their tay-
 les were lyke vnto serpentes/ & had heades / & with
 the they dide hurt. And the remmaite of & men which
 were not killed by theese plagues/ repeted not of the
 deades of their hondes & they shulde not worshyppe
 n. ij. deuyls

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detryls / & pynges of golde / & siluer / & brasse / & stone /
 & of wood / which nether can se / nether heare / nether
 go. Also they repeted not of their murder / & of their
 sorcery nether of their fornicacion / nether of their
 thetre .

The .x. Chapter.

And I sawe another myghtye aengell come
 downe from heauen clothed with a cloude / &
 the raepe bowe upon his head. And his face as it
 were the sunne / and his feete as it were pylars of



fyre: he had in his bōde a lytell booke opone: he put
his ryght fote apō the see: & his lyfte fote on the earth
And cryed with a lowde voyce/as whē a lyf roareth
And whē he had cryed/seuē thōdres spake their voy-
ces. And whē the. vii. thōdres had spokē their voyces
I was aboute to wyte. And I harde a voyce frō he-
auen sayinge vnto me/Seale vp tho thynges which y
vii. thōdres spake/and wyte them not.

B And the aengell which I sawe stonde apō the Dani. xij. c
see/& apō the earth lifte vpe his honde to heauen
& swoye by him that liueth for euer more/which crea-
ted heauē/& the thynges that thear in are/& the see/&
the thynges which thear in are: that theare shal do be
no lenger tyme: but in the dayes of the voyce of the
seuente aengell/whē he shal begyn to blowe: euen
that mystry of God shal be finnyshed as he preached
by his seruauntes the Prophetes.

And the voyce which I harde frō heauen spake
vnto me agayne/& sayde: Go & take y lytle boe-
ke which is open in the honde of the aengell which
stonde th apō the see/& apō the earth. And I went
vnto the angell/and sayde to him: geue me the lytle
booke/and he sayd vnto me: take it/and eate it vp
& it shal make thy belly bitter/but it shal be in thy
mouth as sweete as hony. And I toke the lytle boe-
ke out of his honde/and eate it vp/and it was in my Ezech. iij. c
mouth as sweete as hony/and as soene as I had ea-
ten it/my belly was bitter. And he sayde vnto me:
thou muste prophesy agayne amonge the people/&
nacions/and tonges/and to many kynges.

¶ The. xi. Chapter.

I And then was geuen me a rede lyke vnto
a rode/and it was sayd vnto me: Wyle y me-
re the temple of God/and the aultre / and they that
woyshippe thear in/and the quyre which is with in
the temple/cast oure and mete it not: for it is geuen
vnto the Gentyles/and the holly cite shal they tre-
ade vnder fote. xliij. monethes. And I will geue po-
u. iij. wez

The Reuelation

wer vnto my two witnesses / and they shall prophesaye thousande / two hundred and .lx. dayes / clothed in sacke cloth. These are two olpue trees / and two candelstickes / standinge before the God of the earth.

And yf any man shall hurt them for they shall procede out of their mouthes / and consume their enemyes. And yf any man shall hurt them this wyse must he be kylled. These haue power to shut heauen / that it rayne not in the dayes of their prophesyinge / and haue power ouer waters to turne them to bloud / and to smyte the earth with all manner plagues / as of then as they will.

And when they haue finished their testimony the beast that cam out of the bottomlesse pit / shall make warre agaynst them & shall overcome them / and kill them. And their boddyes shall lye in the streetes of the greate cite / which spiritually is called Sodome and Egypte / where our Lorde was crucified. And they of the people & kynnedes / & tonges / and they of the nations / shall see their boddyes. .iij. dayes and an halfe / and shall not suffice their boddyes to be put in graues. And they that dwell upon the earth / shall reioyce ouer them & be glad / and shall sent giftes one to another for these two prophetes vexed they that dwell on the earth.

And after .iij. dayes and an halfe the spyre of liue from God / entred into they. And they stode vpon their feete: & greate feare came vpon they which sawe them. And they herde a greate voyce from heauen / sayng vnto them. Come vp hider. And they ascended vpon into heauen in a cloude / and their enemyes sawe them. And the same houre was there a great earth quake / and the tēthe parte of the cite fell / and in the earth quake were slayne names of men .lxxv. and the remnaunt were feared / and gaue glory to God of heauen. The seconde booke is past / behold the thirde booke shall come anon.

And



D And the seventh angell blewe / & there were made
 greāt voyces in heauen / sayinge: the kyngdomes of
 this worlde are oure lordes / & Churles / and he shall
 raygne for euer more. And the. xiiii. elders / which
 sit before God on their seates / fell upon their faeces /
 and worshipped God sayinge: we geue the than-
 kes Lorde God allmyghte: which arte and wast /
 and arte to come / for thou hast recouered thy greāt
 might / and hast raygned. And the nations were
 angry / and thy wyath is come / and the tyme of the
 dead

The Reuelacion

dead that they shuld be iudged and that thou shuldest
geue rewarde vnto they seruantes the Prophetes
and sayntes / and to them that feare thy name
small and great / and shuldest destroe them / which
destroe the earth. And the temple of God was ope-
ned in heauen / and there was seene in his temple /
the arke of his testament: and there folowed light-
ninges / and voyces / and thondyringes and earth qua-
ke / and moche payle.

The .xiiij. Chapter.



And there appered a great wonder in heauē:
 A woman clothed with the sunne / and the
 moone vnder her feete / and apon her head a crow-
 ne of .xiiij. starres. And she was with chylde and cry-
 ed trauayllinge in birth / and payned redy to be de-
 liuered. And there appered anoether wonder in he-
 auen / for behelde a great Red dragon / hauiyng
 .vij. headdes / and ten hornes and crowmes vpon his
 headdes: and his tayle dyde the thirde parte of the
 starres / and cast them to the earth.

And the dragon stoode before the woman /
 which was redy to be deliuered: for to deuoure her
 chylde as soune as it were borne. And he brought
 fourth a man chylde / which shulde rule all nacions
 with a rode of yron. And her sonne was taken vp
 vnto God / and to his seate. And the woman fled
 into wildernes / wheteare she had a place / prepared
 of God / that they shulde fede her there a .xiiij. hū-
 dred and .lx. dayes.

And there was a great battayll in heauen. Mi-
 chael and his aengells fought with the dragon / and
 the dragon fought and his aengelles / and preuailed
 not / neather was their place founde any moore in
 heauen. And the great dragon / that olde serpent ca-
 led the deuyll and Sathanas was cast out. Which
 decaueth all the worlde. And he was cast into the
 earth / and his aengelles were cast out also.

And I harde a lowde voyce sayyngs: in heauē
 is nowe made saluacion & strengthe and the kingdo-
 me of oure God / and the power of his Christ. For he
 is cast doune which accused them before God daye &
 night. And they overcame him by the bloude of the la-
 be / and by the worde of their testimony / & they loued
 not their lyues vnto the death. Therefore reioyce he-
 auens / & ye that dwell in them. Woe to the inhabi-
 tants of the earth / & of the sea: for the deuyll is come
 doune vnto you which haeth great wrath / because
 he knoweth that he haeth but a short tyme.

A. v. And

The Revelation

And when the dragon sawe / that he was caste
vnto the earth / he persecuted the woman / which broug
ght fourth the man childe. And to the woman were
geuen two wynges of a great eagle / that she might
flye into the wilderness / into her plaere / where she
is now / she dwelleth for a tyme / tymes / and halfe a tyme / fro
the presence of the serpent. And the dragon cast out
of his mouth water after the woman as it had bene
a ryuer / because she shoulde haue bene caught of the
bloud. And the earth holpe the woman / and the e
arth opened her mouth and swallowed vp the ryuer
which the dragon cast out of his mouth. And the dra
gon was wroth with the woman and went and made
warre with the remnant of hir seede / which kee
pe the commaundementes of God / and haue the tes
timony of Iesus Chyste. And I goode on the see
vnde.

The. xiiij. Chapter.

And I sawe a beaste ryse out of the see / haue
vynge. viij. heades / and .x. hornes / and upon
his hornes .x. crowmes / and upon his head / the name
of the blasphemy. And the beast which I sawe / was
lyke a cat of the mountayne / and his fete were as
the fete of a beere / and his mouth as the mouthe of a
lion. And the dragon gaue him his power and his se
ate / and great auctorite. and I sawe one of his hea
des as it were wounded to death / and his deadly
wounde was healed. And all the worlde wondered
at the beast / and they worshipped the dragon which
gaue power vnto the beast / and they worshipped the
beast sayinge / who is lyke vnto the beast / who is able
to warre with him.

And there was geuen vnto him a mouth / that he
spake great thinges and blasphemies / and power
was geuen vnto him / to do. xliij. monethes. And he
opened his mouth vnto blasphemy agaynst God /
to blasphemie his name / and his tabernacle and the
that



that dwell in heauen. And it was geuen vnto him
 to make warre with the Saeyntes / & to ouertome
 them. And power was geuen him ouer all kinred /
 tonge / and nacion: and all that dwell upon the earth
 worship him: whose names are not written in the
 booke of lyfe of the lambe / which was killed from
 the beginninge of the worlde. Yf eny man haue an
 eare: let him heare. He that leadeth into captiui-
 te: / Shall go into captiuite: he that killeth with a swe-
 arde

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arde/must be killed with a swearde. There is the patience/and the faeyth of the sayntes.

And I behelde a noether beast comynge by oute of the earth/and he had two hornes lyke a lambe/and he spake as did the dragon. And hi dide all that the fyrste beast could do in his presence/and he caused the earth/and them which dwell therein/to worshippe the first beast/whoose dedlye wounde was healed. And he dide great wonders/so that he maede fyre come doune from heauen in the sight of men. And deceyued them that dwell on the earth by the meanes of thoose signes which he had power to do in the sight of the beast/sayinge to the that dwell on the earth: that they shuld make an ymage vnto the beast/which had the wounde of a swearde/and dide lyue.

And he had power to geue a sperte vnto the ymage of the beast/and that the ymage of the beast shuld speake/and shuld cause that as many as wolde not worshippe the ymage of the beast/shuld be killed. And he maede all boethe smale and great/ryche and poore/fre and bond/to receaue a marke in their right hondes or in their forheaddes. And that no man might by sell/saye he that had the marke or the name of the beast/oether the nombre of his name. There is wysdome. Let him that haeth wytt count the nombre of the beast. For it is the nombre of a man/and his nombre is sixe hondred / thre score and sixe.

The. xiiij. Chapter. ✠

And I looked/and loo a lambe stode on the mount Syon/and with him an Land. xliij. thousande haeuynge his fathers name written in their forheaddes. And I herde a voyce from heauen/as the sounde of many waters/and as the voyce of a grett thounde/ And I herde the voyce of harpers harpyng with their harpes. And they songe as it were a newe songe/before the seate/and before the foure beas

the beastes / and the elders / and no man coulde lo-
 arne that songe / but the hondred and. xliii. M. wh-
 ich were redeemed from the earth. These are they
 which were not defyled wth wemen / for they are vir-
 gins. These folowe the lambe whither soeuer he
 goeth. These were redeemed from men beyng the
 fylste frutes vnto God and to the lambe / and in their
 mouthes was founde no gyle. for they are with out
 en spott before the throne of God. h



The Revelacion

And I sawe an aengell stye in the middes of he
auren hauinge an everlastinge gospell/ to preache on
to them that sit and dwell on the earth/ & to all nati-
ons/ kynnedes/ & tonges & people/ sayinge which
a loude voyce. feare God and geue honour to him/
for the houre of his iugement is come: and worshyp-
pe him/ that maede heauen & earth/ and the see/ and
fountainnes of water. And they all folowed a norther
aengell/ sayinge: Babylon is fallen that greathe cite
for he maede all nations drynke of the wyne of
hir fornicacion.

Psalm. xlv
Isa. xlv.

Isa. xlv.
Hier. li. a

And the thyrde aengell folowed them sayin-
ge with a loude voyce: If eny man worshype the
beast and his ymage / and receiue his marke in his
for head / or on his honde / the same shall drynke the
wyne of the wrath of God which is powred in a cup-
pe of his wrath. And he shall be punished in fyre and
burnstone before the holly aengells / and before the
lambe.

And the smocke of their turment ascendeth vp
euer more. And they haue no rest daye ner nyght/
which worshype the beast and his ymage / and who
soeuer receiue the print of his name. Heere is the
paciencie of sayntes. Heere are they that keepe the
commaundermentes and the sayeth of Iesu.

And I herde a voyce from heauen sayinge vn-
to me: write. Blessed are the dead/ which heere after
dye in the Lorde/ euen so sayeth the sprete: that they
maey rest from their labours / but their workes
shall folowe them. And I looked and beholde a
white clowde/ and vpon the clowde oone sittinge ly-
ke vnto the sonne of a man / hauinge on his head a
golden crowne/ and in his honde a sharpe sickle. And
anoother angell came oute of the temple / cryng
with a loude voyce to him that sate on the clowde.
Thruste in thy sickle and ripe for the tyme is come
to reape/ for the tyme of the earth is ripe. And he that
sate on the clowde/ thrust in his sickle on the earth/
and

Joc. li. c

and the earth was reaped.

And another angell came oute of the temple/
 which is in heauen/haruyng also a Barpe sykle.
 And another angell came oute from the aultre: wh
 ich had power ouer fyre / and cryed with a loud
 crye to him that had the Barpe sykle / and sayde:
 Thrust in thy Barpe sykle / & gaddye the clusters of
 earth / for her grapes are ripe. And the angell thrust
 in his sykle on the earth / and cut doune the grapes



of the

The Reuelacion

of the byncorde of the earth: and cast them into the
grea: wynefat of the wrath of God / and the wyne-
fat was troden with our the cite / and bloud came ou-
te of the fat / euen vnto the hors byddes by the space
of a thousande s. vi. l. furlonges.

¶ The .xv. Chapter.

And I sawe another signe in heauen great
and meruellous. by .aengels hauringe the se-
uen laste plagis / for in them is fulfilled the wrath of
God. And I sawe as it were a glassye see / mingled
with fyre / and then that had gotten victory of the be-
ast / and of his ymage / and of his marke / and of the
nombre of his name / stonde on the glassye see / har-
uinge the harpes of God / and they songe the songe of
Moses the seruant of God / and the songe of the la-
be / sayinge : Great and marvelous are thy workes
Lorde God almyghty / iuste and true are thy wayes
es / kynge of sayntes. Whoosall not feare o Lorde
and glorify thy name / for thou oonly arte holly /
and all gentyls shall come and worshipp before the
for thy iudgements are made manifeste.

Here .x.

And after that / I looked / and behoelde the tem-
ple of the tabernacle of testimony was open in hea-
uen / and the seven aengells came out of the temple /
which had the seven plagis / clothed in pure and by-
ght linnen / and hauringe their breastes girded with
golden girdels . And oone of the foure beastes / gaue
vnto the seven aengell . by . golden vialles / full of
the wrath of God / which luterh forever more . And the
temple was full of the smoake of the glory of God
and of his power / and no man was able to entre in-
to the temple / tyll the seven plagis of the seven aen-
gells were fulfilled.

¶ The .xvi. Chapter.

And



AND I HARDE A GREAT VOYCE OUT OF THE TEMPLE
 SAYINGE TO THE .vij. AENGELS: GO POURE WAVES/
 POURE OUT POURE VIALLES OF WRATH VPON THE
 EARTH. AND THE FYRST WENT/AND POWRED OUT HIS VIAL
 VPON THE EARTH/AND THERE FELL ANOVSOME AND A SO-
 RE BORTHE VPON THE MEN WHICH HAD THE MARKE OF THE
 BEAST/AND VPON THEM WHICH WORSHIPPED HIS PYRAGE.
 AND THE SECONDE AENGELL SHED OUT HIS VIAL VPON THE
 SEE/AND IT TURNED AS IT WERE INTO THE BLOODE OF A DEAD
 MAN

The Reuincion

man: and every livinge thinge dyed in the see. And the thyrde aengell shed out his viall vpon the riuers and fountaynes of waters and they turned to blood. And I herde an aengell saye: Lorde whiche arte and wast / thou arte ryghteous and holly / because thou haest geuen soche iudgementes / for they shed out the bloude of sayntes / and Prophetes / and thearfore haest thou geuen them blood to drinke: for they are worthy. and I herde anoether out of the aultre saye: euen so Lorde God almighty true and righteous are thy iudgementes.

And the fourth aengell poured out his viall on the sunne / and power was geuen vnto him to bere men with heate of fyre. And the men raged in great heate / and spake euill of the name of God which hath power ouer those plagis / and they repented not / to geue him glory. And the fyfth aengell poured out his viall vpon the seate of the beaste / and his kyngdome waxed derke / and they grieved their tongues for sorowe / and blasphemed the God of heauen for sorowe and payne of their sores / and repented not of their deades.

And the sixte aengell poured out his viall vpon the great ryuer Euphrates / and the water dried vp that the wayes of the kynges of the caste shoulde be prepared. And I sawe thre vnclene spretes lyke frogges came out of the mouth of the dragon and out of the mouth of the beaste / and out of the mouth of the false Prophete. For they are the spretes of deuyls workinge myracles / to go out vnto the kynges of the earth and of the whoole worlde / to gadder them to the batayle of that great daye of God almighty. Beholde I come as a theefe. Happy is he that watcheth and keapeth his garmentes lest he be founde naked / and men se his filthynes. And he gaddered them to gether into a place caled in the hebreue tonge: Armagedon.

And the seuenith aengell poured out his viall
into

in to the ayre. And there came a voyce out of heauen from the seate / sayinge: it is done. And there folowed voyces thondynges / and lightnynges / and there was a great earthquake / soche as was not sence men were vpon the earth / so mighty an earthquake and so great. And the greete cite was deuided into thre parties / and the cities of all nacions fell. And great Babylon came in remembraunce before God / to geue vnto hir the cuppe of the wyne of the fiercenes of his wrath. Every ple fled awayne / and the mountaynes were not founde. And there fell a great hayle / as it had bene talentes / out of heauen vpon the men / and the men blasphemed God / because of the plage of the hayle / for it was great and the plage of it wyse.

The. xviij. Chapter.

AND there came one of the seven aengells / which had the seuen vialles / and talked with me / sayinge vnto me: come I will shewe the the iudgement of the great whore that sitteth vpon many waters / with whom haue committed fornicacion on the kыnges of the earth / so that the inhabitants of the earth / are droncken with the wyne of her fornicacion. And he carryed me awayne into the wilderness in the spere. And I sawe a woman sitte vpon a rose colozed beast full of names of blasphemie which had ten hornes. And the woman was arrayed in purple and rose coloure and decked with golde / precious stoon / and pearles / & had a cupe of golde in her honde / full of abominacions & filthines of her fornicacion. And in her forehead was a name writte / a mystery / great Babylon the mother of whoredome and abominacions of the earth. And I sawe the wyfe dronke with the bloud of sayntes / & with the bloud of the vitnisses of Iesu. And whē I sawe her / I wondred with great maruaile.

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And the aengell sayde vnto me: Wherefore mar-
 uaylest thou? I will shewe the & mistery of the wo-
 man/and of the beast that berith her/which haeth se-
 uen headdes and ten hornes. The beast that thou se-
 est/ was/ and is not/ and shall ascende out of the bot-
 tomlesse pite/ and shall go into perdition/ & they that
 dwell on the earth shall wondre (whoose name are
 not witten in the booke of lyfe from the beginnin-
 ge of the worlde) when they beholde the beast that
 was

was/and is not. And heere is a mynde that haerth
wyl dome.

The seven headdes are seven mountaynes / on
which the woman sitteth: they are also seven kyn-
ges. Fyue are fallen/and oone is / and a noether is
not yet come. When he cometh/he must contynue
a space. And the beaste that was/and is not/is euen
the syght/and is oone of the seven/ and shall go in-
to destruction. And the ten hornes which thou seest
are ten kynges/which haue receaued no kynngdome/
but shall receiue power as kynges at oone houre w-
ith the beast. These haue done mynde/and shall ge-
ue their power and strenghte vnto the beaste. These
shall fyght with the lambe/and the lambe shall ouer-
come them: for he is Lorde of lordes/ and kynge of
kynges: and they that are on his side/are caled / and
chosen and sauythfull.

And sayde vnto me: The waters which thou sa-
west/where the whore sitteth/are people/ and fol-
ke/and nacions/and tonges. And the ten hornes/w-
hich thou sawest vpon the beast are they that shall ha-
te the whore/and shall make her desolate and na-
ked/and shall eate their flesh and burne her with fy-
re. For God haete put in their hertes to fulfill his
wyl/and to do with oone consent / for to geue hy-
kynngdome vnto the beast/vntill the wordes of God
be fulfilled. And the woman which thou sawest / is
that great cyte/ which raigneth ouer the kynges of
the earth.

The. xliij. Chapter.

After that I sawe anoether aengell co-
me from heauen/hauinge great power/and
the earth was lightened with his brightnes. And
he cried mightely with a stronge voyce sayinge:
Great Babylon is fallen:and is become the habita-
cion of devils/and the holde of all foule synes / & a
cage

The Reuelacion



raege of all vnclaene and hatefull birdes / for all na-
tions haue dronken of the wyne of the wrath of her
fornicacion. And the kynges of the earth haue com-
mitted fornicacion with her / and her marchautes are
bexed ryche of the aboundaunce of her pleasures.

And I herde a noether voyce from heauen /
saye: come awaye from her my people that ye be not
partekers in her synnes / that ye receaue not of her
plages . for her synnes are gon vp to heauen / and
God

God haeth remembred her wyckednes. Rewarde her euen as He rewarded you/ and geue her double accordinge to her wykes. And poure in double to her in the same cuppe which He filled vnto you. And as moche as He glorified her selfe and liued wantonly/ so moche poure ye in for her of punishment/ and sorow/ for He saepde in her selfe: I like bringe a quene and am no wyddowe and shall se no sorow. Therefore shall her pleges come at oone daye/ death/ and sorow/ and hunger/ and He shall be hient with fyre/ for stronge is the Lorde God which iudgeth her. Eia. lviij b

And the kynge of the earth shall be swepe her & swaile ouer her/ which haue committed fornicacion with her/ And haue lyued wantonly with her/ when they shall se the smocke of her burninge/ and shall stonde a farre of/ for feare of her punishment saepinge: Alas/ alas that great cite Babylon / that mighty cite/ for at oone houre is her iudgement come. And the marchauntes of the earth shall weape and waille in them selues/ for no man wyll bye their ware any moore/ the ware of golde / and siluer/ and precious stoones/ neather of paerle/ and raynes/ and purple/ and harlet/ and all thyne wodde / and all manner vessels of euery/ & all manner vessels of most precious wodde/ and of brasse and yron/ and synamon/ and adours/ and oymntentes / and franchysence/ and wyne/ and oyle/ and fync flour/ and wheate/ beastes/ and sheepe/ and hoxles/ and charrettes and bodyes and soules of men.

And the apples that thy soule lusted after/ are departed from the. And all thinges which were deyntie/ and had in pryce are departed from the/ ad thou shalt fynde them no moore. The marchauntes of these thinges which were swered to the/ shall stonde a farre of from her/ for feare of the punishment of her / weapinge and wailinge/ and saepinge. Alas / alas / that great cite / that was clothed
o.iii. in ray

The Reuelacion

in raynes and purple / and scarlet / and decked with golde / and precious stoon / and pearles : for at oone houre so great riches is come to nought.

And euery Shippe gouerner / & all they that occupied Shippes / and Shipmen which worke in the see / stoode a farre of / & cried / when they sawe the smoke of her burninge / sayeing : what cite is lyke vnto this great cite ? And they cast dust on their headdes / and cried weeping / and waylinge / & sayed : Alas / alas that greate cite / wherein were maede rich all that had Shippes in the see / by the reason of her costlynnes / for at oone houre is she maede desolate.

Reioyce ouer her thou heauen / & ye holly Apostles & Prophetes : for God hath geuen youre iudgement on her. And a myghty aengell toke vp a stoon lyke a great mylstone / & cast it into the see / sayeing : With suche violence shall that greate cite Babilon be cast / & shall be founde no moore . And the voyce of harpers / & musiciens / & of pipers / & trespeters shall be harde no moore in the : & no crafter man / of whatsoeuer craft he be / shall be founde eny moore in the. And the soude of a mill shall be harde no moore in the / and the voyce of the bydgrome & of the byde / shall be harde no moore in the / for thy marchautes were the greates men of the earth. And with thyne inchantment were decacued all nacions : and in her was founde the bloude of the Prophetes / and of the sayntes / and of all that were slayne vpon the earth.

The. xix. Chapter.

After that I harde the voyce of moche people in heauen sayeing : Alleluia . Saluacion and glory and honour and power be ascribed to the lord oure God / for true and ryghteous are his iudgementes / for he hath iudged the great wyche which did corrupt the earth with her fornicacion / and hath auenged the bloud of his seruantes of her hond. And againe they sayd. Alleluia. And

And smooke toke vp for evermore. And the. xliiij. elders/and the. iiii. beastes fell doune/and worshipped God that sat on the seate sayinge: Amen/Alleluya. And a voyce cam oue of the seate/sayinge: prayse oure Lorde God all ye that are his seruantes / and
 25 ye that feare him booth small and great.

And I harde the voyce of moche people/evens as the voyce of manny waters / and as the voyce of stronge thidunges/sayinge: Alleluya/for God omnipotent reigneth. Let vs be glad & reioyce and geue honour to him: for the mariage of the lambe is come/and his wyfe maede her selfe ready. And to he was graunted / that he shulde be arayed with pure and goodly raynes. For the raynes is the rightewesnes of sayntes. And he sayde vnto me: happy are they which are caled vnto the lambes supper And he sayde vnto me: theese are the true sayntes of God. And I fell at his feete to worshipp him. *Math. xxiij.*
 And he sayde vnto me / se thou do it not. For I *Luke. xiiij.* am thy selowe seruant / and oone of thy brethren/and of them that haue the testimony of Iesus. Worshipp God. For the testimony of Iesus is the spirit of prophesie. And I sawe heauen open / and behelde a whyte houlle: and he that sat vpon him was sayntfull & true & in rightewesnes dyd iudge & make battaile. His eyes were as a flame of fyre: and on his head were many crownes: and he had a name written/ that noman knewe but he him selfe. And he was clothed with a vesture dypt in bloud/and his name is caled the worde of God And the warriors which were in heauen / folowed him vpon whyte horses / clothed with whyte and pure raynes: and out of his mouthe went out a sharpe swerde / that with it he shulde smyte the heathen. And he shall rule the with a rodde of yron / and he troede the wynefat of fearnes and wrath of allmyghty God. And haeth on his vesture and on his thygh a name written kyng of kynges / and Lorde of Lordes. *Psal. lviij.*

The Reuelacion



And sawe an aengell stonde in the sunne / and
 he cryed with a loude voyce / sayinge to all the folow-
 les that flye by the middes of heauen / come and gad-
 dre youre selues together vnto the supper of the gre-
 at God that ye maye eate the fleshe of kynges / and
 of hys captaynes / and the fleshe of mighty men / and
 the fleshe of horses / and of them that sit on them / and
 the fleshe of all free men and bond men / and of small
 and great. And I sawe the beaste and the kynges
 of the

of the earth / and their warriers gaddred to gedder to make batayle agaynst him that sat on the houlle and agaynst his soudiers.

And the beste was take a with him that false Prophet that wrought myracles before him / with which he deceiued them that receiued the bestes marke / and the that worshipped his ymage. These booth were talt into a pounde of fyre burninge with bymstone. and the remnaunt were slayne with the swerde of him that sat vpon the houlle / which swerde proceeded out of his mouth / and all the foules were fulfilled with their flesh.

The. xx. Chapter

And I sawe an ayngele come doune from heu / hauinge the keye of the bottomlesse pit and a great chayne in his honde. And he tocke the dragon that olde serpent / which is the deuyll & Satanas / and he bounde him a thousand yeres: and cast him into the bottomlesse pit / and he bounde him and set a scale on him / that he shoulde deceiue the people no moore / tyll the thousand yeres were fulfilled. And after that he muste be loosed for a lytell season.

And I sawe seates and they sat vpon them and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnes of Iesu / and for the worde of God: which had not worshipped the beste / nether his ymage / nether had taken his marke vpon their forheaddes / or on their hddes: and they liued / & reigned with Christ a .viij. yere: but the oether of the dead men lyued not agayne vntyll the .viij. yere were synished. This is that first resurrection. Blessed and holly is he that hath parte in the first resurrection. For on suche shall the seconde deeth haue no power for they shall be the preastes of God and of Christ / & shall reigne with him a .viij. yere.

And

The Revelation



Ecc. xxxvi
and. xxi
 And when the. 1000. yeares are expired / Satan
 Shall be loosed out of his prison and shall go out to
 decieve the people which are in the four quarters
 of the earth Gog & Magog / to gadder the to gadder
 to batayle / whose name is as the sonde of the see: &
 they went up in the plaeyne of the earth / and encam-
 ped the tentes of the sacynates about / and the beloued
 cite. And sye cam doune from God / out of heauen / &
 deuoured them and the dewyll that decayued them
xxxvi

was cast into a lake of fyre and brimstone / where
the beast and the false prophet were and shalbe tor-
mented daeye and nyght for ever moze.

And I sawe a greute whyte seate and him that
satte on it / from whoose face shed awayne booth the
earth and heauen and their place was no moze to be
de. And I sawe the dead / booth great & small stonde
before God. And the bookes were opened / & another
booke was opened / which is the booke of lyfe / & the
dead were iudged of tho thinges which were writ-
ten in the bookes accordinge to their deddes: and the
see gaue vp her dead / which were in her / and dead
and hell deliuered vp the dead / which were in the
and they were iudget every man accordinge to his
deddes. And death and hell were cast into the la-
ke of fyre. This is that second dead. And whosoever
was founde written in the booke of lyfe / was cast in
to the lake of fyre.

The. xxi. Chapter.

AND I sawe a newe heaue and a newe earth
for the first heauen / and the first earth we-
re vanisshed awayne / and there was no moore
see. And I John sawe that holly cite newe Je-
rusalem come doune from God oute of heauen pre-
pared as a wyde garnisshed for her husband. And I
harde a great voyce out of heauen sayinge: behoel-
de / the tabernacle of God is with men / and he will
dwel with them. And they shalbe his people / and
God him selfe shalbe with them and be their God.
And God shal wype awayne all teares from their e-
yes. And there shalbe no moze dead neither sorowe
neither cryinge / neither shal there be any moze pay-
ne / for the oelde thinges / are gone. And he that sa-
te upon the seate / sayde: Behoeld I make all thin-
ges newe. And he sayde vnto me: wyte / for the-
se wordes are sayth full and true.

Clai. xxi.

AND he sayde vnto me: it is done / I am Alpha and Omega
and the first and the last.

and 4. Cor. v.

The Reuelacion



and Omega / the beginninge / and the ende. I will
geue to him that is a thyrt of the well of the water
of lyfe / fre. He that ouercomneth / Shall inheret all
thinges / and I will be his God / and he shall be my
sonne. But the fearefull and vnbeleuyng / and the
abhominable / and murderers / a whormongers / a sco-
rers / a ydolaters and all iyers shall haue their par-
te in the lake which burnyth with fyre and brimsto-
ne / which is the seconde death.

And there cam vnto me oone of the. vii. a engels
which

Which had the .viij. byalls full of the .viij. laste plag-
ges: and talked with me sayinge: come hidder / I
will shewe the the byrde / the lambes wyfe. And he
caried me a waye in the sperte to a great and an hye
mounaerne / and he shewed me the great cite / holly
Ierusalem descendynge out of heauen from God /
hauynge the byghtnes of God. And her springe
was lyke vnto a stooone mooste pprecious / euen a Jas-
par cleare as Crystall: and had walles great and
hye and had .xij. gates / and at the gates .xij. aengells
and names written / which are the .xij. trybes of Is-
rael: on the east parte .iiij. gates / and on the north sy-
de .iiij. gates / and to wardes the south .iiij. gates / and
from the west .iiij. gates: and the wall of the cite had
.xij. foundations / and in them the names of the lam-
bes .xij. Apostles.

D And he that talked with me / had a golden reede
to measure the cite with all and the gates thearof &
the wall thearof. And the cite was bylt .iiij. square &
the lenght was as large as the breadth of it / and he
measured the cite with the reede .xij. M. furlonges: &
the lenght & the breadth & the heght of it were equall.
And he measured the wall thearof .an. c. xliij. cubit-
tes: the measure that the aengell had was after the
measure that man vseth. And the byldynge of the
wall of it was of Iaspar. And the cite was pure
golde lyke vnto cleare glasse / and the foundations of
the wall of the cite was garnished with all manner
of pprecious stooones. The firste foundation was Jas-
par / the seconde Saphyre / the thyrde a Calcedonye:
the fourth an Emeralde / the fyft Hardonye / the sixt
Hardonye / the seuenth Crysolite / the eyght Berall /
the nyenth a Topas / the tenth a Crysolite / the ele-
uenth a Jacynth / the tweluenth an Amethyst.

E The .xij. gates were .xij. pearles / euery gate
was of one perle & the streete of the cite was pure
golde / as thowse synninge glasse. And thear was
no temple thear. For the lord God almyghty and
the

The Revelacion

the lambe are the temple of it / and the este haeth no
neade of the sonne neith of the mone to lighten it.
For the brightnes of God dide lyght it and the lam-
be was the lyght of it. And the people which are sa-
ued Shall walke in the light of it and the kynges of
earth Shall bunge their gloz vnto it. And the gates
of it are not shut by daeye. For there Shall be no night
there. And there Shall entre into it none vnclene
thinge nether whatsoeuer worketh abhominacion:
or maketh lyes: but they oonly which are written in
the lambes booke of lyfe.

Cal. ix. c.

The. xxi. Chapter.

And he shewed me a pure ryuer of water of
lyfe clere as Crystal: procedynge oute of
seate of God and of the lambe. In the middes of the
strate of it / and of ether syde of the ryuer was there
ar wodde of lyfe: which bare. xij. manner of frutes:
gaue frute euery moneth: and the leues of the wodde
serued to heale the people with all. And there Shall
be no moore curse / but the seate of God and the lam-
be Shall be in it: and his seruantes Shall serue him.
And they Shall se his faece / and his name Shall be in
their foreheaddes. And there Shall be no night there:
and they neade no candle / neather light of the sun-
ne: for the Lorde God geueth them light / and they
Shall raygne for evermore.

Cal. ix. d

And he sayde vnto me: these sayynges are say-
ythfull and true. And the Lorde God of the Prophetes
and Prophetes sent his aengell to shewe vnto his
seruantes / the thinges which muste shortly be fulfil-
led. Wherof I come shortly. Happy is he that hea-
reth the sayynges of this prophesie of this booke. I am
John which sawe these thinges: & harde the. And
when I had harde & seene / I fell doune / to worship-
pe before the feete of the aengell which shewed me the-
se thinges. And he sayde vnto me: Se thou do it not:
for I am thy felowe seruaunt & the felowe seruante
of thy

of thy brethren the prophetes and of the which heape the sayynges of this booke. But worshippe God.

And he sayde vnto me: seale not the sayynges of the prophesye of this booke. For the tyme is at hand. He that doeth euyl/let him do euyl still: and he which is fylthy/ let him be fylthy still: and he that is ryghteous/let him be more ryghteous: and he that is holly/let him be more holly. And behoeide I come Cal. xli. d
 shortly/and my rewarde with me/to geue euery man Cal. xliij.
 accordyng as his deades shalbe. I am Alpha and Omega the begynnyng and the ende: the first and the last. Blessed are they that do his commaundmentes / that their power maeye be in the tree of lyfe/ & maeye entre in thorow the gates in to the cite. For without shalbe dogges and enchaunters/and whourmōgers/and mootherers/and ydolaters and whosoever loueth or maketh lylsnges. Cal. lvi. s

I Iesus sent myne aengell to testifie vnto you these thynges in the congregacions. I am the roote and the generacion of Dauid / the bright moornyng starre. An the spere and the byrde sayde come. And let him that heareth/saeye also come. And let him that is athyrst/come. And let whosoever will/take of the water of lyfe/fre.

I testifie vnto euery man that heareth/the wordes of the prophesye of this booke: yf eny man shall adde vnto these thynges/ God shall adde vnto him the plagis that are wrytten in this booke. And yf eny man shall minishe of the wordes of the booke of this prophesye / God shall take awaeye his parte out of the booke of lyfe / and oute of the holly cite/ and from to thynges which are wrytten in this booke. He which testifieth these thynges saeyth: be it / I come quickly / Amen. Euen so: come lord Iesu. The grace of oure Lord Iesu Chyust be with you all: Amen.

**The ende of the newe
testament.**

Here folowe

The Epistles taken oute of the olde testamēt / which are red in the church after the vse of Saltsburge vnto certen daies of y^e year

The first daie in Advent / the Epistle.

Cal. 11. a.



Hearken vnto me / ye that
folowe ryghteousnes & se-
ke the Lorde. Loke vnto
the rocke ye were cut oute
of and to the cawe and pi-
te ye were digged oute of
Loke vnto Abraham your
father and vnto Sara
that bare you: how I ca-
led him oute / and ble-
sed him and multiplied
him for y^e Lorde hath comforted Syon & hath com-
forted all y^e is decayed therein / & will make hyr wi-
dernes as Paradyse / & hyr deserte as y^e garden of the
Lorde. Joye & gladnes shall be founde therein / with
thankesguyng & y^e voyce of praier. Hearken vnto me
my people / & turne youre eares to me / my folke. The
ar shall a lawe go oute fro me / & my iudgement shall
stabilise / to be a light vnto nacions. My ryghteousnes
is nye / & my saluacion shall go oute / and myne armes
shall iudge nacions / & y^e y^e shall loke for me & shall
saye after myne arme. Laste by youre eyes to heaue
and beholde y^e earth benead / for heaue shall danc
as a waie as smoke / & y^e earth shall weare a waie
as a vesture / & the inhabitants thereof shall perillie a-
waie after y^e same maner: but my saluacion shall en-
dure euer & my ryghteousnes shall not perillie. Her-
ken vnto me ye that knowe ryghteousnes / and so let
the people that haue my loue in their hertes. fea-
re not

re not the rebukes of man / neather sayrite for their
blasphemyes. For wormes shall eat them as a gar-
ment / and mothes shall deuoure them as it were
wooll. But my ryghteousnes shall conserue me / &
my saluacion from generacion to generacion.

¶ The wensdaye in the seconde we-
ke of Aduent: The Epistle.

Thus sayeth the lord: I will returne to Syn. Zach. viij. a
on and will dwell in the myddle of Jerusa-
lem. And Jerusalem shall be called the cite of trouth
and the hill of the lord Sabaoth and an holly hill.
Thus sayeth the lord Sabaoth: yet they shall sit
bothe oelde men and oelde women in the streates
of Jerusalem / and men with staves in their han-
des for the multitude of dayes. And the streates of
the cite shall be filled with boyes and wenches play-
enge in the streates thereof. Thus sayeth the Lord
Sabaoth / though it shall seme harde in the eyes of
the remnaunt of the people that shall be left in thoo-
se dayes / shall it seme harde in myne eyes also sayeth
the Lord Sabaoth: Thus sayeth the Lord Saba-
oth: behoelde / I will deliuer my people from the east
contre / and from the lande of the goynge downe of
the sonne / and will bringe the / that they shall dwell
in the middes of Jerusalem. And they shall be my pe-
ople / and I will be their God in truethe and ryghte-
ousnes.

¶ The frydaye next folowynge
The Epistle.

This sayeth the Lord: Upon the walles of Je. Esa. lxxij. c
rusalem / I haue set heapers which shall ne-
uer cease nether by daye ner yet by night. And ye
that stee by the remembraunce of the Lord / se that
ye pause not / nether let him haue rest untyll he ha-
ue prepared / and made Jerusalem glorious in the
earth. The Lord hath sworn by his right hon-
de / and by his strong arme / that he will not gene
p. 4. the

The Epistles of the

thy come any moare to be eaten of thyne enemyes
and thar alpyntes shall not drynke they new wyne
for which thou haest laboured. But they that set it
to houlle / shall eate it and shall prayse the Lorde;
and they that gathered it / shall drynke it in the cours
te of my holly temple. Go from gate to gate / and pre
pare the swaep for the people / cast vp grauaeyle and
make te swaep hye and cleanse it of stones / and set
vp a banner for the people. Behoelde the Lorde will
make it known vnto the endes of the worlde. And
saue ye vnto the daughter of Syon: behoelde he
that is thy sauoure / cometh / and his rewards
with him and his worke before him. And they shall
be caled a people of hollynes remeded of the Lorde.
And thou shalt be caled an haunted cite an not
forsaken.

¶ On the went daeye in the thirde weke
of Aduent / the epistle.

Clara

The worde that Elaias the sonne of Amos
saue in a vision / concernynge Juda and
Ierusalem. He shall come to passe in the last daeys
that the mount of the houlle of the lorde / shall be set
in the tope of the mountaynes / and shall be lyste vp
aboue the hilles: and all nacions shall resorte theerto
And moche people shall go and say: come and let vs
go vp to the hill of the lorde and vnto the houlle of
the God of Iacob: that he may teache vs his wayes
es / and that we may walke in his pathes. For ou
te of Syon shall come the lawe / & the worde of God
heathē & tell many nacions their fautes / & they shall
tourne their weardes into mattoches and their spea
res into sythes. Done nation shall not lyste vp a we
arde agaeynst anoether neither shall they learne to
warre anye moare. O houlle of Iacob come and let
vs walke in the light of the lorde.

¶ The fry daeye in the. iij. weke of
Aduent / the epistle.

Ther

A Hear Shall come a rodde oute of the stocke of
Iesse / and a braunche Shall sprynge out of
his rote. And on him Shall light the spirite of the
Lorde: the spirite of wysdome and of vnderstandin
ge the spirite of counsell and of strength / the spiri
te of knowledg and of the drede of the lorde / and
it Shall make him sauer of the feared of the leyde.
And he Shall not iudge after the sight of his eyes: ne
ther Shall rebuke after the hearynge of his eares.
But he Shall iudge the causes of the poure with rygh
teousnes / and Shall rebuke with equite for the vmbile
of the earthe. And he Shall smyte the earthe with
the rodde of his mouth / and with the breath of his
lippes Shall slepe the wycked. And ryghteousnes Shall
be the gyrdle of his loynes and fayerthfulnes the gy
dle of his raepnes.

Ca. 1. 1

The Twente dayer in the fourthe weke
of Advent the epistle.

A This saeyth the Lorde. Children of Syon
be glad and reioyse in the Lorde your God.
For he hath geuen you the teacher of righteousnes /
and will make descende vnto you the first raepne in
the later / as at the beginnyng. And the barnes Shall
be full of corne / and the wyne presses Shall flowe
ouer with wyne and oyle. And ye Shall knowe
that I the Lorde your God / dwell in Syon my hol
ly mounte. And Ierusalem Shall be holly and there
shall no straunger passe thorow there any moore.
And as that dayes the fountaynes Shall droppe swee
te wyne / and the hilles Shall flowe with milke / and
all the brookes of Iuda Shall runne with water. And
a fountayne / Shall go oute of the house of the Lor
de / and water the ryuer of Bittin. Egypt Shall go to
cyrne / and Edom Shall be a desert and a wilderness / in
hich oppressed the chyldren of Iuda / which shed in
nocent bloude in their lade. And Iuda Shall eterni
tyer / Ierusalem from generacio to generacio. And
I will cleanse their bloude which I haue not clensed.

Joel. 1. 1

Joel. 1. 1

The Epistles of the
And the Lorde Shall dwell in Syon.

The frydæye in the .iiii. weke of
Aduent: the Epistle.

Sach. ii. c

Shoute and be glad daughter of Syon for he
hoelde I come and dwell in the middes of
the / saeyth the lorde . And many nations shall
cleaue vnto the Lorde at that daey and salbe my
people . And I will dwell in the middle of the /
a thou shalt knowe that the Lorde Sabaoth hath
sent me vnto the . And the Lorde shall inheret Ju-
da / which is his parte in the holly grounde / and
he shall chose Ierusalem yet agayne . Let all flie the
hoelde their peace befoze the lorde: for he is rylen
oute of his holly temple.

On saeynt Ihon the Guangelistes
daeye: the Epistle.

Eccle. xv. a.

He that feareth God / will do good: and he that
heareth the lawe / shall obtaeyne wyldomet
and he will come agaeynst him as an honorable moe-
ther: as a woman yet a virgen shall he receiue him
she shall feede him with the breade of lyfe and
vnderstandinge: and the water of wholsome wyld-
dome she shall geue him to dryncke. Upon hir he
shall fasten him selfe / and shall not be bowed / and
on hir he shall hoelde him selfe / and shall not be con-
founded. And he shall exalt him amonge his ney-
bours: and shall open his mouth: euen in the thea-
tre of the congregacion. And he shall fill him with
the spirite of wylddome and vnderstandynge / and
with the garment of glorie shall apparell him. She
shall make him ryche with ioye and gladnes and
shall inheret him with an euerlastinge name.

The .xv. daeye: the Epistle

Esa. lx. a

And receaue light Ierusalem: for thy light
is come / and the glorie of the lorde is by-
set the . For behoelde / darknes shall couer the
earth / and a thickenest the nations. But the lor-
de shall ryse as the sonne ouer the / and his glorie
shalbe

Salbe kerne vpon the. And the heathen Shall hal-
ke in the light / and the kinges in the brightnesse
is risen ouer the. Liffe by thyne eyes rounde abou-
te and see. All theese are gathered to gether and
are come vnto the. Thy sonnes Shall come from
farre / and thy daughters Salbe euer by thy syde.
Then thou Shalt see and Shalt haue plaine: thyn
harte Shall wonder and breake out in ioye / when
the multitude of the see is turned to the / and the ar-
myes of the heathen are come vnto the. Aboundaunce
of Camells Shall ouer the / with the diomedary-
es of Madian and Ephraim / and all they of Saba Shall
bringe golde and frankincense / and Shall prayse
the prayse of the lorde.

The next sondaye after the xij.

daeye: the Epistle.

I Will prayse the O lorde / that though thou
were angrie with me / yet thyne anger is tur- Esa. xij. 5
ned / and thou hast comforted me. Beholde God
is my saluation: I will be bolde therefoze and not
fear. For the lorde God is my strenght and my
prayer whearof I singe: and is become my suppo-
rt. And ye Shall drinke water in gladnes oute of the
wellles of saluation. And ye Shall saye in that daeye:
geue thanks vnto the lorde: call on his naeme: make
his deades knowen amonge the heathen: remem-
ber that his naeme is hye. Liffe by an hye songe
vnto the lorde / for the haeth done excellently / and
that is knowen thowso oute all the worlde. Crye
and bowe thou inhabiter of Syon / for great amonge
you is the holly of Israel.

On the went daeye:
the Epistle

And now thearfoze sayeth the Lorde: Turne
to me with all your hertes / in fasting / Joel. 4. 2
weapinge and lamentacion. And teare your har-
tes / and not your garments / and turne vnto the
p. iij. Lorde

The Epistles of the

Lorde your God. For he is full of mercy and com-
 passion/longe yet he be angrie/and great in mercye
 and repenteth when he is at the poynte to punish.
 Whoo can tell whether the Lorde will turne and ha-
 ve compassion and shall leaue after him a blessing?
 Sacrifice and drinke offerynge vnto the Lorde your
 God. Blowe a trumpet in Syon/proclaime sa-
 luyng/and call a congregation. Gather the people
 to gether and hoelde a congregacion/ bringe the el-
 ders to one place/gather the yonge children and
 them that sucke the brestes to gether. Let the byd-
 gromie come oute of his chamber/and the byde oute
 of his parloure. Let the priestes that minister vnto
 the Lorde/weape betwene the porche and the alter/
 and say: spare (Lorde) thy people / and deliuer not
 thyne inheritaunce vnto rebuke / that the heathen
 shuld raeygne ouer them. Why shuld they saie/ am-
 ge the nations/where is their God? And the Lor-
 de enuyed for his londes sake and had compassion
 on his people. And the Lorde answered and sayde
 vnto his people: Behoelde/ I send you come / new
 wyne and oyle/that ye shall be satisfied there with.
 Rather will I let you be anye moore in haeme am-
 gest the heathen.

¶ On the frydaye next folowyn-
 ge the Epistle.

Esa. lviii. a **A** Wye with the throte & spare not. Laste by thy
 voyce as a trumpet/and tell my people their
 offences and the housse of Jacob their synnes. For me
 they saeke daye by daye/and will knowe my way-
 es/as a people that doeth ryghteousnes /and haue
 not forsaken the equite of their God. They seeke of
 me righteous iudgements and will drawe nye vnto
 God. Why haue we fasted/and thou hast not loo-
 ked vpon it/haue vmbled oure soules/and thou wol-
 dest not wittit. Behoelde when ye fast/ye can fynde
 your awne lustes/and can call cruellie on all your
 betters. Ye fast to laue and stryue and to smyte with
 fist

liste wyckedlye. Fast not as ye now do/ to make yow-
re boyce to be harde vpon anye. Shuld it be soche
manner of fast that I shold choose/ a daye that a man
shuld hurte his soule: Or to bowe downe his head ly-
ke a bulrush: Or to wreede sackcloth and ashes vnder
him? Shuldest thou call this a fast/ and a daye
acceptable vnto the Lorde? Or is not this rather the
fast that I haue choosen: To loose wicked bondes/
and to vnbrynde bondilles of opprellion: And to let
the byrled go free: And that ye shuld breake all man-
ner pockes: ye and to breake the bread to the hunger-
ye/ and to bringe the poore that are harbourlesse
vnto house/ and when thou seest a naked/ that thou
cloeth him and that thou shuldest not with drawe
thy selfe from helpynge thyne a wne flesshe: Then
shuld thy light breack oute/ as doethe the daye springe/
and thyne health shulde shortlye put oute. And
thy righteuousnes shuld go before the/ and the glorie
of the Lorde shoulde come apon the. Then shuldest
thou call/ and the Lorde/ shuld answer: thou shuldest
crye/ and he shuld saye/ lo heere am I. for I
the Lorde thy God am mercysfull.

¶ On the wensdaye after the fyfth
sondaye in lent the Epistle.

And the Lorde sayde vnto Moses: Come vp
to me into the hill/ and be theare/ and I will
geue the tables of stoon and a lawe and commaun-
dementes/ which I haue switten/ to teache them.
Then Moses rose vp and his minister Iosue/ and
Moses went vp into the hill of God: and layd vn-
to the elders: tarpe ye heere/ vntill we come agayne
vnto you and beholde heere is Aaron & Hur with
you. If any man haue any matters to do/ let him co-
me to them. When Moses was come vp into the
mounte/ a cloude couered the hill/ and the glorie of
the Lorde abode vpon mounte Sina/ and the Lorde
couered it. vi. dayes. And the seueneth daye he cal-
led vnto Moses out of the cloude. And the fashion

p. b.

of the

Exod. xxxij

The Epistles of the
of the glorie of the Lorde was lyke continuinge sy-
er on the tope of the hill in the sight of the children
of Israel. And Moyses went into the mountayne.
And Moyses was in the mountayns fourtye dayes
and fourtye nightes.

¶ Another for the same daye

4. Act. 13.

The Epistle.

In thoose dayes came Elias to Barabbe / that
is in Iuda / and lette his lab threare. And he
went into the wil dernes a dayes tomye / and came
and sat vnder a genaper tree / and wysshed to his sou-
le that he might dye / and sayde: It is now ynough
Lorde / take my soule / for I am no better then my
fathers. And as he laye and slepte vnder a gena-
per tree: behoeelde / an aengell touched him / and say-
de vp / & eate. And he looked vp / & behoeelde there
was at his head a cacke backed on the colles / & a cru-
se of water. And he ate & dracke and laepde him tou-
ne agayne. And the aengell of the Lorde came aga-
eyne the seconde tyme / & touched him / and sayde
vp and eate: for thou hast a great waye to go. And
he arose and ate and dracke and walked thorow
the strenght of that meate fourtye dayes and four-
tye nightes / euen vnto the mounte of God Mozeb.

¶ The frydaye next folowynge:

Ex. xviij. c

The Epistle.

A Disceyth the Lorde: The soule that sinneith /
He Shall dye. The sonne Shall not beare parts
of the facthers wyckednes. The righteousnes of the
righte Shall be vpon him / and the wyckednes of & wy-
ked Shall be on him. And yet the wycked yf he turne
from all his synnes which he dide / and keape all my-
ne ordinaunces / and do iustlye and righteouslye / he
Shall liue and not dye. Noone of the synnes that he
hath done / Shall be rekened vnto him: In the rygh-
tousnes that he hath done / he Shall liue. For I de-
syer not the death of a sinner (sayeth the Lorde Je-
hovah) but rather that he shuld turne from his
wyckednes

Waye/and liue. And so yf a righteous tourne from his righteousnes and do wickednes/and shall do lyke vnto all the abominacions which a wicked doeth/ shall he liue. No noone of choose righteousnes that he did shall be remembred. But in the wickednes which he wrought/and in the sinne which he did/ in them shall he dye. But you will saye/the waye of the Lorde is not equall. Heare I praye you yehouise of Israel. Is not my waye equall/and youre wayes rather vnequall. Yf a righteous tourne from his righteousnes and do wickedlye/and dye thearfore in his wickednes which he did/ he shall dye. And when a wicked turneth from his wickednes and doeth iustlye and ryghteouslye/ he shall saue his soule: because he feared and turned from all his wickednes which he did/ he shall liue and not dye/ sayeth the Lorde almyghtye.

The twentidaye after the Ascensio
conde sondaye in lent:

The Epistle.

In the dayes of Hester/ Bardocheus pray- Hest. xlii. ed the Lorde/beynge myndfull of all his workes and sayde: Lorde/lorde kinge almyghtye: for in thy power all thinges are put/neather is there any that can resist thy will/yf thou haue determined to saue Israel. Thou maedest heauen and earth/and whatsoeuer is contayned with in the compasse of heauen: thou art Lorde of all/neather is there any that can resist thy maiestye. Thou knowest all thinge/and wottest that it was noe of pryde or of spye/ or any desyre of glorie that I did not worship most proude Bamon: for I wolde haue been ready/ & gladly (for the saluinge of Israel/to haue kist euery steppe of his fete. But I feared least I shuld tourne the glorie of my God vnto a man/ & feared to worship any man saue my God. And now Lorde kinge & God of Abraham/ haue mercy on thy people: for our synnes are mynded to destroye vs & to bringe thyn inheri-

The Epistles of the
 Inheritance utterly to nought. Despise not the por-
 tion which thou deliueredest for thy selfe out of
 Egypt. Heare my prayer and be mercifull vnto the
 parte and inheritance / and toyne oure sorow into
 Joye: that we maeye liue ad prayse thy name. O loz
 de/ and stoppe not the mouthes of them that prayse
 the. And all Israel with lyke mynde and praeyer cry-
 ed vnto the Lorde / because that present death was
 not farre from them.

**The frydaye next folowynge
 the Epistle.**

Gen. xxiij

At that tyme Ioseph sayde vnto his brother
 Heare I praye you a dreame that I dreamed
 Schoelde we ware makinge of sheues in the feilde:
 and se/ my sheaffe arose & stoode vpright/ and your
 sheaves stoode rounde aboute and maede an obey-
 sance vnto my sheaffe. The sayde his brethren vnto
 him: what/ shalt thou be oure kinge/ or/ shalt thou rae-
 ynge ouer vs: And they hated him the moore for his
 dreame and for his wordes. And he dreamed yet a-
 noether dreame & tolde it his brethren. And he sayde:
 Schoelde/ I dreamed yet anoether dreame / We
 thought the sonne & the moone & eleuen starrs dide
 krosse/ship me. And when he had tolde it his faether &
 his brethren/ his faether rebuked him and sayde vn-
 to him: what meanest this dreame which thou haest
 dreamed: Shall I come and thy mother & thy bre-
 thren & fall before the on the grounde/ And though
 his brethren hated him/ yet his faether kept the thin-
 ge in mynde. And when his brethren were goone to
 pasture their faethers sheepe at Sychem/ Israel sa-
 yde to Ioseph: do not thy brethren feede the sheepe
 at Sychem: come that I maye sende the to them.
 And he sayde: Heere am I. And he sayde: go good
 sonne and se/ wheather it be well with thy brethren
 and with the sheepe/ and bringe me worde agayne.
 And he sent him out of the valeye of Hebron for to

god to Sychem. And a man founde him wanderin-
ge in the fealde/and axed him sayyng: What shalt
thou? And he sayde/ I seake my brethren: tell me I
praye the/where seede they? And the man sayde:
they are departed hence. for I harde them saye: let
vs go to Dothan. And when they sawe him a farre of
and yet he dyd nye them/they cōtinued to slep him.
And they sayd oone to anoother: Behoelde/this dre-
amer cometh. But now come and let vs kill him ad
cast him into some pitte/ and saye some cruell beas-
t hath deuoured him/and let vs so whearto his drea-
mes will come: When Ruben harde that he wolde
haue ride him oute of their hondes/ he sayde: Let vs
not kil him. And Ruben sayde moore ouer/ Wee not
his bloude/ but cast him into yonder pitt that is in the
wildernes/ and lape no hondes vpon him: for he wol-
de haue ride him out of their hondes/ and deliuered
him to his faether agayne.

The went daye after the thirde sondaye
int lent. The Epistle.

Thus sayeth the Lorde God: Honour thy fa-
ther and mother/ that thy dayes maye be Exod. xx. 2.
prolonged in the londe which thy Lorde God ge-
ueth me. Thou shalt not kill. Thou shalt not break
wedlocke. Thou shalt not steale. Thou shalt beare
no false witnes agaynst thy neybour. Thou shalt
not couet thy neyboours housse: neither shalt thou co-
uet thy neyboours wyfe/ his man seruauit/ his may-
de/ his oxe his asse or ought that is his. And all the pe-
ple sawe the thundringe and the lighteninge / and
the noyes of the hoine/ and howe the mountayne smok-
ed. And when the people sawe it/ they remoued
a stode a farre of/ and sayde to Moses: talke thou
with vs/ ad we will heare / but let not God talke
with vs/ least we dye. And Moses sayde vnto the
people/ feare not. for God is come to proue you /
that his feare maye be amonge you / that ye sinne
not. And the people stode a farre of/ and Moses
went

The Epistles of the

Went into the cloude where God was. And the
 Lorde saeyde vnto Moses: Thus thou shalt say vnto
 to the chyl dren of Israel. Ye haue seene how I ha-
 ue talked with you oute of heauen. Ye shall not make
 thearfoze with me Gods of golde in no wise shall
 ye do it. An alter of earth shalt thou make vnto me
 & theare offer thy burnt offerings/ & thy peace offerin-
 ges/ and thy sheepe & thyne oxen. And vnto all places
 where I shall put the remembraunce of my na-
 me/ thither will I come vnto the and blesse the.

The fridaye next folowin-
 ge The Epistle.

Num. xx. a.

In those dayes when there was no water
 for the multitude/ they gathered them selues
 to gether agaynst Moses and agaynst Aaron. And
 the people bide chyd with Moses/ and spake sa-
 eyng: wold God we had perished/ when oure bre-
 thren perished before the Lorde. We haue ye bro-
 ught the congregation of the Lorde into this wil der-
 nes/ that bothe we and oure catell shuld dye he-
 ere: Wherefoze lead ye vs oute of Egypt/ to bringe
 vs vnto this vngacious place/ which is no place
 of leade/ ner of figges/ ner of wyne/ ner of pome-
 garnardes/ neather is there any water to drinke.
 And Moses and Aaron went from the congrega-
 vnto the doore of the tabernacle of witness/ and fell
 on their faces: and the glorie of the Lorde appered
 vnto them. And the Lorde spake vnto Moses say-
 ing: take the staffe/ and gather thou and thy bro-
 ther Aaron/ the congregation to gether/ and saye vnto
 the rock before their eyes/ that he geue forth his
 water. And thou shalt bringe them water out of the
 rock/ & shalt geue the companie drinke/ & their beastes
 also. And Moses toke the staffe from before the Lorde
 as he commaunded him. And Moses and Aaron
 gathered the congregation to gether before the rock/
 and he saeyde vnto them/ heare ye rebellious/
 must we fet you water out of this rock: And Moses
 lyfte

lyfte by his hand with his staffe / and smote the rock two tymes / and the water came oute aboun-
dantlye / and the multitude dranke / and their beas-
tes also . And the Lorde spake vnto Moyses and
Aaron: because ye beleaued me not / to sanctifie me in
the eyes of the chyl dren of Israel / therefore ye shall
not bringe this congregacion into the lande which
I haue geuen them . This is the water of tryfe / be-
cause the chyl dren of Israel stroue with the Lorde /
and he was sanctified vpon them.

The twentidaye after the .iiii/. sondaye
in lent. The Epistle.

This saeyth the Lorde God. Wash the and be Cal. 1. 6.
cleane: put awaye the wickednes of youre y-
maginacions oute of my sight. Cease to do euill and
learne to do well . Studie to do righteouslye and
helpe the oppressed . Aduenge the fatherlesse and
defende the cause of widowes . Come / let vs besee-
che his grete to oether and make an atonement
saeyth the Lorde . And so though youre sinnes be
lyke to purple / thy salbe maede as whyte as snow /
and though they be as read as charlet / they salbe
maede lyke whyte woll . If ye will agree and hea-
ren / ye shall eate the beastes of the lande saeyth the
Lorde God .

Another for the same daye

Thus saeyth the Lorde . I will sanctifie my Ex. xxxi. 13.
name that is defiled amonge the heathen.
Which ye haue defiled amonge them that the hea-
then maye knowe that I am the Lorde (saeyth the
Lorde Jehouah / when I am sanctified vpon you
in their sight . And I will take you from the hea-
then / and will gather you oute from all iandes /
and will bringe you into oure awne contree . And
I will poure pure water vpon you / and ye sal-
be clenfed from all vncleannesses / and from all
youre ydoles . I will cleanse you . And I will geue
you a new harte / and will put a new spirite in you .
And

The Epistles of the

And will take awaye that stonpe harte out of your
rebell he/ and geue you a flesshe le herte. And I will
put my spirite in you / and will marke that ye shall
walke in myne ordinaunces and keape my lawes &
do them. And ye shall dwell in the lande which I
gaue youre faethers. And ye shall be my people / and
I will be youre God.

The fridaye after the .iiii. sondaye in lent

The epistle

ij. Re. xviij

In thoose dayes it chaunced that the sonne of
the wyfe of the housle was sicke / and the sic-
knes was so great that theare remayned no breath
in him. Then he saeyde to Helias / what haue I
to do with the / thou man of God? Didest thou co-
me to me / that my sinne shulde be heapte in mynde
and to sle my sonne? And he saeyde vnto hir: geue
me thy sonne / and he toke him oute of hir lappe/
and carried him vp into an hye chamber / where
he himselfe dwelt / and laeyde him on the bed. And
he caled vnto the Lorde and saeyde. O Lorde my
God / haest thou dealt so cruelly with the wydowe
with whom I iugourne / as to kill hir sonne. And
he measured the chylde .iiij. tymes / and caled vnto
the Lorde and saeyd: Lorde my God let his chyl-
des soule come agayne into him. And the Lorde
herkened vnto the voyce of Helias / and the chyl-
des soule came agayne vnto him / and he reuived.
And Helias toke the chylde and carried him downe
oute of the chamber into the housle / & deliuered him
to his mother. And Helias saeyde: se / thy sonne is
a lyfe. Then saeyde the woman to Helias now I
knowe that thou arte a man of God / and that the Lorde
is truly in thy mouth.

The wensdaye after the .v. sondaye in
te lent. The epistle

Leuit. xix. a

At that tyme the Lorde spake to Mo-
ses sayinge: Speake vnto the hoolle multi-
tude of the chyl dren of Israel / and says
vnto them

to them: I am the Lord your God. Ye shall not
scale ner lye / ner deale falsly one with ano-
ther. Ye shall not sweare by my name falsely / thou
desyle not the name of thy God: I am the Lord.
Thou shalt not begyle thy neyghboure with camilla-
cions / ner robbe him violently: neither shalt the work
mans labour abyde with the untill the morninge.
Thou shalt not curse the deffe ner put a stumblinge
blocke before the blinde: but shalt feare thy God. I
am the Lord. Ye shall do noone unrighteousnes
in iudgement. Thou shalt not saue the poore ner ho-
noure the mightier but shalt iudge thy neyghboure right-
eouslye. Thou shalt not go by and dourne a false pre-
uie accular amonge the people / neither shalt thou hel-
pe to sed: the bloude of thy neyghboure. I am the Lord.
Thou shalt not haete thy broether in thyne hartes
but shalt in anye wise rebuke thyne neyghboure / that
thou beare no sinne for his sake. Thou shalt not ad-
uenge / thy selfe ner beare haete in minde agaynst
the children of thy people / but shalt loue thyne neygh-
boure euen as thyselfe. I am the Lord. Whynne ordi-
nauces shall ye keape / sayeth the Lord almighty.

The fridaye after the .v. son daye in
Lent. The Epistle.

I Crempas sayde: Lord all that forsake the / Jer. xlii. 2
shall be aslained. And they that departe from
the / shall be written in the earth. For they haue forsake-
ken the Lord that is the fountayne of the waters of
life. Heale me Lord / and I shall be whole: saue me
Lord and I shall be safe: for thou arte he that I pray
ce. Behoelde they saye vnto me: wheare is the word
of the Lord? Let it come to passe / and I enfor-
ced not to be a separte that shulde not folowe the: At
the daye of destruction haue I not despyed: thou knowest.
And that proceeded oute of my mouth was
right in thy sight. Be not terrible vnto me Lord /

The Epistles of the
for thou arte my trust in the euill daye. Let the that
persecute me be confounded / and let not be me con-
founded. Let their hertes fayle the / and let not my-
ne herte fayle. Bynge vpon the an euill daye / and
bryse them agayne and agayne.

The wensdaye after Palmesondaye.

Epistle.

Clac. lii. b

E Sayas saeyde / **Lorde** / whoo beleaueth our
sayynges / and the arme of the **Lorde** / to
whoom is it opened / He cam vpon as a spray before
him / and as a roete oute of a drye lande. There
was neather falli. nor beawte on him. And when
we looked on him / there was no goodlynes that
we shuld lust after him. He was despised and cast
oute of mennes companie / and oone that had suffe-
red sorow / and had experience of infirmitie: ad we
were as oone that had hyd his face from him. He
was so despytable / that we esteemed him not. True-
ly he tooke vpon him oure desayles / and bare oure
sorowes. And yet we counted him plaged / and bea-
ten and humbled of God. He was wounde for ou-
re transgression / and bryled for oure iniquities. The
correccion that brought vs peace / was on him / and
with his stripes we were healed. And we went all
of vs astraye as sheepe / and turned euery man his
waye: and the **Lorde** put on him the wickednes of
vs all. He suffered wronge and was cruelly entreated
and yet opened not his mouth: he was as a sheepe
ledde to be slaeyne: and as a lambe before his shearer
he was domme and opened not his mouth. By the
reason of the affliction / he was not esteemed: and yet
his generacion whoo can nombre: Though he be
taaken from the earth of liuinge men. For my peo-
ples transgression he was plaged. He put his sepul-
chre with the wicked / and with the riche in his de-
ath: because he diide noone iniquitie / neather was ge-
le founde in his mouth. And yet the **Lorde** determi-
ned to bryse him with infirmities. His soule geuyn-
ge her

He hitte selfe for transgression / he shall se dead of lon-
ge continuance / and the will of the Lorde shall pro-
spere in his honde. Because of the labour of his soule /
he shall se and be satisfied. With his knowledge /
he bringe iust / shall iustifie my seruantes and shal
a great nombre : and he shall beare their iniquities.
Therefore I will geue him his parte in many / and
the spoyle of the mightie he shall deuyde: because
he gaue his soule to death / and was nombred with
the trespassers / and he bare the sinne of many / and
made intercession for transgressors.

On good frydaye the Epistle.

And the Lorde spake vnto Moses and Aa-
ron in the londe of Egypt sayinge: this mo-
neth shall be youre cheefe moneth: euen the first mo-
neth of the yere shall it be vnto you. Speake
ye vnto all the felowshippe of Israel sayinge: that
they take the tenth daye of this moneth to euery
householde a Beepe. If the householde be to fewe for
a Beepe then let him and his neighbours that is next
vnto his house / take accordinge to the nombre of
soules / and counte vnto a Beepe accordinge to eu-
ery mannes eatinge. A Beepe with out spot and a
male of one yere olde shall it be / and from among
the lambes and the goates shall ye take it. And
shall scape him inwarde vntill the .xiiij. daye of
the first moneth. And euery man of the multitude
of Israel shall kill him aboute euen. And they shall
take of the bloude and strick it on the .ij. syde postes
on the vpperdoze post of the houses / wherein they
eate him. And they shall eate the fleshe the same ni-
ght / rooste with fyre / and with vneleuended breade /
and with soure erbes they shall eate it. So that ye e-
ate not the carof soden in water / but roost with fyre:
both head / feete and purtenaunce together. And so
that ye let nothinge of it remayne vnto the morrow-
ninge: yf ought remayne / burne it with fyre. Of this
manner

Exod. vii. 8

The Epistles of the
manner Shall ye rate it with your loynes girded/
and Goes on your fete/and your shanes in your
bondes. And ye Shall rate it in haste/for it is the Loy-
des passe over.

The last sondaye after Trinitie son-
daye: The Epistle.

Act. xxxiii. **B**ehoelde the dayes will come saith the Loy-
de/that I will stee vp vnto Dauid a righte-
ous branche/and he Shall reygne a kyng/and Shall
be wyse/and Shall do equite and iustice in the earth.
And in his dayes Iuda Shall be safe/and Israel Shall
dwell without feare. And this is the name that they
Shall call him the Loyde oure righteousnes. Where-
fore behoelde the dayes will come saith the Loyde/
ye Shall no moore saye/as sure as the Loyde liueth
that brought the children of Israel oute of the londe
of Egypt. But as sure as the Loyde liueth which de-
liuered and brought the seed of the house of Israel
oute of the londe of the north and fro all londes whi-
ther I trust them. And they Shall dwell in their awne
ne londe saith the Loyde God almighty.

On the twent daye in the ember we-
ke a fore Michelmas.

Amos. ix. a **T**hus saith the Loyde God/behoelde the day-
e will come saith the Loyde/that the earth
Shall ouertake the repper and the treader of grapes/
the sower of seed. And the mountaynes Shall drape
swetnes/and the hilles Shall be crable. And I will
turne the captiuite of my people Israel: and they
Shall buyde the cities that are fallen in decaie/and
Shall inhabit them/and Shall plant bynerardes/and
drinke of the wyne of them/and Shall make gardes
and eate the frutes of them. And I will plant them
in their awne londe/and they Shall not be any moore
plucked oute of their londe which I haue geuen
them

them/ sayth the Lorde thy God.

The fridaye in the Ember weeks befo-
re Michelmas: The Epistle.

Turne Israel vnto the Lorde thy God: for
thou art fallen for thy wickednesse sake. Ea-
the wordes with you and turne vnto the Lorde. And
saye vnto him remit all wickednes and geue good
thinges/ and we will paye the openly that we haue
promised with oure lippes. Assure Bal not saue vs/ ne-
ther will we ryde on houlles: neather will we saye
so the wordes of oure aduersaries: ye are oure Go-
des/ for thou haest compassion vnto the fatherlesse. I
will heale their disobedience/ and will loue them of
myne aduersary accord: for my wrath is ceased from the.
I will be as dew to Israel/ and he shall flourish as a
lilie/ and stretch out his roetes at Libanon. His bra-
nches shall runne oute abroad/ and as an olme tree
shall his glorie be/ and his saoure as Liban. They
that shall turne and sit in his shadow/ shall lue with
corne/ and flourish as a vine. His renoune shall be as
the wine of Libanon. Ephraim/ what haue I anye
moare to do with ydolers? I haue hard him and lo-
ked on him. I will be as a grene fyre tree/ and of me
shall thy frute be founde. Who is wise to understan-
de these thinges/ and haeth wit to perceiue them?
For the wayes of the Lorde are strayght/ and the ri-
ghteous shall walke in them: but the wicked shall
fall in them.

Where after followeth the Epistles
of the Sacrynates/ which are
allotaken oute of the
olde Testa-
ment.

On Maryns Nicolas daye:
The Epistle.

4. 14. Schoole

The Epistles of the

Eccle. xlii

Behoelde an excellent preeste which in his dy-
res pleased God / and was founde righteous
and in tyme of wrath maede an atonement. Lyke
to him there is not founde / that kept the lawe of
the moost hest. And he was in couenaunt with /
and in his fleshe he wrote the couenaunt / and in tyme
of temptation he was founde saythfull. There-
fore he maede him a couenaunt with anoth / that
nacions shuld be blessed in his sight / and that he
shulde be multiplied as the dust of the earth. We
knew him in his blessings / and gaue him an inheri-
taunce. And he kept him thowso his mercie / that he
founde grace in the eyes of God. An euertlasting
couenaunt did he make him / and gaue him the of-
fice of the hie preeste. We maede him happy in glo-
rye. In sayth and in his softenes / he maede him hol-
ly / and choose him oute of all fleshe.

On the conception of oure ladye.

The Epistle.

Eccle. xliii

glorie
and
riches

As a vyne / so brought I forth, a sauoure of
floures. And my flowres are the frute of
glorie and riches. I am the moether of beawtifull
floures and of frere / and of knowledge of hollye ho-
nestie. In me is all gracie of lyfe and truthe. And in
me is all hope of lyfe and vertue. Come vnto me
all that desyre me / and befilled with the frutes that
springe of me. For my spete is sweeter then honye
and myne inheritaunce passeth honye or honys com-
be. The remembraunce of me / is for euer and euer.
Then that eate me shal hunger the moare / and they
that drinke me / shal trust the moare. He that here-
keneth to me / shal not be ashamed / and he that wo-
keth by my counsell / shal not sinne. And they that
hynge me into light / shal haue eternall lyfe.

On candelmas daye.

The Epistle.

Beholde /

Behold / I sende my messenger which shall
prepare the way before me. And suddenly Gal. a. 13
shall the Lord whom ye seeke / come vnto his
temple / and the messenger of the couenaunt whi-
chome ye desire. Beholde he cometh sayeth
the Lord Saboth. Who shall endure in the days
of his cominge / or who shall stande to beholde
him? For he is as trynging syer / and as the erbe that
sulkers scoure with all. And he shall sit tryenge and
purginge siluer / and shall purifie the sonnes of Le-
ui / and shall trye them as gold and siluer. And
they shall bringe vnto the Lord an offeringe with
righteousnes. And the sacrifice of Iuda and of Je-
rusalem shall be delicious vnto the Lord as in the
olde tyme and in the yeares that were at the be-
gynninge.

On the Annunciacion of oure ladye which
is oure ladye daye in lent: the
Epistle.

And the Lord spake to Ahas sayinge: Claic. viij
Are the signe of the Lord thy God / from
alowe beneath / or from an hye above. But Ahas
answered: I will not axe neather. Will I see the
Lord. And the Prophet sayde: Wher ys the
house of Dauid: Is it so small a thinge for you to
be greuous to men / but that ye shalde also be pa-
ynfull vnto my God? Neuerthelater yet the Lord
de / he will geue you a signe. Beholde a virgin
shall be with chylde and shall beare a sonne / and shall
call his name Emanuel. He shall eate butter and ho-
ney / that he maye haue vnderstandinge to re-
sayll / and to choose good.

On saynt Phylons and Jacobs daye.
Epistle.

Then shall the righteous stande with gre-
at constancie agaynst them that vexed Bapt. viij
them / and toke alwaye that they had laboured.
q. iij. by

The Epistle of the

for. When the wicked shall see that they shall be troubled with horrible fear/and shall wonder at the sudden and unlocked for victorie/and shall see in themselves/repentance & sorrowing for anguish of heart: These be they which sometime mocked and laughed on. We were oute of our wittes / and thought their living madnes/and their ende to be without honour. But behoelde/how they are counted amonge the children of God/and haue their inheritance amonge the saynthes.

¶ On the nativite of Sacerd John
Baptistes daeye: The Epistle.

Ch. xix. a

Thus saeyth the Lorde. Harken ye ples vnto me/and geue heade ye people that are asafarre. The Lorde caled me out of the wombe/and made mention of my name/when I was in my mothers bowels. And he made my mouth lyke a sharpe sword. In the bado we he hyd me with his honde. And he made me as an excellent arrow/and hid me in his quiver. And as he saeyd to me: thou art my seruant O Israel/ in whome I will be glorified. And I saeyd: I labour in vayne and spend my strength for nothing/and vnprofitably. How be it my cause I comit to the Lorde & my tranayle vnto my God. And now saeyth the Lorde that formed me in the wombe/ to be his seruant to bringe Jacob agayne vnto him: but they woeld not be brought. And I was glorified in the sight of the Lorde/and my God was my strenght. And he saeyd/it is a small thinge that thou shouldest be my seruant to stre vp the tribes of Jacob/and to restore agayne the desolacte of Israel. But I haue made the a light to the gentyls that my saluacion maye go vnto the ende of the worlde. Thus saeyth the Lorde the redeemer and his holly of Israel vnto the despised coule and abhorred gentyle and to the seruant of rulers: kinges shall see/and rulers shall stande vp & shall worship/becaus of the Lorde which is my strength/and of the holly of Israel/ which hath chosen

chosen the.

¶ On the visitacion of oure lady:

The Epistle

In the floure of the sealde/and lypes of þe
leyes. As the lype amonge the thornes / so is
my loue amonge the daughters. As the apple tre amonge
the trees of the wood / so is my beloued amonge the
sonnes. In his Sadowe was my desyer to sit / for his
frute was swete to my mouth. He brought me into
his wyne cellar: and his behauer to mewarde / was
lonely. Behoelde my beloued sayde to me: by þe haest
my loue / my beawtifull and come / for now is wynter
gone / and rayne departed ad past. The floures
apeere in oure countre / and the tyme is come to cut
the wykes. The voyce of the turtle doue is harde in
oure londe. The fygge tree hath brought forth hye
figges / ad the vyne blossoms geue a sauoure. My
loue and beawtifull and come my loue / in the hoes
les of the roche & secret places of the walles. Shewe
me thy face and let me heare thy voyce / for thy voyce
is swete and thy fashion beawtifull.

Cant. 4. 1.

¶ On the pite Marie Magdalens

daye: The Epistle.

A Woman of power and vertue ysa man coulde
despynde: the vales of hir were farr above
pearles. The harte of hir husband trusteth in hir / &
he needeth not spoyles. She redereth him good and
not euill all þe dayes of hir lyfe. She bought wool
and shar and dyde as hir hondes serued hir. She is lyke
a marchantes wyf that bringeth hir vitayles fro
farr. She ysleth yee daye ad geueth meate to hir
housholde / and foede to hir maydens. She consy-
dered a grounde and bought it / and of the frute of hir
hondes plased a vyne. She girded hir loynes with
strenght & couged hir armes. She perceaued that hir
husband was profitable / & therefore dyde not put
oute hir candle by night. She set hir fingers the spin-
dle & hir hondes caught hoelde on the distaffe. She

Prov. 31.

q. v. opened

The Bittles of the
opened his hand to the poure/and stretched out his
handes to the needy. She feared not least the col-
de of snow shuld hurt his house/for all his househol-
de were double clothed. She made his gaye ornaments
of silke and purple was his apparell. His hus-
band was had in honour in the gates/as he sat so
the elders of the londe. She made linnen and sol-
de it/and deliuered girdelles to merchauntes. Strength
and glorie were his raiment/and he laughed in the
later daies. She opened his mouth with wisedo-
me/and the lawe of righteousnes was on his tongue.
He had an eye to his householde and aete not bread
ydlye. His childre arose and blessed him/and his hus-
band commended him. Many daughters haue do-
ne excellentlye/but thou hast passed them all. Fan-
sure is a decayinge thinge/and beaustie is vanytie.
But a woman that feareth God/she shall be praeys-
ed. Geue him of the fruits of his handes/and let his
workes praeise him in the gates.

On the assumption of our lay-
de: The Epistle.

Ecc. xiiiij

In all those thinges I sought rest/and in so-
me mannes inheritance wolde haue dwelt.
Then the creator of all thinge commaunded/and sa-
yde vnto me/and he that created me/dide let me in
bernaclie at rest/and saeyd vnto me/dwell in Jacob
and haue thine inheritances in Israel/and roete
thy selfe amonge myne elect. Fro the beginninge/and
before the worlde/was I created/and vnto I wol-
de to come/will I not cease/and before him haue I
ministered in the hollye habitation. And so in Syon
was I settled/and in the hollye cite lyke wyse I re-
sted/and in Ierusalem was my power. And rooted
my selfe in an honourable people/which are the loy-
des parte/and he their inheritance/and amonge
a multitude of sayntes I helde me fast. As a Cedar
was I lyste vp in Libanon/and as a Cypress tree in
mounte Hermon. As a palme tree was I exalted in
Calde

Lades/and as rose planties in Jericho. Noabe a full
full olyue tree in the scaldes/ as a plantaeyne tree
was exalted vps the waters. In the streets I ga
ue an odoure as synamon & balme & smelleth well/ &
gaue an odoure off sweaimes as perfect myrr.

¶ On the Natyuite of oure ladye.

The Epistle as is afore on the concepc

on of oure ladye.

Ecclesiastici. xliiij.

¶ On saynt Mathewes daye the

Apistle the Epistle.

The similitude of the faeces of the foure bea-
stes the faece of a man and the faece of a ly- Ecclesi. i. c.
on on the right hand of the foure of them. And the
faece of an ore and the faece of an eagle on the left
hand of the foure of them. And they faeces and
they wynges stretchyd oute aboue and hye. Eche
had two wynges coupled to gether and two that
couered their bodyes. And they went all straeyght
forwarde. And whether they had lust to go/ whether
they went/and turned not back agayne in their go-
ynge. And the similitude of the beastes and the fashi-
on of them / was as burnynge coles of fyre / and as
fyre brandes / walkynge betwene the beastes. And
the fyre dide hye / and oute of the fyre proceded
lighteninge. And the beastes ranne and returned
after the fallion of lighteninge.

¶ On saynt Luke.

The Epistle as is aboue on saynt Mathewes
daye the Apistle. Ecclesi. i.

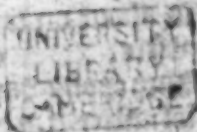
¶ On saynt Mathewes daye the Epistle.

Ecclesiastici. li. a.

I shall praeyse the (o Lorde my kinge) and ex- Eccle. li. a.
toll the my God and say your. I shall magni-
fie thy name/ for thou art become my helper and de-
fender/ deliueringe my bodye fro destruction/ and from
the snare of the slaunderous tonge & fro lyenge lippes/
thou art my helper agaynst myne enemies. And
thou

The Epistles of the Olde Testament
thou hast deliuered me accordinge to the riches of
thy glorious mercede from the roynge lyons gapyng
for their praye/ euen from the bondes of men tra-
kyng my lyfe and from the open mouth of stronge tri-
bulacions which compassed me aboute. from the mid-
des of the consuminge flamme that closed me in so
in the middes of the syer was I not burnt. from the
deape belly of hell and from a wicked and lyenge is-
se. from an vnyghteous kynge and from a filthy
tonge. My soule therefore shall praye the Lorde
vnto my death/ for I was almost in my graue. They
came compassing rounde aboute me/ and there
was noone to helpe me/ I looked for man-
nes helpe/ but there was noone. They re-
membred I thy mercede (o Lorde) as
thy woorkes from the beginnyn-
ge/ for it is thou lorde that de-
liuerest men abydinge the
takeinge them vp out of
the bondes of the
Gentyle

**Where ende the Epistles of the
olde Testament.**



Two leaves
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